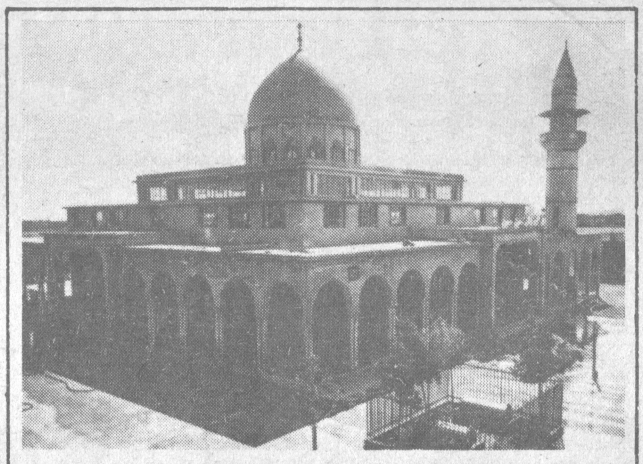
The Muslim Voice

"VOICE of ISLAM"

Muharram, 1398 Vol. 3-No-I

EBRAHIM BISMILLA
P.O. Box 5099
BENONI SOUTH
1502



Syria: Damascus - Sit Zeynab Mosque

CAPE MUSLIMS

— REJECT ICSA —

MAJLIS ASHURA QUITS ICSA

MAJLIS ASHURA AL-ISLAMI, THE CAPE BODY REPRESENTATIVE OF APPROXIMATELY FORTY ORGANIZATIONS IN THE CAPE HAS PULLED OUT OF I.C.S.A. THE WITHDRAWAL OF MAJLIS ASHURA AL-ISLAMI HAS DELIVERED A STUNNING BLOW TO ICSA'S FLAMBOYANT AND INFLATED CLAIM THAT IT REPRESENTS THE MUSLIM'S OF SOUTH AFRICA. MORE RESIGNATIONS FROM ICSA ARE EXPECTED AS A RESULT OF MAJLIS ASHURA'S WITHDRAWAL.

Mr A.S. Gool, Chairman of Majlis Shura Al-Islamic stated to "The Majlis" that the reasons for the withdrawal from Icsa are:

(1) Icsa's constitution is un-Islamic since it permits:
   (a) A Judiciary which is entitled to vote on issues of the Shariah.
   (b) Icsa to indulge in Riba.
   (c) The formation of a Board of Directors having no responsibility to the constituents.
(2) I.C.S.A. is an organization that does not represent the Muslim community of South Africa.
(3) Inspite of the laudable aims and objects contained in Icsa's constitution, the greater part of the constitution is a direct contradiction thereof.
(4) The various acts committed by Icsa's "leadership" are contrary to the tenets of Islam.
(5) The Majlis Ashura Al-Islami is founded on the Principles of Islam as expounded by the Quran and the Sunnah. It can therefore not associate with organizations which collaborate with the enemies of Allah.

Cape Chickens Not Halaal

INSPECTIONS BY MEMBERS OF THE MUJLISUL ULAMA OF SOUTH AFRICA ON 12th AND 14th OF DECEMBER OF THE FOLLOWING CHICKEN PROCESSING PLANTS:

(1) RAINBOW CHICKENS OF WORCESTER, CAPE
(2) COUNTY FAIR CHICKENS, CAPE
(3) MONTFORD POULTRY FARMS (FARMER BROWN CHICKENS)

ESTABLISHED THAT CHICKENS AT THESE PLANTS ARE NOT SLAUGHTERED IN ACCORDANCE WITH THE SHARIAH. THEREFORE, CHICKENS OF THE ABOVE-MENTIONED FIRMS ARE NOT HALAAL. THE MUSLIM PUBLIC IS WARNED TO ABSTAIN FROM BUYING, SELLING AND CONSUMING THE CHICKENS PROCESSED BY THE ABOVE-MENTIONED PLANTS. ACCORDING TO THE SHARIAH IT IS NOT LAWFUL TO BUY, SELL AND CONSUME HARAAM PRODUCTS.

AL-JIHAAD NOT ICSA MEMBER

AL-JIHAAD INTERNATIONAL, the organization based in Cape Town is not an affiliate member of ICSA. Icsa lists Al-Jihaad as one of its members, but Mr Hassen Mohammed Khan, President of Al-Jihaad International as well as Mr Mohammed Saleh Mallie, Vice-President of Al-Jihaad denied emphatically that their organization was affiliated to Icsa.

Mr H.M. Khan said that Al-Jihaad cannot associate with an organization as un-Islamic as Icsa.

It should be noted that the Al-Jihaad movement headed by Mr Khan is not the same as "AL-Jihaad-Fil-ul-Islam" also operating from Cape Town.

RAINBOW CHICKENS

RAINBOW CHICKENS ARE PROCESSED AT TWO SEPARATE PLANTS. AT HAMMARSDALE IN NATAL AND AT WORCESTER IN THE CAPE. THE CHICKENS PROCESSED AT THE WORCESTER PLANT BEAR THE MUSLIM JUDICIAL COUNCIL LABEL, AND THE CHICKENS SLAUGHTERED AT HAMMARSDALE ARE CERTIFIED BY THE JAMIATUL ULAMA OF NATAL, AND THE PACKETS BEAR THE JAMIATUL ULAMA LABEL. CHICKENS PROCESSED AT THE RAINBOW PLANT IN HAMMARSDALE ARE HALAAL.

WHY CAPE CHICKENS ARE HARAAM

CHICKENS SLAUGHTERED IN THE CAPE RAINBOW PLANT AT WORCESTER, AT MONTFORD POULTRY FARM (FARMER BROWN CHICKENS) OF CAPE TOWN, AND AT COUNTY FAIR CHICKEN PLANT OF CAPE TOWN ARE HARAAM BECAUSE:

BY MUJLISUL ULAMA OF SOUTH AFRICA

1. "TASMIAH" or reciting "BISMILLAHI ALLAHU AKBAR" is not recited on every chicken slaughtered at these plants.
2. Of the necessary vessels, viz., wind-pipe, gullet, and the two jugular veins, sometimes two, sometimes three are cut. Examinations showed that not all the veins which have to be compulsorily severed in terms of the Rulings of both Hanafi and Shaafi Madhab, are cut. (See article: ZABH IN ISLAM appearing in this issue of "The Majlis".)

Other irregularities prevailing at these chicken-processing plants are:

a. The conveyor-belt on which the chickens are suspended at Rainbow Chickens (Worcester, Cape – not the plant at Hammarsdale) moves at the great speed of 120 (One hundred and twenty) chickens per minute. This speed is excessive since only two slaughterers are slaughtering. A third slaughterer is merely a stand-by to relieve the others. This speed means that a slaughterer at Rainbow Chickens (Worcester, Cape) has to slaughter 60 chickens per minute – in other words a chicken per second. Slaughtering at Rainbow Chickens (Cape) thus implies taking hold of the chicken's neck, reciting "Bismillaahi Allaahu Akbar" and slitting the neck in the Islamic fashion of severing the gullet, the wind-pipe and the two blood-vessels at either side of the neck. This all has to be done in one second flat. But, our investigation established that this cannot be done in one second.
b. The slaughterers while making "zabh" (slaughtering) engage in conversation. This is further proof of not reciting the Name of Allah Ta'ala when slaughtering.
c. The slaughterers are not permitted time off for Salaat. Daily Salaat, Friday Salaat as well as Eid Salaat are denied to them. Hence, this very essential matter of Halaal and Haraam is entrusted to the care of personnel whose Imaan is stunted and choked by the non-observance of this most important Pillar of Islam, viz. Salaat.
d. Barring Montford Poultry Farms, the other plants have no Muslim supervisor on the premises to safeguard the interests of tens of thousands of Muslims who consume these chickens.
e. Inspection of the premises of these chicken plants could only be achieved by arrangement and appointment with the managements of the respective plants. This factor is most disturbing. Even the Ulama have to obtain prior permission to inspect. Once permission has been obtained, an appointment has to be made. This in itself defeats the object of inspection.

At Rainbow Chickens (Cape) even after permission was obtained and an appointment made we had to wait in the office for approximately twenty minutes before being taken for the inspection. Even the Muslim supervisor at Montford Poultry Farms had to firstly obtain permission for our inspection.

f. Inspection of the Cape chickens plants is undertaken on rare occasions.

IN VIEW OF THE ABOVE-MENTIONED FACTS THE MUJLISUL ULAMA OF SOUTH AFRICA IS FORCED TO DECLARE AS HARAAM THE CHICKENS PROCESSED AT THE AFOREMENTIONED PLANTS. IT IS NOT LAWFUL FOR MUSLIMS TO BUY, SELL OR EAT THESE CHICKENS.

New style worship

THE University of Durban Westville is to have a three in one place of worship for the private use of Muslim, Hindu & Christian religions. The University is inviting the Indian Community throughout South Africa to contribute towards its erection at a cost of R500 000.

The Rector, Prof. S.P. Olivier and the Director of Development, Mr I.M. Bawa, are approaching members of the Indian Community personally for sponsorship. A R2000 contribution will have the donors name on a plaque.

The tribal Westville University for Indians has raised a new problem for its Muslim students with the planned erection of a 3 in 1 place of worship. Muslims throughout the Republic should take cognisance of The Islamic Code and not be misled by the tribal authorities supported, it is reported, by the General Secretary of I.C.S.A., which claims to represent the Muslims of South Africa.

Mosques are not be part of structures for idolatry and plurality of gods.

(Courtesy: SHURA)

ANNOUNCEMENT

MR & MRS ISMAIL ADAM & FAMILY

WOULD LIKE TO THANK ALL FRIENDS AND CLIENTELE FOR THEIR LOYAL AND SINCERE PATRONAGE IN THE PAST

WE WOULD THEREFORE LIKE TO SERVE YOU JUST AS LOYALLY AND SINCERELY

AT THE

SUNKIST

Restaurant

on Durban's beach front.
(The new Asiatic Beach - Snell Parade)

With Dining Room facilities

YOU KNOW OUR ORIGINAL MOTTO:

"YOU NAME IT, WE SERVE IT"

QUESTIONS and ANSWERS

MUJLISUL ULAMA OF S.A.
P.O. BOX 3393,
PORT ELIZABETH.

Q. A Muslim brother lives about seven miles from the Musjid. Is Juma' Namaaz Fardh upon him? Does he have to go to the Musjid and read his Namaaz (Juma' Namaaz) in Jamaat?

A. Juma' Salaat is compulsory upon all able-bodied Muslim males living in a city or town. Juma' is not performed in small villages. If this Muslim brother lives in a town or city where Juma is being performed then it is compulsory for him to travel the seven miles to the Musjid and discharge his Juma' obligation.

Q. Will you please clear the cheese issue. In one of your issues of "The Majlis" Shaikh Najaar claimed that all cheeses in the country are Halaal. Is this correct?

A. Shaikh Najaar's investigations regarding the cheese issue established the following facts:

a) All South African cheese manufacturers use only RENNET (of the calf) in their cheeses.

b) RENNET is obtained from calves. Also nowadays a synthetic form of microbial rennet is processed. This microbial rennet is extensively used in cheeses and it is a plant product.

c) RENNET is Halaal regardless of its origin. Whether it is extracted from calves slaughtered by Muslims or non-Muslims, it is Halaal since the Sahaabah of Rasulullah (Salallaahu alayhi wasallam) ate cheeses which contained RENNET extracted from animals slaughtered by non-Muslims (i.e. the fire-worshippers of Persia).

d) RENNET in Islamic Jurisprudence is known as ANFAHA.

In view of the above findings of Shaikh Najaar all cheeses manufactured in South Africa are Halaal.

Q. In the past I have been making my Qurbani by sacrificing a cow which according to the Shariah has seven shares. I also included in it the Qurbani of my wife, my late mother or some other relative and of Rasulullah (salallaahu alayhi wasallam). I have now been told that it is not permissible to make Qurbani on behalf of Rasulullah (salallaahu alayhi wasallam) or any deceased in the same animal which I am offering as my Qurbani. I have been told that a separate animal has to be sacrificed for Rasulullah (salallaahu alayhi wasallam). Is the Qurbani which I had made in the past in this matter valid? If not, what should I do to remedy the wrong?

A. A cow has seven shares in it for Qurbani purposes. Hence, its sacrifice could be made on behalf of seven persons regardless of whether these are alive or dead. But, it is not permissible to include more than seven persons or stipulate more than seven shares in the Qurbani cow. The Qurbani which you made on behalf of yourself, Rasulullah (salallaahu alayhi wasallam), your wife, deceased mother, etc. is valid in the same cow, but is mentioned only to the extent of seven shares.

Q. My wife has a problem with her menstruation period. The date of her monthly periods is on the seventh of every month. But now on the seventh of every month the flow of blood is not regular – merely a drop or two daily, continuing so for ten days. On the eleventh day the flow becomes normal for the next fifteen days. What is the position of her Namaaz and sexual relationship?

A. In this case since the flow of blood is more than ten days which is her limit for Haidh (menstruation), she has to consider her usual number of days as her Haidh period. For example if her monthly periods were five days, seven days, etc., then she will even now regard her Haidh to be the same number of days and the rest as Istihaadhah. Istihaadhah is blood flowing as a result of some ailment. Istihaadhah does not prevent the performance of Salaat, keeping of fast, and sexual intercourse. In the case of Istihaadhah Wudhu must be made for each Salaat after the time for that Salaat enters.

In the case of your wife, her Haidh period shall be reckoned from the 7th of every month as in the past and it will be considered to last the same number of days as in the past. If her number of days in the past was for example, five days, then her Haidh period will cease on the 11th. And on the 11th, she shall take ghusal and start performing her Salaat. She must take fresh Wudhu then for every Salaat regardless of the flowing of the blood which is not Haidh, but Istihaadhah. Intercourse too is permissible after she has taken the ghusal of purification.

Q. I have a set of false teeth. Is it permissible to use the Miswaak on these teeth? Is there any Sawaab for using a Miswaak on false teeth?

A. It seems to us that the Miswaak should be used, on even false teeth with the intention of fulfilling Rasulullah's Sunnat. Having this intention we are sure you will obtain the Sawaab of the Miswaak just like a bald-headed person who passes the razor over his head during Hajj with the intention of fulfilling the Halq (shaving of the head) practice of the Hajj.

Q. I have the habit of closing my eyes while performing Namaaz for better concentration. Is this correct?

A. While performing Salaat the eyes should not be closed even if the purpose is for better concentration.

Q. On Fridays one person reads the Juma' Khutbah and another the Salaat. Is this permissible?

A. Yes it is permissible although it is preferable that the same person performs both duties.

Q. Many people use creams for brightening their complexion. Many of these creams contain Haraam ingredients. Is it permissible to trade in such Haraam creams?

A. People should be satisfied with the complexion willed to them by Allah Ta'ala. It is the result of a gross sense of false inferiority inherited from imitating and aping the ways of the Kuffaar that people (and even Muslims) feel dissatisfied with their natural complexions. It is not permissible to trade in creams containing impure and Haraam matter.

Q. A man keeps a beard having the intention of carrying out the duty of the Shariah. However, his beard does not grow to the length prescribed by the Shariah. Will he obtain the Sawaab of growing a full Islamic beard seeing that he had such a Niyyat?

A. Of course he will – Insha'Allah. His beard not reaching the prescribed length is not by his own choice but by the Will of Allah. His Niyyat is what is counted here.

Q. What is the position of a person who cuts his beard and does not allow it to grow to the length prescribed by the Shariah?

A. One who cuts his beard to a size less than what has been ordered by the Shariah or does not allow his beard to attain the prescribed length is committing a Kabeerah (great) sin, and this heinous commission earns for him the Islamic epithet of FAASIQ which means a naked and a rebellious sinner. The type of beard he keeps is not an Islamic one. He simply imitates the way of the Kuffaar.

Q. A person dies in one country. Is it permissible to transfer his body for burial to another country a few thousand miles away?

A. This is not permissible.

Q. If one has performed Umrah, is it yet obligatory to perform Hajj later?

A. The existence of the necessary conditions makes the performance of Hajj obligatory. Once the conditions are found, Hajj becomes compulsory regardless of whether Umrah was already performed. The performance of Umrah does not release one from the obligation of Hajj.

Q. If bleeding caused by tooth-extraction endures for a period of time which lasts the entire duration of the Salaat time, how does one go about performing the Salaat? Does one wait for the bleeding to cease then make Wudu and perform the Salaat?

A. If the bleeding continues then delay the performance of the Salaat to just a few minutes before expiry of the time for that particular Salaat. Just a few minutes before the time for the Salaat ends, make Wudhu and perform the Salaat regardless of the bleeding.

For a proper understanding of this mas'alah, please read the article captioned: RULES OF THE MA'ZOOR, appearing elsewhere in this issue.

Q. What is the Islamic viewpoint concerning the donation of one's own body after death to medical institutions for the furtherance of science? These dead bodies are then dissected by medical students and mutilated. Muslim doctors always say that dissection has to be done on dead human bodies in order to treat future diseases that may arise in a living person. Definitely, the knowledge gained by doctors has contributed greatly to treating patients, but what is the Islamic viewpoint on this matter? Muslim students studying medicine have to dissect dead human bodies to gain first hand knowledge of the human body. Is this permissible in Islam? Please answer these two questions as the answers will help me and the other students here in Dublin tremendously.

A. Both acts, i.e. donating one's own body and dissection and mutilation of human bodies, are unlawful in Islam. The end, no matter how noble and laudable, will not justify the means if such means are outlawed by Islam. Donating one's body and mutilating human bodies are Kabeerah (great) sins from which Muslims must abstain regardless of the worldly and material loss to be suffered as a result of adherence to the Law of Allah.

An article titled: SANCTITY OF THE HUMAN BODY, further elaborates on this question. The article appears in this issue of "The Majlis".

Q. On Fridays when the Khateeb is reciting the Khutbah some people recite Durood Shareef audibly when the ayat: "Innal-laaha wa malaa-ikatahu yusal-loona alan nabi....." is read. Is this correct?

A. While the Khutbah is in process it is not permissible to recite anything. It is not permissible to recite Durood Shareef or anything else when the Khateeb recites the aforementioned verse of the Quraan Shareef. During the Khutbah when the name of Rasulullah (sallallaahu alayhi wasallam) is mentioned, Durood should be "recited" in one's mind i.e. the tongue must not be moved.

Q. In some places the Muazzin when about to commence the Iqaamat, recites Durood Shareef aloud. Is this in order?

A. It is Mustahab (preferable and meritorious) to recite Durood, but SILENTLY at the time of Iqaamat. Reciting it aloud at the time of Iqaamat is not a Sunnah practice.

Q. When does trade become unlawful on Fridays – with the first Azaan or the second Azaan?

A. With the commencement of the first Azaan.

Q. Is it permissible for women to visit the cemetry?

A. It is not permissible.

Q. Is the dead notified of the person who performs some good act as "isaale-sawaab" on his (the deceased's) behalf? Does the dead learn of the person who has sent forth the gift of Sawaab to him/her?

A. It has been authentically narrated that an angel informs the dead of the person who has forwarded the Sawaab by his/her performance of good acts on behalf of the dead.

Q. Is it permissible to insert in the Kafan of the dead some verses of the Quraan written on a sheet of paper or cloth?

A. It is not permissible.

Q. How is the funeral service (Kafan, Janaazah Salaat, etc.) of a stillborn babe to be carried out?

A. The baby born dead shall be wrapped in a cloth and buried. Janazah Salaat is not performed for it nor is the normal kafan method adopted.

Q. How is the funeral service of a baby who dies immediately after birth to be observed?

A. The babe shall be named; ghusal given to it; normal kafan given; and Janazah Salaat shall be read.

Q. If before the Eid Salaat is performed a Janaazah is brought, then which Salaat shall be read first – the Eid Salaat or the Janaazah Salaat?

A. The Eid Salaat shall be performed first, then the Janaazah Salaat, and after the Janaazah Salaat, the Eid Khutbah. The Eid Khutbah will be delayed until the Janaazah Salaat has been read.

Q. A woman died and at the time of Janaazah Salaat both her husband and father were present. Whose right is it to have the Janaazah Salaat performed?

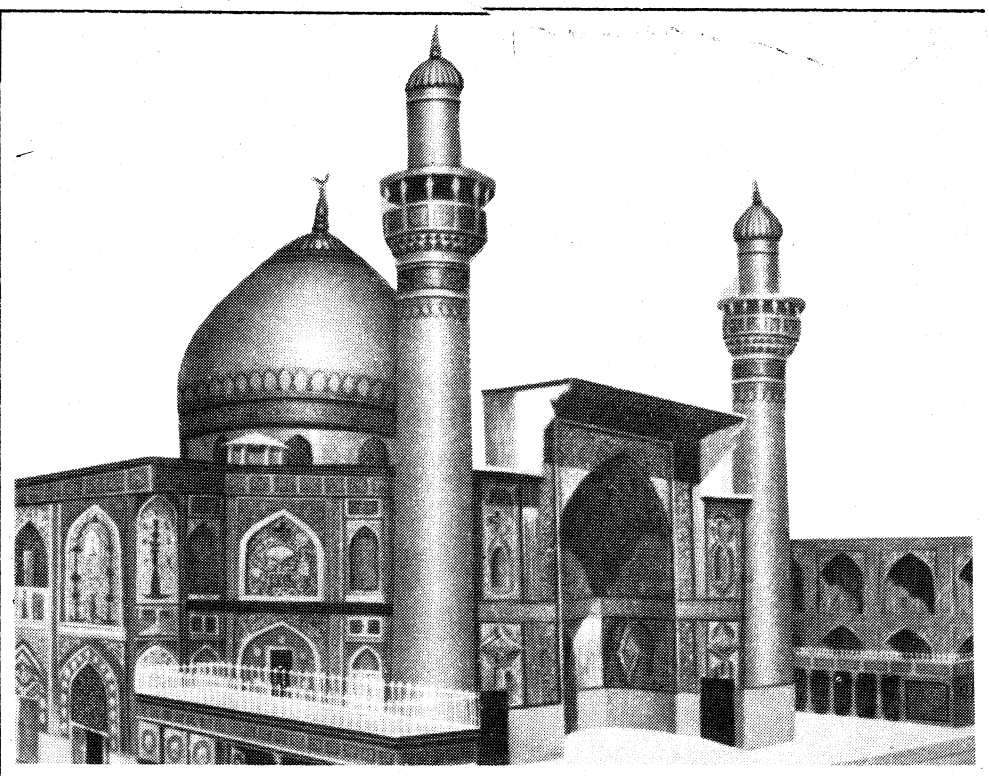
A. The father is her wali and it is his right.

Q. If both feet are lifted off the ground during Sajdah, is the Namaaz invalidated?

A. If both feet are raised completely off the ground throughout the duration of the Sajdah then only will the Salaat be invalidated. It is improper to lift the feet off the ground during Sajdah, however, the Salaat is not negated if during the Sajdah the feet are replaced on to the ground.



Damascus - Interior of the Omayades Mosque



Bugle of Iblees

THE JAMIATUL ULAMA OF THE CAPE IS TAKING STRONG OBJECTION AGAINST A MOVE TO ESTABLISH A BOYS BRIGADE IN PORT ELIZABETH. IN A CIRCULAR TITLED: BUGLE OF IBLEES, THE JAMIAT ROUNDLY CONDEMNS THIS MOVE AND STATES THAT ACCORDING TO THE SHARIAH THE PROPOSED BRIGADE IS EVIL AND UNLAWFUL. THE FULL TEXT OF THE PAMPHLET READS:

"Moves are afoot to establish a boys brigade in the Muslim community in Port Elizabeth. Since Muslims are governed by the Law of Islam, it is imperative that they be advised about the stand of Islam on the question of the brigade. Every Muslim knows that it is his sacred duty to organise his daily life in accordance with the Law of the Quran and the Sunnah of Rasulullah (sallallaahu alayhi wasallam). It is therefore obligatory upon Believers to ascertain the viewpoint of the Shariah before embarking upon any venture.

An essential ingredient in a brigade is the practice of MUSIC. Without music you find no brigade. What is Allah's Law regarding music? In Surah Luqmaan, Allah Ta'ala declares:

"And, among mankind are those who purchase 'lahwal hadith' so as to divert (mankind) from the Path of Allah (and this they do) with knowledge. And, they make a mockery of it (Allah's Law). For them there is a disgraceful punishment. And when our verses are rehearsed he turns away in pride as if he did not hear them as if there are plugs in his ears. Give him the tidings of a painful punishment". "QURAN"

Regarding the terms: 'lahwal hadith' appearing in the above-mentioned Quranic verse, Hadhrat Ibn Mas'ud, Ibn Abbaas, Hasan Bisri, Ikramah and Sa-eed Bin Jubair (R.A.) said that it refers to singing and music. Besides these eminent authorities of Islam, the overwhelming majority of the Ulama of Islam say that this ayat of the Quran categorically prohibits music. Rasulullah (sallalaahu alayhi wasallam) said with regard to music:

"Verily, Allah Ta'ala sent me (Rasulullah) as a mercy and a guide unto the worlds. And, Azza-wa-jal, commanded me with the destruction of musical instruments".

"Among the Signs of Qiyamah: Singing girls and musical instruments will become plentiful".

"People in my Ummah will consume alcohol and give it some other name. And, musical instruments and singing girls will be performing to them (when lo!) Allah will cause the earth to swallow them and of them He will transform into apes and swines".

"Listening to singing and music is sin; becoming an audience to it is fisq (rebellion against Islam); and to derive enjoyment and pleasure from it is kufr (unbelief)".

Let us now hear what the great Fuqahaa (Jurists) of Islam have to say about music:

Musical instruments are Haraam according to the unanimous opinion of the Fuqahaa of all the lands".
(BAGHAWI)

"Playing musical instruments and listening to it are Haraam (forbidden)".
(MUT-TAFAQ)

"Beating the drum and listening to it are forbidden".
(FATAWA KUBRAA)

"Musical instruments, e.g. sitaar, fiddle, sani, flute are forbidden according to the most authoritative opinion".
(MINHAAJUT TAALIBEEN of NAWAWI)

"This (singing and music) is not permissible for any person".
(Sayyid Abdul Qadir Jilani (R.A.) in GHUNIYATUT-TAALIBEEN)

"Singing and music are the occupation of the Fussaaq (rebellious and shameless sinners)".
(Imam Maalik – FATAWA RAHIMIYAH)

"The infidels desire to divert Muslims with it (music) from the Book of Allah and from Salaat".
(Imam Shaafi (R.A.) - MUDKHALUSH SHAR)

"Music is the invention of the Zindeeq (infidel)".
(IMAM IBN TAIMIYYAH)

"Beware of music and singing. It destroys shame, increases lust and eliminates dignity and respect. Its effect is like that of alcohol".
(Ibn Walid - IGHAATHATUL LUFHAAN)

The verses of the Quraan, the numerous Ahadith of our Nabi (sallallaahu alyhi wasallam) and the authoritative Verdicts of the Sahaba and the Fuqaha abundantly and emphatically spell out the Islamic prohibition of music. The Fuqahaa state that the evidence of one who indulges in music is not acceptable in an Islamic court of Law since the indulger in music is a FAASIQ'

The entire brigade set-up is an idle institution of the Kuffaar (non-believers). It is therefore not permissible for Muslims to imitate the useless practices and institutions of the Kuffaar. Our Nabi (sallallaa hu alayhi wasallam) said – "WHOEVER IMITATES A PEOPLE BECOME OF THEM"

It does not behove the man of Imaan to initiate a practice which is tantamount to naked rebellion against the Law of Allah. An institution like the brigade which has as its fundamental feature the Haraam practice of music can never be condoned by the Law of the Quran. Muslims who pride themselves as the upholders of Truth are not permitted by Islam to participate in this evil in the form of a brigade. Those who wish to establish a brigade should bear well in mind that the evil of this practice will perpetually accrue to them even after their death. The originators of Haraam will continue to receive the accumulated effects of the evil perpetrated by all the participants in the Haraam practice thus introduced. Those who desire to bring into being the brigade should know that they stand in the Eyes of Islam as criminals of the first order. MUSLIMS ARE WARNED AGAINST PARTICIPATION IN THE PROPOSED HARAAM BRIGADE. WHOEVER JOINS THE BRIGADE OF EVIL DOES SO AT THE PERIL OF HIS OWN IMAAN. MAY ALLAH GUIDE ALL MUSLIMS, AMEEN".

SHEIKH "LEGALIZES" BLUE FILMS

SHEIKH ABDUR RAHEEM SALIE OF CAPE TOWN HAS SPARKED OFF A HEATED CONTROVERSY BY DECLARING "BLUE FILMS" – THE WORST OF PORNOGRAPHY – AS PERMISSIBLE IN ISLAM.

The Muslim Judicial Council in a series of lectures at the various Musjids in Cape Town condemned most stringently this highly un-Islamic and vile pronouncement of Sheikh Abdur Raheem Salie. In a statement handed to "The Majlis" by Sheikh Mohammed Nazeem, the Muslim Judicial Council says:

"On the 10th November, 1977, one Abduraghiem Salie on being questioned on the permissibility of "Blue Films" stated catogorically that "Blue Films" are permissible on the basis that it is only a reflection.

The Masjied Committee of the Kensington Mosque at which premises Abduraghiem first made the statement, called in the said Abduraghiem for discussion. Abduraghiem was reluctant to attend any discussion whereupon the said Masjied Committee decided to suspend his lectures at the Kensington Mosque.

On the 22nd November, 1977 (Eid Day) Abduraghiem issued a pamphlet at the Kensington Mosque in which he challenged the Ulama on the question of "Blue Films", and in the pamphlet stated that he would not change his views today, tomorrow or in the future. He went on further to say that he would show who is leading or misleading the Ummah as he will not change his tenets of belief.

On the 29th November, 1977 he gave a detailed explanation of what transpired at the Kensington Mosque. This happened at the Tennyson Street Mosque in Salt River, where he again stated that "Blue Films" are permissible as it is only a reflection – like a reflection in a mirror. He went on to say that none of the Ulama have responded to his challenge of the 22nd November, 1977.

The Moslem Judicial Council, at a special meeting on the 2nd December, 1977 where the necessary evidence and material were presented decided to send a letter to all the mosques and inform their committees not to allow Abduraghiem to lecture at the mosques under their administration as his statements are contrary to the values of Islam and thus dangerous to the Muslim Public. The M.J.C. is prepared to give detailed explanations to any of the Committees and congregations who desire such explanations.

On the 3rd December, 1977 at a special meeting of the Tennyson Street Mosque in Salt River, the Mosque Committee of that mosque decided to accept the direction given by the M.J.C. in their letter and suspended Abduraghiem Salie's lectures.

A similar decision was taken at the Nurul Huda Mosque in Leeuwen Street, Cape Town on Monday, 4th December, 1977. This committee also suspended the lectures of Abduraghiem Salie at the Nurul Hudah Mosque.

Abduraghiem Salie on Monday the 4th December, 1977 after he had been told of the decision of the Tennyson Street Mosque Committee that he could no longer lecture at the Mosque, said that Sheikh Sharkier Gamieldien told him that there is nothing wrong in what he said and that Sheikh Sharkier Gamieldien challenges the M.J.C. to come to his mosque in Aspeling Street, Cape Town on the 16th December, 1977 where he will explain the question. The M.J.C. outrightly rejects this kind of challenge and if Sheikh Sharkier Gamieldien wishes to discuss this matter with the Ulama, he is welcome to attend a pre-arranged meeting with the Muslim Judicial Council".

RASULULLAH
(SALLALLAAHU ALAYHI WASALLAM) SAID:-

* "Verily, the best of food one eats is that which is obtained by the labour of one's hands. And, verily Dawood (alayhis salaam) ate from the labour of his hands."
* Verily, Allah is pure and accepts only what is pure.
* A time will dawn on mankind when man will not care what he takes – whether it is from Halaal or from Haraam.
* The halaal (lawful) things are clear and the Haraam (unlawful) things are clear. Between these two categories are the doubtful things. Many among mankind do not know these. Whosoever abstains from the doubtful things has saved his Deen and his honour. And, he who indulges in the doubtful things will indulge in Haraam.
* A body nourished on Haraam will not enter Jannat. The Fire is a greater claimant to a body sustained by unlawful things.
* The search for a Halaal earning is the Fardh duty after the Fardh Salaat.
* He who purchases a garment for ten dirhams, one dirham (of the money used to buy it) being Haraam, his Salaat is not accepted as long as he is wearing that garment.

ZABH
THE ISLAMIC METHOD OF SLAUGHTERING

(HANAFI)

ZABH or slaughtering of animals in Islam involves the following acts:

1. The slaughterer must be a Muslim or a Kitaabi.
2. The slaughterer must recite the Name of Allah on each animal he slaughters. This applies equally to the Muslim as well as to the Kitaabi.
3. The Sunnah method is to sever the four vessels in the neck, viz., wind-pipe, gullet, and the two jugular veins.

MASAA-IL PERTAINING TO ZABH

* If the slaughterer deliberately does not recite the Name of Allah when making "zabh" of the animal, then the animal will be Haraam.
* If the slaughterer forgets to recite the Name of Allah, the animal will be Halaal.
* According to Imaam Abu Hanifah (R) at least three vessels of the four stated above, must be severed. If two are severed, the animal will not be Halaal. According to Imaam Abu Yusuf (R) and Imaam Muhammad (R) the wind-pipe, the gullet and one jugular vein must be severed otherwise the animal will be Haraam.

(SHAAFI)

* If the name of Allah is not recited by the slaughterer, then too the animal is Halaal.
* It is compulsory to sever the wind-pipe and the gullet. If, for example, gullet or the wind-pipe remains uncut, the animal will be Haraam regardless of the two jugular veins being severed.

NASEEHAT

Hadhrat Abdullah Ibn Mubaarak (R.A.) said:

"Indulgence in luxuries create inference in the fulfilment of the Sunnats, and this in turn causes interference in the fulfilment of the Fardh acts. And, he who is deprived of the Fardh acts is deprived of the Knowledge of Allah".

"Tawakkul (Trust in Allah) is not an obstacle in the way of earning a livelihood. Both (Tawakkul and earning) were acts of Ibaadat (worship)".

"The generosity of the hand is nobler than the generosity of the tongue". (i.e. practical aid to people is better than mere moral support)".

"One's endeavour to educate a lad (Islamically) and train him (spiritually) is superior to Jihaad in the Path of Allah".

"Perfect humility is to be independent with regard to wealthy people and humble to the devotees of Allah".

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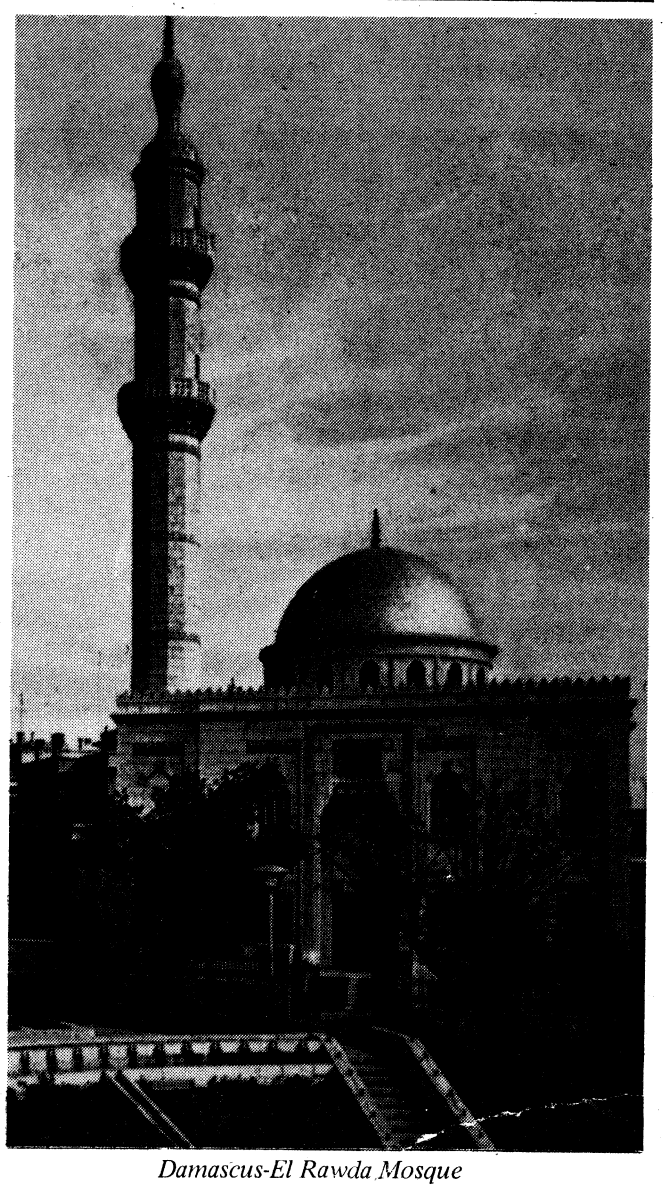
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IS "ANFAHAH" RENNET?

CHEESE

BY
MUJLISUL ULAMA

THE many enquiries and letters the Mujlisul Ulama of S.A. has been receiving from all over the country regarding the question of cheese indicate the uncertainty prevailing among Muslims on this issue. Cheese is a commodity which is widely and much consumed by Muslims. It is therefore necessary that all doubt on the subject be removed.

Among the Ulama of South Africa there seems to be two opinions on the cheese-question. One opinion holds that cheese is Halaal and the other claims that it is Haraam. Both opinions are based on valid grounds, but this difference of opinion on a matter which could be and must be solved, does not assist the Muslim public. We propose, in this article, to examine this difference of opinion with a view to eliminate the doubt and uncertainty from this issue.

The basis which provided the argument on the cheese question is the utilization of RENNET in the manufacture of cheeses. The following is the definition of RENNET given by the LIVING WEBSTER ENCYCLOPEDIC DICTIONARY:

"The rennin-producing substance of the stomach; a derivation from this membrane (i.e. the inner membrane of the calf's fourth stomach), used to coagulate milk."

The definition of rennin given by the same dictionary is:

"A milk-curdling enzyme contained in the gastric juice of the calf, the active ingredient of prepared rennet."

The Department of Agriculture in its booklet: The Manufacture of Gouda Cheese in South Africa, describes RENNET as follows:

"Rennet – As a rule commercial rennet is used in cheesemaking to curdle milk. It is an extract usually derived from the mucous membrane of dried digestive stomachs (abomasum) of young calves. It contains rennin, an enzyme which has a very strong action on the casein of milk."

Some Ulama contend that cheeses are Haraam because the rennet used in cheese-manufacture is obtained largely from animals which are "ghair-Mazbooh", i.e. not slaughtered according to Islamic Rites. The other school of thought is that cheese is Halaal notwithstanding the fact that the rennet used in South African cheeses is derived from "ghair-Mazbooh" animals. These Ulama contend that rennet regardless of its origin is Halaal because Rasulullah (sallallaahu alayhi wasallam) as well as his Sahaaba ate cheese which contained rennet derived from "ghair-Mazbooh" animals. The Hadith substantiating this view is:

"Ibn Umar narrates that cheese from Tabuk was presented to Rasulullah (sallallaahu alayhi wasallam). He called for a knife, recited Bismillah and cut it."
(ABU DAWOOD)

The cheese spoken about in this Hadith, was from Persia and contained a substance called "ANFAHAH or INFAHAH" derived from animals slaughtered by the fire-worshippers of Persia. The Ulama claiming that cheese is Halaal say that this 'anfahah' in the Persian cheese ate by Rasulullah (sallallaahu alayhi wasallam) is RENNET. It is on this basis – Rasulullah's act – that rennet from even "ghair-Mazbooh" animals is Halaal.

The Ulama who claim that cheese is Haraam, while accepting the Hadith in question as authentic, say that "anfahah" is not rennet, but some other substance. The crux of the matter is rennet and "anfahah". Once these terms have been clarified, the matter will be resolved. We shall, therefore, elaborate on the meaning of "anfahah".

Firstly, there is no difference in opinion as to the rule applying to "anfahah" among our contemporary Ulama. All say that "anfahah" is Halaal. Although some difference of opinion existed on "anfahah" between Imaam Abu Hanafah on the one side and Imam Abu Yusuf and Imaam Muhammad on the other. However, the official Verdict (Fatwa) is on the view of Imaam Abu Hanifah who claims that "anfahah" of even dead animals is "Taahir" (paak, pure). Since we are unanimous on this score, viz. "anfahah" is Halaal even if derived from "ghair-mazbooh" animals, we shall not bother to advance more proof in substantiation of this claim. What we are concerned here with is to establish whether rennet is or is not "anfahah" contained in the cheese consumed by Rasulullah (sallallaahu alayhi wasallam) and his noble Companions.

The great Islamic work known as BAHRUR RAA-IQ defines "anfahah" as follows:

"Anfahah or Infahah is the stomach-membrane of a kid-goat or of a young camel which does not yet eat."

"In Faarsi 'anfahah' is known as 'paneer-mayah'."

The Arabic Dictionary: AL-MAWRID defines rennet as follows:

rennet [rĕn'it] *(n.)* إِنْفَحَة : وِعَاء الغشاء المبطِّن لمعدة العجل الرابعة. ب، مادَّة تستخرج من مِعَد الحيوانات لتجبين اللبن .

(rennet – anfahah; the membrane of the fourth stomach of the calf; a substance extracted from the stomach of animals to curdle milk.)

The same English-Arabic dictionary defines the enzyme, rennin as:

rennin [rĕn'in] *(n.)* الإنْفحة : خميرة مُجَبِّنَةٌ للبَن تستخرج من الغشاء المخاطي لمعدة العجل .

(rennin – anfahah; a milk-curdling enzyme extracted from stomach-membrane of the calf.)

The English-Arabic dictionary– AL-QAAMOOSUL ASRI defines rennet:

rennet إِنْفَحَة . مِنْفَحَة (لتجبين الحليب)

(Infahah; minfahah –for curdling milk –)

The same dictionary defines the term "rennet-stomach – as follows: **stomach** المعدة الرابعة للحيوانات المجترّة

(The fourth stomach of ruminating animals.)

The English-Urdu dictionary defines rennet as follows:

Rennet, *n.* : بستہ شیر (جما ہوا دودھ
جو شیر خوار بچھڑے کے معدے میں پایا جاتا
اور دودھ جمانے یا پنیر بنانے کے کام آتا ہے؛
پنیر مایا ؛ پنیر جامن

(Curdled milk obtained from the stomach of calves and used to coagulate milk or to make cheese; paneer-mayah; paneer-jaamin.)

The various definitions cited here makes it quite clear that RENNET and ANFAHAH is one and the same thing. We, therefore agree with those Ulama who claim that cheese containing rennet even of "ghair-mazbooh" animals is Halaal. Since the "anfahah" stated in the Books of Islam is RENNET, there is no doubt in the lawfulness of such cheeses containing this substance.

In conclusion we would like to add that we will welcome any article or explanation contrary to the view expressed by us here. If anyone feels that we have erred in our conclusion, he will be duti-bound to refute our arguments with Shar-ee proof and furnish us with such proof for our perusal. AND ALLAH KNOWS BEST.

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IKHLAAS — SINCERITY

HADHRAT Abu Uthmaan Nishaapuri (R.A.) describes IKHLAAS (sincerity) in various ways indicating thereby that Ikhlaas is a combination of several qualities of virtue. He, therefore, defines Ikhlaas as follows:-

* Sincerity is that your heart testify to what your tongue proclaims.
* Sincerity is to constantly fix your gaze on Allah and divert your attention from creation.
* Sincerity is to entertain a truthful intention about Allah Ta'ala.

TRADE AND COMMERCE IN ISLAM

THE "HAMPER" TRADE

WHAT IS THE ISLAMIC VIEWPOINT ON THE FOLLOWING TYPES OF TRADE?

a. Many businessmen operate a "christmas-hamper" trade. The shopkeeper sends out a person to enlist subscribers who will be his customers participating in this hamper-buying. The shopkeeper's collector collects weekly from these subscribers, say, for example, 50 cents per week, and for each payment the customer makes, a stamp which is in actual fact a receipt for the payment is issued. This stamp is affixed in a booklet which remains in the possession of the customer. The collector makes his regular rounds and in this manner collects cash from the customers and issues stamps. At the end of the year the customer goes with this stamp-book to the shop concerned and purchases goods – any goods – in that shop for the value of the stamps purchased, i.e. if R20 was invested in the stamps throughout the year then the customer is entitled to purchase goods to this value at the shop which issued these stamps.

b. The same procedure as described in (a) above, but with the stipulation, for example, that only "groceries" or only "meat" or only "clothing" could be purchased for the value of the stamps bought.

c. The same system as above, but with the specification of the goods to be obtained in lieu of the money thus deposited. In this case the goods – item by item – are clearly specified. The quantity, type, description, purchase price, place of delivery, etc. are all specified.

ANSWER TO QUESTION (a)

The procedure described does not render the "mutual agreement" between the parties concerned an act of "trade" (BA'Y) in terms of the Shariah. For the validity of a sale transaction, the goods sold, the purchase price together with the other Shar'ee sale conditions have to be specified and applied. In the method of exchange described in the question, ALL the elements of a valid Islamic sale are found to be non-existent. No particular goods are offered for sale; no purchase price is agreed upon. In the absence of these two fundamental elements, there is no sale in terms of the Shariah.

What actually has transpired in this system is the opening of a savings account with the shopkeeper concerned. All payments made are in fact, not payments made on any commodity of purchase, but are deposits for safe-keeping. Under the circumstances all monies paid to the shopkeeper constitute savings in terms of the Shariah. Since, these will be savings, the laws of AMAANAT (TRUST) will come into force. The shopkeeper, has no right to utilize any of the monies thus collected. He will have to keep all these monies in a separate account. If the payments collected in this type of operation were coins then it will be incumbent upon the shopkeeper to keep in safe custody these very same coins. It will be unlawful (Na-Jaa-iz) for him to use or substitute these coins with other coins or notes of equivalent value. With regard to "AMAANAT" the Shariah rules that if the object of the Amaanat is "maal" (material commodity) then the "ain" or that self-same object shall be maintained in the custody of the person to whom it has been entrusted for safe-keeping. In the case of notes, substitution is permissible since notes do not constitute money, but are representative of money.

Since, the deposits in his custody constitute "AMAANAT", the shopkeeper has no Islamic right to stipulate that his depositors purchase goods in lieu of these deposits. The money belongs to the depositors and according to the Shariah, if they at any time during the course of the year wish to withdraw their deposits then the shopkeeper will be obliged to return the money to them. But in this system of "trade", the depositor is not allowed to withdraw his/her money during the year or at the end of the year. The depositor is bound to purchase goods from that particular shop for all the money thus deposited. This is un-Islamic, and the rules of "amaanat" do not allow this.

The system of "trade" described in this question is not lawful according to Islam. However, it could be legalized if the following conditions are observed:

1. The shopkeeper regards the deposits as Amaanat and adheres to the laws of "Amaanat" (Trust).
2. The depositor is made aware of the fact that the money deposited is nothing, but savings.
3. The depositor made aware that he/she will be entitled to withdraw the money at any time – during the course of the year or at the end of the year.
4. The depositor is not obliged to purchase anything from the person who has issued these "stamps", viz., the shopkeeper.
5. The depositors have to be made aware of the fact that their savings are "Amaanat" and that in the event that their money is stolen, lost or destroyed in the custody of the shopkeeper then they will have no right of claim. The law of "Amaanat" states that the depositor cannot claim any compensation for the goods destroyed in the custody of the one who is holding the Trust. Claim could only be made if wilful negligence against the trustee is proved.

ANSWER TO QUESTION (b)

The system of "trade" explained in this question while resembling a transaction known in the Shariah as "Ba'y-us-Salam", is nevertheless Islamically unlawful because certain conditions for the validity of the "Salam" contract are lacking in the system described in this question. Hence, this method of selling too is unlawful in Islam.

A description of "Ba'y-us-Salam" appears in this issue of "The Majlis" on this page.

ANSWER TO QUESTION (c)

Again, this method described in question (c) is of the "Ba'y-us-Salam" category, but due to the absence of necessary conditions of validity, this method is unlawful.

N.B. The method of trade described in question (b) is unlawful because the "Salam" transaction is valid only if:

(i) the articles of sale (i.e. the goods offered for sale) are specified. The type, kind, weight, price, etc. must be specified. No ambiguity as to these requirements is permissible.

(ii) Payment of the purchase price must be tendered in full in a SINGLE INSTALMENT at the time of concluding the transaction. Part-payment and payment by periodical instalments are not permissible in a "Salam" contract.

Both these requirements for the validity of the "Salam" sale are lacking in the method of sale described in question (b).

In the method described in question (c), the sale is unlawful because the purchase price is not paid in full at the time of concluding the transaction, but is paid in instalments over a period of time.

BA'Y-US-SALAM (SALAM-SALE)

DEFINITION OF SALAM

In the Shariah "Salam" means a sale-contract in which the purchase price is paid in advance and the goods thus sold delivered at a later date.

Salam-sales are authorised by the Quraan Shareef as well as by the express declaration of Rasulullah (Sallallaahu alayhi wasallam).

CONDITIONS OF THE VALIDITY OF THE SALAM CONTRACT

There are a number of conditions necessary to make the Salam-sale lawful. If these conditions are absent or not adhered to the Salam-sale becomes in some instances invalid and in other cases null. (The meaning of "invalid" – FAASID – and "null" – BAATIL – sales will, Insha'Allah, be explained in a later issue of "The Majlis"). The following are the conditions for the validity of the Salam-sale:

1. The goods offered for sale to be specified. A detailed description stating the product, quantity, weight, measurement, etc be given. There must be no ambiguity about the articles offered for sale.
2. The purchase price to be fixed and specified.
3. The purchase price must be paid in full at the venue and at the time when the transaction is concluded.
4. The time of delivery of the goods to be specified.
5. The place of delivery of the goods to be specified.
6. The goods offered for sale must be available on the open market during the duration of the Salam contract, i.e. from the date of concluding the contract to the date of delivery of the goods. If at the time of delivery the goods thus sold are not available, the purchaser has the right to dissolve the sale and demand the return of his money or he may, if he so desires, wait until availability of the goods.

If any of these conditions is not complied with, the Salam-sale is not valid.

TECHNICAL TERMS

In the Salam-contract, the seller is known as "MUSLAM ILAYH"; the buyer as "RABBUS-SALAM"; the goods sold as "MUSLAM FEEH"; and, the price as "RA'SUL MAAL."

RULES OF SALAM-SALES

* A salam-sale is not lawful in animals according to the Hanafi Madhab. According to the Shaafi Madhab it is lawful.
* A salam-sale is not lawful in meat according to the Hanafi Madhab, but is lawful according to the Shaafi Mazhab.
* According to the Hanafi Madhab availability of the goods sold in a salam-deal throughout the duration of the contract period is a condition for the validity of the salam-sale. And, according to the Shaafi Madhab this is not conditional for the validity of the sale. If the kind of goods sold are not available during the period of the salam-contract, but become available at the time when the contract matures, i.e. the time of delivering the goods, then the salam-sale is valid.
* If the goods sold are bulky or such that delivery involves expense then it will be necessary to state place of delivery at the time of the salam transaction. However, if delivery does not involve expense, the stipulation of place of delivery is then not conditional. This is according to both Madhabs.

RULES OF THE MA'ZOOR

A MA'ZOOR in the terminology of Islamic Law is a person who is unable to maintain the state of Tahaarat (purity) due to some physical ailment which occasions constant emission of impurity from the body.

WHEN DOES ONE BECOME A MA'ZOOR?

One will be described as a Ma'zoor when bleeding or dripping of urine continues for the duration of one Salaat time. Thus, if bleeding commences for example during the time of Asr and continues incessantly – not stopping for any length of time which will enable one to perform Wudhu and read Salaat – until the end of **Maghrib** time, then only will one become a Ma'zoor. In this example the "duration of one Salaat time" will be the whole of Maghrib time. The Asr time will not be taken into consideration as it is not a full time since bleeding started **during** the Asr time.

Another example:

If bleeding commenced during Zuhr time and continues to flow until the end of **Asr** time, then only will one become a Ma'zoor. The "duration of one salaat time" in this example being the whole of Asr time. The Zuhr time here is not considered since it is not a full time because bleeding started **during** Zuhr time.

From this it will be understood that the necessary condition for one to qualify as a Ma'zoor is:

"THE CONTINUOUS FLOWING OF BLOOD OR OTHER IMPURITY FOR THE ENTIRE DURATION OF ONE SALAAT TIME, i.e. from the beginning of the Salaat time to the ending of the Salaat time".

WHAT DOES ONE WHO IS NOT YET MA'ZOOR DO IN THE EVENT OF CONTINUOUS BLEEDING?

If bleeding commenced at any time and is continuous, one has to wait until just a few minutes of that particular Salaat time remains. For example, if bleeding commencing during Zuhr time, and does not stop to enable one to make Wudhu and perform Salaat, then one has to wait until a few minutes only remain of Zuhr time. Towards the expiry of Zuhr time take Wudhu and perform Salaat regardless of the bleeding. But, it must be remembered that you are not yet a Ma'zoor because one full Salaat time has not yet passed in a state of continuous bleeding. Now, if the bleeding continues incessantly throughout Asr time then only will you be a Ma'zoor. If during Asr time the blood should stop for a length of time enabling you to take Wudhu and perform Salaat then you will not be a Ma'zoor. The Zuhr Salaat which was thus performed will now have to be re-read. However, if the bleeding continued throughout the Asr time then of course, the Zuhr Salaat will not be repeated since you have now become a Ma'zoor.

RULES OF THE MA'ZOOR

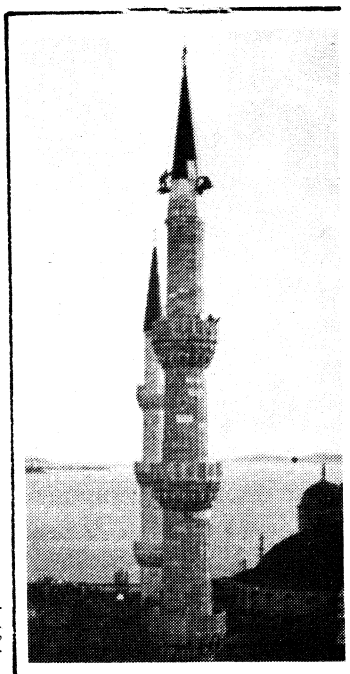
★ The Ma'zoor has to renew his/her Wudhu for every Fardh Salaat. The Wudhu of a Ma'zoor taken for one Fard Salaat is nullified with the ending of the time for that particular Fardh Salaat. For example: The Wudhu taken during Fajr time is valid only until Fajr time lasts. Once the sun rises the Wudhu taken during Fajr is no longer valid. Wudhu taken during Asr time will be valid until Asr lasts, i.e. until sunset; Wudhu taken during Maghrib time is valid until Maghrib time lasts, and so on.

★ Wudhu taken by the Ma'zoor after sunrise is valid for Zuhr Salaat. There is no need to renew the Wudhu when Zuhr time enters if Wudhu was taken after sunrise.

★ The Ma'zoor's Wudhu will be nullified by any of the factors which normally break Wudhu other than that factor which occasioned him to be a Ma'zoor. For example: One became a Ma'zoor as a result of continuous bleeding from the gums. This bleeding of the gums will not nullify the Ma'zoor's Wudhu since he is a Ma'zoor as a result of this particular bleeding. However, if he answers the call of nature or bleeding starts elsewhere then these factors will nullify his Wudhu. The Ma'zoor should not consider that since he is a Ma'zoor by virtue of a particular bleeding, his Wudhu will remain valid even if other factors which normally nullify Wudhu arise.

★ Once one becomes a Ma'zoor even if the bleeding is **not** continuous during the ensuing times. For example: Bleeding commenced during Fajr time and was continuous until the end of Zuhr time. One now becomes a Ma'zoor and will remain a Ma'zoor even if the bleeding was not continuous during the ensuing Asr time. During the Asr time if the blood flowed even for a single moment and then stopped for the remainder of the Asr time, then too one remains a Ma'zoor.

★ If the bleeding ceases completely for the whole of one Salaat time one ceases to be a Ma'zoor.



The minarettes of Sultan Ahmet

EDITORIAL

COMPULSORY SECULAR EDUCATION?

FROM January, 1979 the State will make compulsory secular education for all Indian children from the ages 7 to 15 years. Our concern in the matter is because Muslim children will also be affected by the promulgation of this law. Secular schools operated by non-Muslims under the auspices of western culture presents a picture of large-scale pillage and extermination of the Islamic concepts of modesty and chastity which are the bulwarks of the Islamic moral system. Islam has a lofty moral structure which exists to regulate the moral fibre of mankind in a manner conducive to the protection and elevation of man – the noblest of Allah's creation.

Western schools and colleges pivotted on the fulcrum of materialism and rooted in liberalism envisage the destruction of modesty and chastity – which incidentally are part and parcel of our Imaan – by its monotonous emphasis on self-exhibitionism. Intermingling of the sexes to a level far below promiscuity is prevalent at many a western and secular institute of education. Physical training is designed to compel females to offer maximum exhibition of parts of the physical body which Islam commands to be concealed from the vulgar gazes of men stirred by nudity into base passion.

Our sons and daughters attend or have to attend these institutions of moral depravity. We concede that Muslims have been westernized to a point that they have become blind to the dangers, to the evils prevailing at secular institutions – evils which Islam regards as immoral. But, at the same time we must proclaim boldly and loudly that in the Muslim community of South Africa there are many families who endeavour to cling to the Islamic code of morality. These Purdah-Nasheen families – these highly respectable girls who seclude themselves from the public – these modest damsels of Islam who cannot bear the torture of being propelled out of their homes and into the secular institutions of physical exhibitionism MUST be exempted from this law of compulsory secular education. There are yet today, Alhamdulillah thumma Alhamdulillah, many Muslim homes who are Purdah-Nasheen, and we proudly observe that the trend of Purdah is on the increase in the Muslim community. Even in the Cape which was at one stage castigated by many Muslims for its lack of Purdah-observance is experiencing a surge of the spirit of the moral structure of Islam. Ladies here have and are slowly, but surely taking to the Burqah which conceals them in entirety – face and all, just like the demand of Islam. Glory unto Allah for this guidance in such an age of moral depravity, moral destruction and immoral reign.

It is indeed too much to order our Purdah-Nasheen girls to cast aside their "Jilbaabs" (which Allah orders them to wear in the Quraan) and join the institutions of immodesty. It is most cruel – brutally – unjust – to compel those home-loving Purdah-Nasheen girls of Islam to join the ranks of those who have no concern for the Islamic laws of modesty and chastity which are wrecked into smithereens by the disastrous pounding of western civilization with its emphasis on female exhibitionism. We can never tolerate this. Islam can never. The compulsory education for our Purdah-Nasheen girls is totally unacceptable to us and to all Purdah-Nasheen families in the Republic of South Africa on whose behalf we are now speaking. We are not concerned with those Muslim who voluntarily and happily throw in their lot with western culture. We, in this complaint of ours, are not concerned with those Muslims who desire compulsory secular education for their children. We are only putting forward the case and the stand of the Purdah-observing Muslims of South Africa – we are putting forward their stand and our stand – THE STAND OF ISLAM. Allah commands our females in the Glorious Quraan:

> "AND, STAY WITHIN YOUR HOMES AND MAKE NOT AN EXHIBITION OF YOURSELVES LIKE THE EXHIBITION OF THE TIMES OF JAHILIYYAH (the times of ignorance)."

Besides our Purdah-Nasheen girls, there are also the numerous Muslim boys throughout the Republic studying Hifz at various madressas and in private homes. For the proper acquisition of Hifz it is essential that the students concentrate fully on their subject, viz., Hifz. Hifz and secular education cannot be acquired simultaneously. The result is always bad. These Hifz students are obliged to leave secular school for two or three years in order to master the learning of the Holy Quraan by heart. The Quraan by heart – Hifz – is an institution as old as Islam. Its importance can never be exaggerated even if attempted. The purity and the originality of the text of the Glorious Quraan is dependent upon our Huffaaz. Allah Ta'ala has created this medium of the Huffaaz to protect the Quraan from human interpolation. Compulsory education for us envisaged by the State, therefore strikes at the very basis of this Divine medium in that it will compel our Hifz students to abandon their holy and their glorious task of learning the Quraan by heart. The Ummah of Islam require them for the safe-guarding of the Quraan. We do not cherish that our Hifz boys be adulterated with western secular education during the period when they are engaged in learning the Quraan Sharief by heart. We, therefore, cannot accept compulsory education for such Muslim children who are occupied in committing the Holy Quraan to memory.

And, besides the Hifz-students, there are those Muslim boys who will be taught to be Alims. These students who have to qualify at Islamic theological centres overseas are give tuition in this field at certain madressahs here in South Africa. They too cannot attend secular schools and these Islamic schools simultaneously. The boys prepared locally for higher Islamic knowledge with the view to qualify as Alims have necessarily to leave secular school. We can therefore, not accept compulsory secular education for these Alim-students of our community.

The Ulama of South Africa should take note of this compulsory secular education development. It is essential that the Ulama make representations to the State on this very important matter. The law should make provision for our Purdah-Nasheen girls, our Hifz-students and our Alim students. It is of absolute importance that they be exempted from the operation of this law.

SHARIAH AND TASAWWUF

BY
MASEEHUL UMMAT, HADHRAT MAULANA MOHAMMED MASIHULLAH KHAN SAHEB, RECTOR OF JAMIA MIFTAAHUL ULOOM, JALALABAD, INDIA.
Translated by
Dr Majid Ali Khan, Lecturer in Islamic Studies, Department of Islamic and Arab-Iranian Studies, Jamia Millia Islamia, Delhi.

The Meaning and Reality of Tasawwuf:

As far as "Tasawwuf" or "Suluk" is concerned, it is that branch of the "Shari'ah" (Islamic Religion) which deals with those deeds that are related to the "Batin" (inner-self of a man). In contrast to this, "Fiqh" (Islamic Law & Jurisprudence) is that part of the "Shari'ah" which is concerned with those deeds that are related to the "Zahir" (outer-self) of a man. The object of "Tasawwuf" is to purify and brush-up the morals, and its aim is to obtain the pleasure of almighty Creator, both of which could be achieved only by following the "Shari'ah" (Islamic Religion) perfectly.

Therefore, "Tasawwuf" is the spirit ("Ruh") and the essence or the exhiliration and perfection of the Religion. Its main function is to purify the inner-self ("Batin") from wickedness and immorality, lust and lasciviousness, evils of tongue, rage and fury, spite and malice, jealously, love of the world, love of dignity and rank, stinginess, greediness and avarice, hypocrisy and show, self-conceit, pride and vanity; and to adorn it (i.e. the inner-self) with praiseworthy manners and ethics like repentance, patience, thankfulness towards Allah, fear of Allah, hope in Allah, religious devotion, oneness of Allah, reliance upon and trust in Allah, love (of Allah), eagerness and avidity for Allah, sincerity, truthfulness, meditation, judging of and accounting for one's own (bad) deeds, and contemplation (in the wonders of Allah) so that one may be able to direct his attention (fully) towards Alla. Therefore, "Tasawwuf" and "Tariqat" are in no way against the religion and its law. On the contrary it is necessary for every Muslim to be a "Sufi" as one is not able to be called a perfect Muslim without it.

Necessity of "Tasawwuf":

It is now clear that "Tasawwuf" and "Tariqat" are not against the "Shari'ah' rather they are part of the "Shari'ah". This ascertains the necessity of the "Tasawwuf". In this context, Hakim-ul-Ummat Maulana Ashraf Ali Thanwi writes in his book, "Haqiqatul-Tariqat":

> "It is obligatory upon every Muslim to rectify his deeds pertaining to his inner-self ("Batin") after he has corrected his beliefs and the deeds pertaining to the outer-self ("Zahir"). A number of the verses of the Holy Quran and "Ahadith" (traditions of the Holy Prophet) proves it obligatory, though a number of people, influenced by the outward show, neglect them due to their lust. Everybody knows that there are clear directions in the Holy Quran and Ahadith about the virtues of and attainment to religious devotion ("Zuhd"), contentment, meekness, sincerity, patience, thankfulness (towards Allah), love of Allah, satisfaction with fate, reliance upon and trust in Allah, and surrender (to Allah's will) etc. At the same time there are reproaches about the deeds contrary to those described above i.e. love of the world, avarice and greediness, pride and vanity, dissimulation and show, lust and asciviousness, rage and fury, jealousy etc. Therefore, there remains no doubt and no uncertainty at all about the fact that they are parts of the ommissions and commissions ordered by Allah. This is what is meant by the rectification and correction of one's inner-self ("Batin") and this is the aim and object of the "Tariqat". Therefore, its incumbency has been proved without any hitch."

In his book, "Tariqat-ul-Qalander", he writes:

"All the basic and faultless principles of "Tasawwuf" can be traced in the Holy Quran and Ahadith. Those who think that "Tasawwuf" cannot beproved from the Holy Quran and Ahadith entertain an absolute wrong conception. The Sufis who transgress as well as the cynical scholars have the wrong conception that the Holy Quran and Ahadith do not have any direction regarding the "Tasawwuf". As a matter of fact both of them are incorrect in their thinking. The cynical scholars deny the like of "Tasawwuf" and treat it as an absurdity. They say that only "Salat" and "Saum" etc. can be traced in the Holy Quran and Ahadith: therefore, one should practice these deeds only. From whence did those "Sufis" invent all this? For them the Quran and Ahadith have no direction for "Tasawwuf". The "Sufis" who transgress are of the opinion that the Quran and Ahadith have only commandments for the external deeds only. For them "Tasawwuf" is the knowledge for inner-self, therefore, they do not need the Quran and Ahadith (may Allah save us from this). So both of these groups think in their own way and say that the Quran and Ahadith have no directions for "Tasawwuf". As a result, one of the two groups rejected "Tasawwuf" while the other did not attach any importance to the Holy Quran and Ahadith.

"TASAWWUF" & THE QURAN:

The Holy Quran, like it commands: "And establish Salat and pay Zakat" (11:43) it also commands: "O those who believe! Persevere in patience" (11:200), and be grateful to Allah" (11:172). If it says at one place: "Saum is prescribed to you" (11:183), "And pilgrimage to the House is a duty which men owe to Allah" (111:97), it also speaks: ". . . whom He loves and who loves Him" (V:57),and "And those who believe are stronger in (their) love for Allah" (11:165).

The Holy Quran also warns: "And when they stand up for Salat, they stand up sluggishly . . ." (IV:141); this warning is followed by another one: ". . . they do it (i.e. offer Salat) only to be seen of men" (IV:141). If the Holy Quran condemns those who do not offer Salat or don't pay Zakat, it also condemns the evils of pride and self-conceit etc.

(To be Continued)

IN THE ABSENCE OF NOBLE QUALITIES . . .

Hadhrat Abdullah Ibn Mubaarak (R.A.) was asked:

"Which quality is most beneficial to man?"

He replied: "A perfect intelligence."

If he does not possess a perfect intelligence then respectablemanners are most beneficial for him, and if he has no respectable manners then silence is best for him.

People asked: "And, if he does not observe silence?" Ibn Mabaarak (R.A.) replied:

"Paralysis is then better for him."



Damascus - Amawyin Square

SANCTITY OF THE HUMAN BODY

SOME concerned Muslim medical students studying abroad in Dublin, Ireland have posed the question of experimentation and mutilation of dead human bodies. The questions posed appear on the "QUESTION AND ANSWERS" page of "The Majlis" in this issue. The article appearing hereunder is presented for better understanding and greater clarification of this question.

BY
MUJLISUL ULAMA OF SOUTH AFRICA

"INSAAN" or man is the highest and the noblest of Allah Ta'ala's creation. His importance and rank is such that Allah Ta'ala has created the entire universe for his sake and made subservient to man all forces of nature. The Quraan Shareef is very explicit in making this claim. The elevated rank of man has been emphasised by Allah Ta'ala commanding the Malaa-ikah to prostrate in the presence of Adam (alayhis salaam), progenitor of the human race. And, what more can illustrate the reverence of man than the following verse of the Quraan Shareef:

"And, remember when Allah said to the Malaa-ikah: Verily, I shall be creating a Representative on earth . . ."

The entity of "INSAAN" consists of physical body and celestial soul (Rooh). Both these constitute integral, and essential parts of this being known as man. The physical body minus the soul, by virtue of it being a fundamental constituent of Insaan deserves all the respect, dignity and reverence Islam commands for the total "Insaan", i.e. man-body and soul. Allah Ta'ala has commanded that we show respect and reverence to not only the dead body of man, but to even the nails and the hairs which are removed. These too cannot be discarded in disrespect. The nails and hair even have to be buried. Because of the great respect Islam orders for man, all forms of uses and benefits from the human body (dead body) or from any part of the human body are forbidden. The Shariah decrees:

"It is Haraam to derive any benefit (use) from the hair of man, and from all his parts because of the reverence (or respect) of man. But, his hair, his nails and all parts of him shall be buried."

(SHARHUL MUSLIM LIN-NAWAWI)

So great is the respect Islam orders us to show man that long after his death when he has disintegrated and transformed into soil, the Shariah commands that when we pass by his grave we should not trample or to "mutilate" this man's grave then the degree of unlawfulness for "mutilating" his body is emphasised to a far greater extent. The elaborate measures – rituals, and practices – designed and ordered by Islam to be observed in the burial of dead human bodies all impress the great reverence and sanctity of the human body – that the body of man is an object of respect; that it should not be disrespected in any way, leave alone mutilation suffered at the hands of experimentation. The following extracts from the Islamic Law Books illustrate the great treatment of respect and reverence meted out by Islam to the human body.

"And, when the person dies, his jaws are to be tied and his eyes to be closed . . . In this (action) is the maintenance of man's beauty, hence it is beautiful (Mustahsan, i.e. meritorious) to do so."

(HIDAAYAH)

Immediately upon death the jaws are to be tied with a ribbon and the eye-lids to be closed to prevent the unseemly sight of a gaping and gazing dead body.

"(While giving the dead body a bath) they should cover the body's privacy with a cloth, so as to fulfil the compulsory duty of concealing the 'satr' (private parts)."

(HIDAAYAH).

The dead body is an object of high reverence, hence Islam commands it be treated with respect by bathing it ceremoniously and even concealing the private parts of the dead body from the sight of the living.

"The table (on which the body shall be laid) is to be perfumed . . . because this is part of the respect (and reverence) which is to be shown to the dead body."

(HIDAAYAH)

Perfume for the dead? The senses – physical senses – are dead as well. Of what use then is the act of perfuming the dead? Allah Ta'ala desires us to respect that vehicle – the human physical body – which was the receptacle of the celestial soul for which Allah Ta'ala created the entire universe.

"Hunoot (a kind of perfume) shall be rubbed onto his (the dead body's) head and in his beard, and camphor shall be rubbed on those parts of the body which touched the ground in Sajdah . . . because this is deserving of greater respect."

(HIDAAYAH)

In explaining the reason for the unlawfulness of utilizing the skin of man for any purpose, the authoritative Law Book of Islam SHARHUN NIQAAYAH, states:

". . . so that mankind do not become audacious in disrespecting that object (human body) which Allah Ta'ala has revered, by using its parts (organs, hair, nails, etc.) And, because it is not permissible to derive benefit from it (human body) because of his reverence."

The above are merely a few examples of respect for the dead body. A host of rules, all indicating and emphasising the great respect and reverence of the dead body, is related to the treatment of the dead body – from the time man dies until after burial.

So high is the regard for the body of man that Islam commands that it could not be used for even saving life. The Law Books of Islam state that if two people are lost or stranded in some remote part and one is on the verge of dying due to starvation it is not lawful for the one to dismember or cut part of his flesh to feed his companion so as to save his life. This is so, despite the fact that Islam makes lawful even the eating of swine flesh when one is reduced to such dire straits of starvation.

No matter how great the advantages to medical science the experimentation and mutilation of human bodies may be, Islam does not condone this sacrilege inflicted upon an object which Allah Ta'ala Himself respects and commanded mankind to revere. The physical body is not the property of "INSAAN"; it does not belong unto him; therefore he has no right to misuse this vehicle assigned to his care for a while. The human body is a sacred trust which Allah Ta'ala has given man, hence he cannot destroy it by suicide, by donating it and by mutilating it.

It has to be conceded that the purpose underlying the "mutilation" of dead bodies by medical science is noble, but Islam does not justify and legalise all means for the attainment of a noble and a laudable purpose. All means unlawful in Islam are to be shunned in our endeavours to attain our noble goals. And, experimentation with dead human bodies is a method unlawful in Islam.

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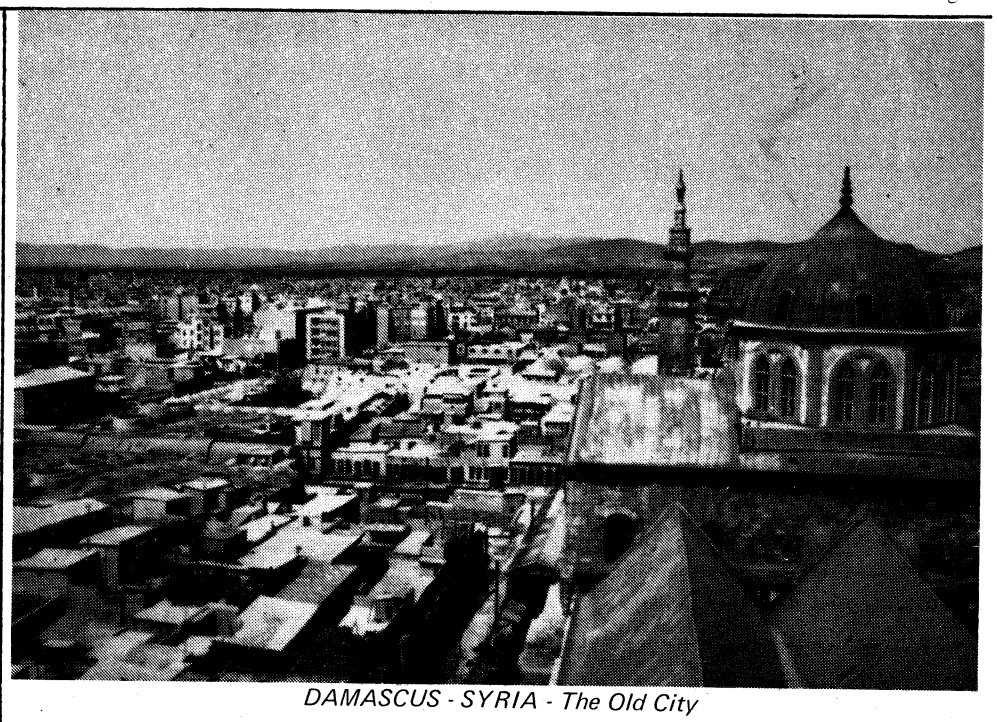
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DAMASCUS - SYRIA - The Old City

THE COMPULSION OF GROWING THE BEARD

BY

Shaikhul Hadith, Hazrat Maulana Muhammad Zakarriyah, Mazaaharal Uloom, Saharanpur, India

MAULANA Meeruti (may Allahs mercy be upon him) writes on the medical aspect of the beard as well. Since ancient times, Unani men agreed that the beard was an adornment for men, and it protected his throat and chest. Western medical men have now reached a similar conclusion. One doctor writes that by continually shaving, the veins of the sight are affected, resulting in failing eyesight. Another doctor writes that a lengthy beard stops harmful germs from reaching the throat and chest, and another goes as far as to say that if men shaved for seven generations, the men in the eighth generation will have no beards. This means that the male hormone gets weaker in every generation, until in the eighth this quality is completely destroyed. This is no prophecy or astronomical calculation, but are basic medical facts.

If a child with a clear voice, imitates someone who stutters, then in a short while he becomes like him, and then cannot say any word clearly any longer.

In this respect a very sound explanation of an American, Dr. Charles Homer, has recently been published. His finding is given below : 'A correspondent has asked me to invent some sort of electronically operated needle to reduce the time wasted daily on shaving. I do not understand why people dread and tremble at the thought of having a beard. People grow hair on their heads, so why do they regard it as incorrect, defective and unacceptable to have hair on their face. When the hair fails to grow on the head then that baldness is regarded as a defect, and a cause of shame. Every effort is made to hide it. Yet, it is surprising that a man will daily remove the hair from his face; depriving himself from that which is the most evident sign of manhood, without a bit of shame.

The beard and moustache gives the human beings face strength of manhood, a steadfast character, individual integrity and exclusive identity. His survival and safety too are due to this brave appearance. These are the only hair that differentiate the males from the females. The hair on all the other parts of the body are common between male and female Women deep in their conscience are more appreciative of men with beards and moustaches. Profoundly they prefer the male with a beard over the one without this manly facial feature.

Outwardly it would appear that they dislike the beard and moustache. The reason for this is that they have bound themselves to follow unrealistic friends and latest fashions in dress, and unfortunately these days the beard and moustache is out of fashion. A little bit of hair before the nostrils or the mouth acts as a filter against harmful dust and germs entering the nose or the mouth. A lengthy and thick beard protects the throat from colds.

Dr. Homer describes the shaving of the beard as being bald in the face; and to become slaves of the fashion world as having a feminine complex. He regards independence, bravery and courage to be male qualities, and the beard is the basis of the males handsome features. He attributes this habit of shaving the beard to be a cause of making one more vulnerable to being victims of colds, coughs etc.

He further writes: 'The beard and the moustache are returning to the world, and with it will come back that supremacy that God has given the male over the female. A person with a beard has never forsaken his wife, A person with a beard always upholds the honour of the beard, that is demanded from him. It gives him that prestige position, that is befitting only for males.

How unreal is it that a full grown adult desires that his face appears like that of a child; God had created the beard and the moustache for the male adult to adorn his face with them. Whoever laughs and mocks at those with beards is in fact laughing and mocking at Jesus (Sayyidina Eisa AS.), because (Sayyidina Eisa AS.) had a beard'.

This is what a Christian says after carrying out medical and religious research into this matter. According to him for a healthy young man to desire to appear like a hairless immature child is trying to make nature go backwards. Men should then also try to become like apes. After nineteen centuries have passed he honours his Nabi (Jesus) AS. so much that he classifies that person who laughs and mocks at a beard, as having mocked at Sayyidina Eisa AS. because he kept a beard.

Those who claim to be Muslims should demonstrate honour for that Nabi, who is the Noble Chief of all the Ambiya AS. And Sayyidina Eisa AS. will appear before Qiyamah and will also be amongst his followers.

We have quoted, Dr Charles Homers article as accurately as possible, for to change it would be dishonest and un-ethical.

We however disagree with his views regarding the moustache. Dr Homer admits that Sayyidina Eisa AS. did not have an overgrown moustache, or else he would have surely mentioned it where he states that Sayyidina Eisa AS. had a beard.

This concludes the gist of Maulana Meerutis (may Allah bestow mercy upon him) booklet. When this humble servant began writing this book, I had only Maulana Meerutis booklet in mind, but no copy was available in Madina. After commencing, friends and well wishers brought forward many booklets on this subject. Seeing these I postponed the writing of this booklet, because so much has already been written on this subject. Some associates insisted that since I had already commenced, it should now be completed, though concisely.

It occurred to me that though the necessity does not exist any longer, I would nevertheless like to be a participant in the reward for re-awakening this Sunnah of Rasululla *(sallallaahu alayhi wasallam)*

Those who say that people laugh and mock at persons with beards, to them I usually say this verse:

'People think I am deprived of all respect and integrity.
They should not think that I am not fit for my company'.

Laughing and mocking of a few fools should not be the cause of concern as against obtaining the happiness and favour of the intercessor of the sinners, the Noble Chief of both worlds, Muhammad

'And our last word is praise be to Allah, the Sustainer of both worlds, and may He send His blessings upon the best of His creation our Noble Chief and leader, Muhammad, and upon his clan and grant them safety'.

◆ CONCLUDED

THE MORAL STRUCTURE OF ISLAM

BY
MUSLIM JUDICIAL COUNCIL (CAPE)

IN VIEW of the attempts to legalize pornography and blue films, the Muslim Judicial Council requests Imaams to base their lectures on Fridays along the lines stated herein.

The Holy Quraan states:

"And do not come near to adultery, for it is a shameful (deed). And, it is an evil opening the road (to other evils)."
(Surah Bani Isra-eel, verse 32)

The beauty, the wisdom and the foresightedness underlying this verse is that it does not only speak of zina (adultery), but it brings within its ambit all things and practices leading one towards zina. Not only is zina to be shunned, but all approaches and temptations towards this abominable evil are to be avoided.

The Nabi (sallallaahu alayhi wasallam) said that the eyes commit zina and the ears commit zina. We understand from this that we should not think, look at, listen to or utter anything which would even remotely tempt us into the direction of zina. Both the Quranic injunctions as well as the Sunnah of Rasulullah (sallallaahu alayhi wasallam) envisage and lead to a society rooted on high moral principles among which the principle of Hayaa (modesty) and Ismat (purity from all sexual evils) are of fundamental importance. The moral structure of Islam elevates man and directs for him a life of decency so as to enhance his total functioning as the most perfect of Allah's creations.

Islam shines out with its lofty moral code. Islam has always been known as a religion of the highest morals, the basis for this unique code of morality being the Quraan and the Sunnah of Rasulullah (sallallaahu alayhi wasallam). The Holy Quran in this regard declares:

"And, thou (O Muhammad!) standest on the exalted standards of character."
(Surah Kalam, verse 4)

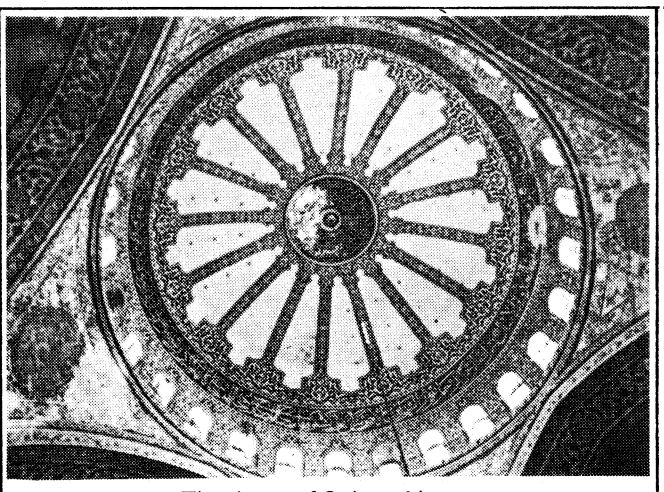
When Aishah (R.A.), the wife of Rasulullah (sallallaahu alayhi wasallam), was asked about the morals, character, manner and habits of Rasulullah (sallallaahu alayhi wasallam), she replied that his morals and his character were the Quraan. She said to the enquirer to read the Quraan and he would discover the morals and the character of Rasulullah (sallallaahu alayhi wasallam) therein.

The Holy Quraan teaches us that we should not look at women. Thus says the Quraan:

"Say (O Muhammad!) to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them. And, Allah is well-acquainted with all they do."

"And, say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers, or their brothers' sons or their sisters' sons, or their bondsmen whom their right-hand possesses, or male servants free of physical need, or little children who have no sense of the shame of sex; and, that they should not strike their feet in order to draw attention to their hidden ornaments. And, O ye Believers! Turn ye all together to Allah so that ye may attain Bliss."
(Surah Nur, verses 30 and 31)

The Quraan here speaks of looking in general, whether it is directly or indirectly — let alone looking at NAKED women or men performing zina which is totally unacceptable to Islam. The Nabi (sallallaahu alayhi wasallam) on warning us against looking at strange women, stated that if our gaze fell accidently or unintentionally at a strange woman then we should divert our gaze and not again deliberately cast a second gaze. All these restrictions placed on our gazing at women by Islam have been designed in order to preserve our modesty and chastity which are fundamentals of the Islamic moral structure. Islam can therefore, under no circumstances condone pornography and blue films which are things which jettison people into adultery and various other sexual evils. May Allah Ta'ala save Believers from such debased evils, Ameen.



The dome of Sultan Ahmet

ABU UTHMAAN SAID:

* He who learns something of the knowledge of the Auliyaa and practices accordingly will find that the Noor of that practice influencing his heart. During the latter part of his life this Noor will benefit him. And, he who hears something of the Auliyaa and regards it merely as a story — not practicing according to it — simply learns it and forgets it.
* He whose intention and belief are not correct in the beginning (of spiritual training) will see no progress in the future. He will experience only misfortune.
* Hikmat (Wisdom) is to make the Sunnat of Nabi (sallallaahu alayhi wasallam) your commander and Bidat is to make desire of the nafs your commander.
* A person will never know the faults within himself as long as he does not regard all things superior to him and as long as he does not see anything in himself but evil.
* One who becomes aware of his own faults will always regard himself as being bad and will constantly reproach his nafs.
* Three things on the face of the earth are the noblest:
  (1) An Alim who practices in accordance with his knowledge.
  (2) A Mureed (one who walks along the path of spiritual development) who has no greed.
  (3) One who praises Allah without realising states of ecstacy.
* The basis in this Path of Tasawwuf is silence and contentment with the Knowledge of Allah.
* He whom Allah has dignified with His Knowledge should not disgrace himself with sin.
* The shukr (thankfulness) of the masses is for the favours of food and garments and the shukr of the elite (those who are spiritually developed) is for the inspirations which reach their hearts.
* To present one's needs to Allah is of the fundamentals of humility.
* He who speaks about hayaa (shame), but with regard to his affairs with Allah is not shameful, is a religious fraud.
* Yaqeen is that one entertain very little fear and thought of tomorrow.

WARNING ON TV VIOLENCE

A NEW WARNING of the dangers of TV violence has come from a leading British churchman.

The Very Rev. Professor Thomas Torrance says that "constant violence can deaden sensitivity as well as sicken."

His warning comes only a week after the research report from Dr William Belson which said that violence on TV led to acts of violence by teenage boys.

Writing in the journal of the Independent Broadcasting Authority, Professor Torrance, last year's moderator of the Church of Scotland, attacks the usual excuse given for violent scenes in television dramas.

"The justification of TV violence as dramatic truth pre-supposes the egoist conception of freedom which is destructive of society and even provokes violence," he says.

Under its cover, "deep-seated human selfishness and greed can continue to operate", the professor says that to present violence as neither right nor wrong is itself wrong.

But he puts the blame on politicians, not producers.

(Sunday Times)

THE PATIENCE OF ABU UTHMAAN

ONCE an opponent of Hadhrat Abu Uthmaan Nishaapuri (R.A.) invited the great saint for meals. Abu Uthmaan accepted the invitation, and proceeded to the place invited to. The host upon seeing Ubu Uthmaan exclaimed derisively: "O glutton! There is no food now. Return." Abu Uthmaan thereupon turned back. The host called to him. Abu Uthmaan returned and the host said: "You are most greedy. You devour a lot. I have nothing for you. Go away." Abu Uthmaan thereupon went away. As he was departing, the host again called to Abu Uthmaan who hearing him, came back. The host then said: "I have stones. Will you eat them? Get away from here." The host, in this manner, insulted Abu Uthmaan thirty times. Each time he turned Abu Uthmaan away with an insult, jeer and mock.

On the thirtieth occasion the host's hands and feet miraculously became paralysed. Wailing and bemoaning his fate, the host fell at the feet of Abu Uthmaan (R.A.) asking for his pardon and repenting for his folly. The host exlaimed:

"I have called you thirty times and each time buffetted you with an insult, but you displayed no sign of anger and displeasure. You are indeed a man of amazing piety."

Abu Uthmaan (R.A.) replied:

"This action of mine is indeed very simple. A dog also does what I have done. If a dog is called and buffeted, it goes away without feeling displeased in the least bit. This is no great deed. In this act a dog too is equal to me. The deeds of men (i.e. great deeds of piety) are far superior."

ICSA ANOTHER PUPPET COUNCIL?

THE MAJLIS ASHURA AL-ISLAMI REGRETS TO INFORM THE MUSLIMS AND THE PUBLIC IN GENERAL THAT THE PRESENT ICSA IS DEFINITELY NOT WORTHY OF BEING THE TRULY REPRESENTATIVE BODY FOR MUSLIMS.

Ashura's position as a founder member of the Islamic Council of South Africa (I.C.S.A.) has become untenable. I.C.S.A.'s format, policy and direction are not in the best interests of the Muslims of South Africa.

(SHURA)

WHO IS A VIRTUOUS WOMAN?

RASULULLAH (sallallaahu alayhi wasallam) was once asked:

"Who is a virtuous woman?"

Rasulullah (sallallaahu alayhi wasallam) replied:

"The woman whose husband admires her when he glances at her; obeys his orders and does not displease him".

(BAIHQI)

WHO IS A GENTLEMAN

HADHRAT IBN ABBAAS (R.A.) SAID:

"A gentleman accords respect to a female and it is only a graceless fellow who misbehaves to a female."

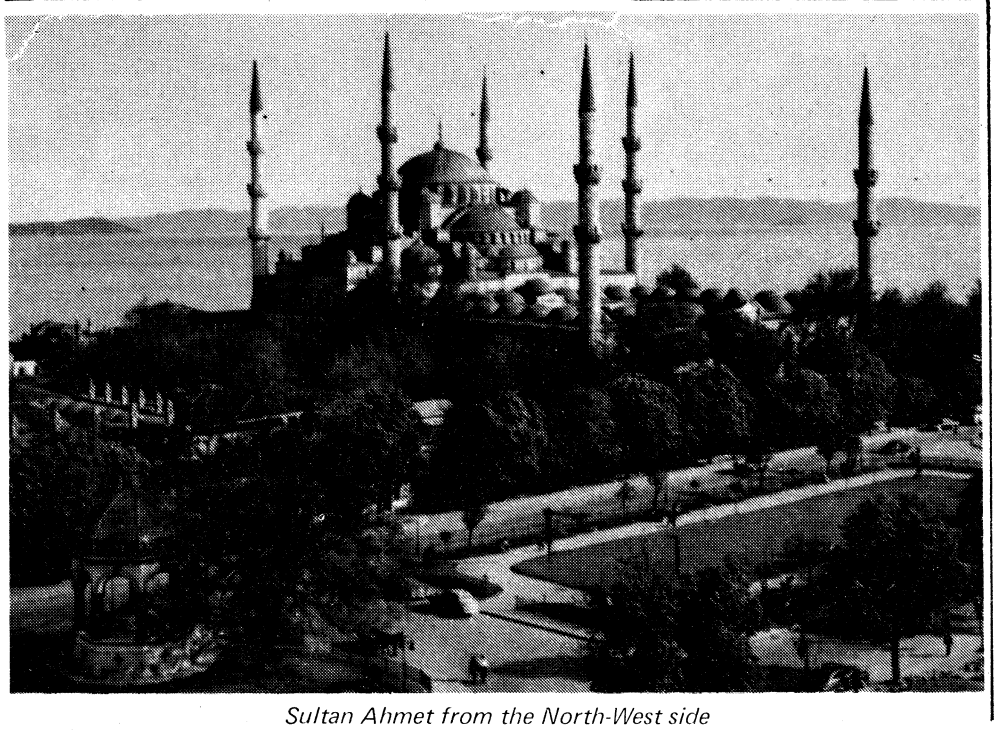
THE POWER OF ALLAH'S NAMES

YA MUQ TA DIRO (O You of Power!)

He who has to undertake a task beyond his capacity should recite YA MUQ TA DIRO a thousand times after Fajr Salaat. He should maintain this practice for eleven days. Insha'Allah, his mission will be accomplished.

YA MUQAD DIMO (O Thou Projector of the pious!).

In order to subdue one's nafs (carnal self) this Name of Allah should be recited one hundred times often.



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OUR FUNCTION

THE Mujlisul Ulama Zakaat Organization of S.A. is there to assist the Muslim public in its Zakaat matters. Our main function is to inform the Muslim public of the meaning of Zakaat; of the importance of Zakaat; of the distribution and discharge of Zakaat; in short our chief function is to educate the Muslim public about the Laws of Islam pertaining to Zakaat.

In the past much abuse was perpetrated in the field of Zakaat funds due to ignorance of the Shariah. Zakaat was and is distributed in a manner which does not bring about the discharge of the Fardh obligations of those who have made the Zakaat contributions. It is this disastrous state of affairs which prompted the establishment of this Zakaat organization. We, again wish to draw attention to the fact that our organization is not primarily a Zakaat-collecting body. We are here to aid the Muslim public. If any Muslim has knowledge of a worthy cause which is a Zakaat-qualifying category according to the Shariah, then we advise that he/she support that cause. Islam does not command that your Zakaat be gathered in a central organization. In making this statement we are not minimizing the importance of a powerful central administration. But, what we say is that Islam gives you the full right to distribute your Zakaat yourself. Another important fact to remember is that by giving Zakaat to such relatives who qualify for Zakaat, you will be receiving a double reward – a reward for paying Zakaat and a reward for assisting your relatives. If you are aware of an organization who handles and discharges Zakaat obligations on the basis of the Shariah then you should feel free to contribute to that organization. The M.U.Z.O. of S.A. has no wish nor did it ever have the intention to become the sole Zakaat-handling body. In fact, our task will be lightened if distribution of Zakaat is handled by another organization and our function be restricted to an informative and educative one.

We must confess that Zakaat monies flowing into our offices bring with it added responsibility which we do not cherish. Our duties and function of defending the Shariah from the onslaughts of modernism and anti-Sunnahism affords us extremely little time for administrative duties. However, we must add, rather than hand your Zakaat to such persons and organizations who will distribute the funds, not on the basis of the Shariah taught to us by Rasulullah (sallallaahu alayhi wasallam) and his noble Ashaab, but on the basis of an "islam" invented by opinion and fancy, forward your Zakaat to the Mujlisul Ulama Zakaat Organization to be assured of Islamic distribution which will discharge you of your obligation.

ZAKAAT CALCULATION

IT appears from the many enquiries we receive that people do not know how to calculate their Zakaat when in possession of different sets of wealth.

Zakaat is not levied on income and all kinds of assets. Zakaat is levied on only Zakaat-taxable assets which comprise:

1. Cash on hand
2. Cash at bank
3. Savings
4. Capital invested in insurance policies although such investment is Haraam. Zakaat is levied on only the capital investment in these policies and not on the "gain" of Ribaa realised from these unlawful policies.
5. Capital invested in building society shares although such investment is unlawful in Islam due to the Riba involved. Here again Zakaat will be levied on only what has been initially invested and not on the Riba-yield.
6. Merchandise, i.e. stock-in-trade.
7. Gold and silver in whatsoever form these may be, and for whatever purpose they may be.

Add together all your Zakaat-taxable assets and from the sum total deduct whatever you owe others. Zakaat of 2½% will then be calculated on the balance.

If you are not fully satisfied with your Zakaat calculation, contact the Mujlisul Ulama Zakaat Organization. Do not hesitate to do so. We are here for your assistance.

ZAKAAT QUESTIONS

Q. I bought paid-up shares at a building society for R600. Do I have to pay Zakaat on this money?

A. You have to pay Zakaat on the shares which you have bought. Every year when you set out calculating your Zakaat, add whatever you have deposited into the building society. However, the increase (the amount you have 'earned' from the building society) is Ribaa (interest) which is Haraam, hence Zakaat is not payable on the excess which you have received as a result of your investment. The money you receive from the building society in the form of interest (or dividends?) does not belong to you according to the Shariah. It is compulsory upon you to donate this money (the interest or the building society dividends) to a charitable cause without making a Niyyat of Sawaab.

Q. I deposit R30 in my savings account at the end of every month. At the end of the year my savings were R360. This amount was not with me the whole year as it was in the savings account. How do I work the Zakaat out?

A. If at the time of making the first deposit of R30 you were "maalikun nisaab" (i.e. you had or owned another R50 or more in the form of cash, merchandise, gold or silver) then you are liable to pay Zakaat after twelve months (i.e. twelve months from the day you became the owner of R80 in the form of Zakaat-taxable items) have passed by. If at the time you made the first deposit of R30 you were not "maalikun nisaab" (i.e. you did not own Zakaat-taxable items – cash, merchandise, gold or silver – to the value of R80, then you will have to calculate your twelve months from the day you became the owner of R80. In short, once you own the sum of R80 in the form of cash (whether cash on hand or savings at the bank), trade-goods, gold, silver or shares then you will allow twelve months to go by and upon expiry of the twelve months you become liable for Zakaat payment.

Q. I receive dividends on paid-up shares twice a year. Could you tell me what kind of money this is and what could it be used for? Is it as bad as interest?

A. Building society "dividends" in fact are a form of Ribaa. Changing of names do not change the nature of an entity. Whether they term the "interest" or the Ribaa as "dividends", "profits", etc., these "dividends" will remain Ribaa if the Islamic meaning of Riba is applicable, and the Shariah meaning of Ribaa applies to building society "dividends". It is not permissible to bring into one's personal use these "dividends".

Q. My father sends me money for my studies here at college. Out of this money I save some. Do I have to pay Zakaat on these savings?

A. You will have to pay Zakaat twelve months after the day you became "maalikun nisaab". You will qualify as a "maalikun nisaab" when you become the owner of the value of 19, 6875 troy ounces of silver. Here in South Africa the price of this amount of silver is approximately R80, hence our Zakaat-Nisaab here is R80. You will have to find out the price of this quantity of silver in Dublin in order to calculate your Nisaab-value. Calculate twelve months from the day that you became the owner of Nisaab, and if, at the end of the twelve months you are still "maalikun nisaab" then you will have to pay Zakaat. Remember that fluctuation to below the Nisaab-value during the course of your twelve months will not be taken into consideration. If at the beginning of twelve months and at the end of the twelve months you owned the Nisaab-value then you will be liable for Zakaat payment. However, if at any time after becoming the owner of the Nisaab-value your savings or your Zakaat-taxable items were reduced to nil, then you will calculate your twelve months from the day you again become "maalikun nisaab", and not from the previous date when you were "maalikun nisaab."

ZAKAAT WAS DECLARED FARDH DURING THE SECOND YEAR OF HIJRI. IN THE QURAAN, IT (ZAKAAT) HAS BEEN COUPLED WITH THE COMMAND OF SALAAT ON THE THIRTY TWO OCCASIONS. (DURRUL MUKHTAAR)

ZAKAAT OF THE PAST

AL-HAMDULILLAAH! It is with great pleasure and happiness that we observe the concern which many Muslims show towards Zakaat – this fundamental pillar of Faith. The large number of enquiries and requests for information and assistance in Zakaat matters arriving at our offices is indeed most encouraging. Many Muslims who did not pay Zakaat in the past have realized their folly and are now making amends in order to discharge their Zakaat obligation. We make dua unto Allah Ta'ala to create this realization of duty and obligation among Muslims on a massive scale. Our success in this transitory world as well as in the eternal life of the Aakhirah is dependent upon our realising that we have been created on this earth only for one specific purpose, viz. the Ibaadat of Allah. The Quraan Shareef proclaims this purpose very explicitly:

"I have not created Jinn and man, but that they make my Ibaadat."

(QURAAN)

We again remind those who have not paid Zakaat over the years to hasten and discharge their Zakaat obligations. There is no alternative other than paying the Zakaat of the past. One who is by the means to do so has no choice but to discharge his past Zakaat Fardh by making payment and thereafter repentence. Only Istighfaar and repentance without making the necessary Zakaat payment will be of no avail. Like Istighfaar for Qadhaa Salaat is not valid without discharging the Fardh by fulfilling the past Salaat, so it (Istighfaar) will not suffice if the Zakaat is not paid.

Allah Ta'ala is the sole Provider. It is He Who is Razzaaq. It is He Who showers bounties and favours upon us. We, should therefore, open up our hearts and make good our past short-comings with eagerness and most happily. We should never labour under the satanic notion that our wealth will be reduced by paying our Zakaat. Allah Ta'ala increases wealth by virtue of the departure of wealth from our possession in the form of Zakaat and charity in the Path of Allah Ta'ala. And, this is so no matter how paradoxical it may sound and how illogic it may appear to the man anchored to materialism. Allah Ta'ala increases manifold our wealth because of the charity given and He destroys wealth because of Ribaa indulged in by us. This is His promise in the Quraan Shareef.

Remember that Rasulullah (sallallaahu alayhi wasallam) said:

"The worst of regret is at the time of death."

Therefore, hasten to set right your affairs with Allah Ta'ala. Discharge your obligations and gain the everlasting Pleasure of your Creator. When Death comes – and it comes most unexpectedly – no amount of regret will avail you nor will you have then the opportunity to make amends for past negligence no matter how much you may desire to do so.

ZAKAAT ON CHILDREN

OF the Shuroot (conditions) making Zakaat obligatory upon one is the condition of "BULOOGH" (adulthood). This is according to the Hanafi Mazhab. According to the Shaafi Mazhab, "BULOOGH" is not a condition for the obligation of Zakaat. Hence, according to the Hanafi Mazhab a child who is "maalikun nisaab" (owns the amount of the Nisaab) is not liable for Zakaat payment, and according to the Shaafi viewpoint, Zakaat shall be paid on the wealth of a child who is "maalikun nisaab".

IF YOU HAVE ANY QUESTION OR PROBLEM PERTAINING TO ZAKAAT THEN DO NOT HESITATE TO CONTACT MUJLISUL ULAMA ZAKAAT ORGANIZATION O S.A. P.O. BOX 3393, PORT ELIZABETH.

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HADHRAT ABU UTHMAAN — R.A.

AMONG the great Auliyaa of Allah Ta'ala is Hadhrat Abu Uthmaan of Nishaapur. He was a saint whose knowledge in the Shariah and in Tareeqat (Tasawwuf) was perfect. He was a great leader of Auliyaa and Ulama. Many miracles were performed by him. The Auliyaa of the time used to say that on earth there are three persons whose like is not to be found, viz., Abu Uthmaan Nishaapuri, Junaid Baghdaadi and Abu Abdullah Jalaa of Shaam. Abu Uthmaan (R.A.) was responsible for the rise of Tasawwuf in Khurasaan.

Abu Uthmaan (R.A.) since his early youth was a person who loved to probe and investigate. He says that since his childhood days he had a dislike for ostentation (show). Even during his youth he entertained the view that there must be some road of spiritual development other than the path followed by the masses. Like there is a Shariat-e-zaahir (exoteric law) so there must be a Shariat-e-baatin (esoteric law).

Once during his childhood days while he was on his way to Madrasah four slaves accompanied him. In his hand he held an ink-pot of gold. He was clad in expensive and most resplendent of dress. His luxurious attire indicated that he was from a wealthy and noble family. Along the way to Madrasah he observed a caravan and in the caravan he saw an ass whose back was hideously wounded. Crows gathered over the ass and were devouring the flesh from the gaping wounds on the back of the ass. The ass was so weak that it could not ward off these crows. Abu Uthmaan (R.A.) was overwhelmed with pity at this sight. He turned to his body-guards and enquired:

"Why are you accompanying me?"

They replied: "To be at your call to ward off any fear that may afflict you."

Abu Uthmaan (R.A.) immediately removed his resplendent and most expensive cloak and cast it over the ass's back. He then removed his turban and tied the cloak securely covering all the wounds on the donkey's back. He then proceeded. The donkey supplicated unto Allah Ta'ala because of this act of kindness shown to it by Abu Uthmaan. As a result of the animal's dua, Abu Uthmaan (R.A.), before he reached home that day, was overtaken with a fervour of spiritual ecstacy. In this ecstatic state Abu Uthmaan betook himself to Hadhrat Yahyaa Bin Ma'aaz (R.A.) who was one of the foremost of Auliyaa of the time. Hadhrat Yahyaa (R.A.) became the first Murshid (Spiritual Guide) of Abu Uthmaan (R.A.). The talks of Yahyaa Bin Ma'aaz (R.A.) opened up Abu Uthmaan's heart and instilled new inspiration into him. As a result he sought permission from his parents to leave home. He then remained in the association of Yahyaa Bin Ma'aaz (R.A.) for a while where he attained high ranks of sainthood and achieved great spiritual elevation.

FILM SHOWS "IN AID OF MOSQUE FUNDS"

BY
MUJLISUL ULAMA OF S.A.

Rasulullah (sallallaahu alayhi wasallam) said:
"Verily, Allah is pure and accepts only what is pure."

Islam is the Deen of Purity and Wholesomeness. Islam not only advocates, but commands with the full force of the Quraan and the Ahadith that Believers inculcate within themselves purity of body and purity of soul. This aspect of Islamic wholesomeness permeates every practice and institution of Islam. Despite this great Divine emphasis on the maintenance of strict purity in all our actions and activities, we find that Muslims of this day consider it appropriate to pollute their acts of Ibaadat by adulterating their Ibaadat with practices and concepts branded by Islam as satanic, evil and immoral.

It has become customary in certain quarters of the Muslim community to raise funds for the erection of Musjids in ways most despicable — in ways which are forthrightly Haraam. We, here refer to the baneful practice of securing funds for Musjids by running cinema shows. Film shows which are unlawful in Islam are utilized by members of Islam for the erection of Musjids — Musjids which are the hearts of Islam. Film shows with their conglomeration of evil — nudity, immodesty, exhibitionism, music, pictures of animate objects, intermingling of sexes, etc. — film shows which are stepping stones for zina — in the words of Rasulullah (sallallaahu alayhi wasallam) "zina of the eyes", "zina of the ears", "zina of the limbs" and finally the "zina of the sex organs" — are brazenly utilized by men who call themselves Muslims to raise funds for the Houses of Allah.

The Muslim public must take note that Allah Ta'ala stands in no need of "mosques" erected on the foundations of impurity — foundations polluted by the impure funds derived from Haraam film shows. The Shariah categorically prohibits the organization of film shows for raising funds for Musjid projects or for any other project of Islam. Muslims have a sacred duty to disassociate themselves from committees and associations which engineer illegal projects and destroy the great acts of Ibaadat by soiling the very foundations with that which is Haraam. Rasulullah (sallallaahu alayhi wasallam) said that charity given from unlawful wealth is like washing garments with urine. This Hadith applies very aptly to those who organize film shows "in aid of Mosque funds".

FACTS OF THE BENONI RUMPUS

BY
M.S. BHULA

THE rumpus which we recently witnessed in Benoni on the occasion of Dr Rushdin's visit was engineered by people who attempt to dupe the public into believing that they are rendering service to Islam. Wherever they move, they carry hatred and malice with them and at the first available opportunity on the slightest of pretexts they outgorge their venom against the Ulama and the Tablighi Jamaat. A number of false accusations and blatant lies about the Ulama and the Tablighi Jamaat have been circulated by these anti-Sunnah votaries. Hereunder are enumerated some of the pernicious lies which have been disseminated.

(1) The Molvies and the Tablighi Jamaat joined hands with the police to persuade the owners of the hall (in Benoni) to refuse permission for the lecture to take place there at the last minute.
(2) The police were asked by a rival Muslim group to ban the gathering.
(3) The Molvies, the Tablighi Jamaat and the police interrupted the lecture at Benoni, saying that the women are not allowed because they are "napaak" and unclean.
(4) A member of the M.Y.M. was assaulted in the Musjid in front of a shocked congregation.
(5) Ismail Kolia was assaulted in the Musjid despite pleas from members of the congregation.
(6) Certain members of the Tablighi Jamaat assaulted a young man.

In refuting these falsities spread by dishonest people I must make mention of the following facts:

(a) It is false to say that the Molvies, Tablighi Jamaat and the police joined hands to persuade the owners to refuse permission to use the hall for the lecture.
(b) It is a shameless lie to allege that a certain member of the Tablighi Jamaat assaulted a young man from the M.Y.M. The Tablighi Jamaat has not at any stage in its existence involved itself with any controversy, leave along violence. It is a grievous sin to accuse such innocent Muslims of assault. On the contrary, a member of the M.Y.M. threatened Goolam Behra of 1002 Bhoja Street, Actonville, Benoni with violence for no reason whatsoever except that he belongs to the Tablighi Jamaat. Brother Goolam Behra being a humble and a meek person was overcome with shock at this uncalled for confrontation. Fortunately a senior member of the M.Y.M. having realised this disgustful behaviour of his colleague was decent enough to apologize to brother Goolam Behra for his colleague's misbehaviour.
(c) The report that the police were asked by a rival Muslim group to ban the gathering, is absolutely false.
(d) It is an unforgivable lie to claim that Ismail Kolia was assaulted inside the Musjid despite pleas from members of the congregation. Yes, Mr Kolia was thrashed **outside** the Musjid in the street where he was behaving like a hooligan. This hiding was given to him in RETALIATION **after** Mr Kolia had actually landed two punches on the face of a youth who had asked him to stop creating further disturbance in the street.
(e) Another fabrication is the accusation that the Molvies, Tablighi Jamaat and the police accused the women of being "napaak" and unclean and therefore interrupted the lecture. The truth about the matter is the fact that the Ulama, as in the past, maintained their standpoint that it is against the Shariah for women to gather in the Musjid, hence they respectfully appealed to "our Muslim sisters" to occupy the Madressa Hall which is adjacent to the Musjid where loudspeakers were provided for to listen to the lecture from Dr Rushdin from America.
(f) Dr Thokan accused some Muslims of regarding women as "EVIL". Dr Thokan upon making this false accusation, was immediately challenged by the Ulama as regards his false claim. As a result Dr Thokan was constrained to publicly apologize for his rash and untrue statement.
(g) The Imaam of Benoni Musjid was called up by the police and questioned whether he was reponsible for arranging the lecture by Dr Rushdin. Maulana Goolbhai replied in the negative, but he made it clear to the police that he had no objections if the lecture was held in Benoni.
(h) Despite the fact that it is wrong to make a second Jamaat within the Musjid (after the first and official Jamaat was performed), members of the M.Y.M. together with Dr Rushdin made a second Jamaat inside the Musjid after the Ishaa Salaat was already performed.
(i) It is a pity that professional men like Dr Thokan who love to follow procedure failed miserably to ask permission from the Imaam to hold the lecture at the Musjid. If he and his colleagues adhered to procedure then I am sure the gathering would not have ended as it did.

In conclusion I wish to add the words of our Holy Rasulullah (sallallaahu alayhi wasallam):

"The best of the servants of Allah are those who, when seen, remind of Allah. And the worst of the servants of Allah are those who roam with slanders, create differences among friends, and trouble the pious."

(BAIHQI — AHMAD)

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IMAM MAHDI

ABU NU-AIM (R.A.) narrates the following Hadith regarding Imam Mahdi:

"The Madhi will emerge with his turban on. In it (his turban) a caller will proclaim: 'This is the Mahdi, the Khalifah of Allah. Obey him!"

Hadhrat Ali (R.A.) narrates:

"When a caller from the heaven proclaims: 'Verily, the Haq (Truth) is in the Family of Muhammad', then the Mahdi will appear and his name will be on the tongues of mankind. They will drink of his love and for them there will be no other topic but his (Mahdi's) discussion."

Hadhrat Ammaar Ibn Yaasir (R.A.) said that this Call proclaiming Imam Mahdi will be heard throughout the earth. People of every language will understand this Call.

Hadhrat Abu Jaafar (R.A.) said:

"A caller from the heaven will proclaim: 'Verily, the Haq is in the Family of Muhammad! And, a caller from the earth will proclaim: 'Verily, the Haq is in the Family of Isaa (or the Family of Abbaas — the narrator here is in doubt)'. Verily, the lowly call (i.e. the call from the earth) will be the voice of shaitaan, and the heavenly call will be Allah's Word of Glory."

Muhammad Ibn Ali (R.A.) said:

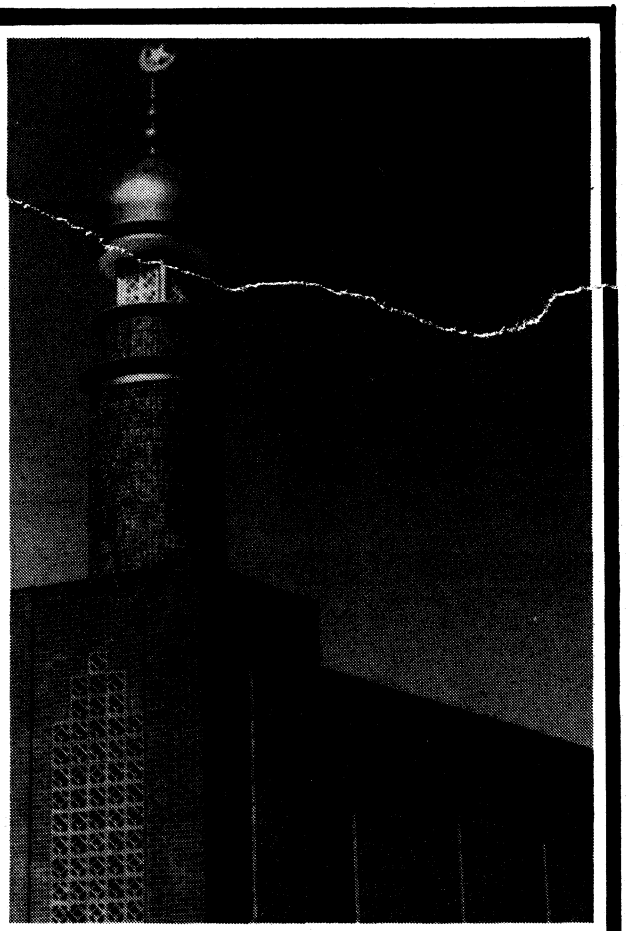
"When the voice (proclaiming the Mahdi) is during the month of Ramadhan on a Friday night, then hear and obey. And, when the voice is in the latter part of the day (then know that it is) the voice of Iblees the accursed."

Rasulullah (sallallaahu alayhi wasallam) describing the physical appearance of Imam Mahdi said that he is a man with a broad forehead and a high-bridged nose. He will have an impediment (slight stutter) on his tongue. He will be born in Madina in the Family of Nabi (sallallaahu alayhi wasallam). He will have a thick beard. His eyes will be extremely black, and he will have glittering teeth.

Hadhar Shareek (R.A.) said:

"It has reached me that just before the emergence of the Mahdi, the moon will be eclipsed twice during the month of Ramadhaan."

The above are some of the signs which will precede and accompany Imam Mahdi.



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THE OBJECTION: JURISPRUDENCE INCOMPATIBLE WITH MODERN AGE

by Abdul Kader Audah

SOME of the Western-educated dogmatize that Islamic jurisprudence does not fit in with our modern age. But, they do not give any specific reasons for such an allegation. Had they said that some particular principle or principles are not adaptable to our era for one reason or another, their claim might possess some merit, as it would then have been possible to discuss and show the error of their contentions. But, to stop at saying that the whole body of Islamic jurisprudence is unfit for our times, without giving any valid reason, is a statement entirely unacceptable to any logical and rational mind. Yet, having known that the exponents of such notions are, relative to Islamic jurisprudence, the most ignorant among the educated, one cannot escape the conclusion that their views are predicated upon ignorance and prevarication.

The adaptability of jurisprudence should be decided on the grounds of the intrinsic sufficiency of its principles. There is not a single one of even the lesser principles of Islamic jurisprudence that may be substantiated as unfit or irrelevant, and a perusal of the more salient principles reveals to what extent some Muslims have been carried down the dark alleyways of deviation by their own ignorance.

Islamic jurisprudence inscribed unconditional equality between people. The Quran says

"O mankind! We created you from a single (pair) of male and female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily the most honoured of you in the sight of God is (he who is) the most righteous of you."

(XLIX-13)

And Rasulullah (sallahu-alaihi-wasallam) said: "People are equal (on the same footing) like the dents of a comb; no Arab has an advantage over a non-Arab except by virtue of righteousness and piety." This principle of equality was inscribed thirteen centuries ago, whereas the man-made laws in which our ignorant friends take pride did not acknowledge such equality until late in the eighteenth century! Even today, most European countries and the United States impose debilitating restrictions on their application of this principle.

There is also the outstanding principle of liberty (freedom) which had been established since the early days as an integral part of Islamic jurisprudence. Under it, freedom of thought, freedom of belief, and freedom and expression are well recognized and even enjoined by many *Qur'anic* verses, from which we may cite a part:

"Say, 'Behold all that is in the heavens and on earth'." (X-101)

". . . and none will grasp the message except men of understanding." (III-7)

"Let there be no compulsion in Religion." (II-256).

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong." (III-104).

The principle of liberty (freedom) with its three divisions was not recognized by man-made laws until the French Revolution, though the ignorant deny the Islamic jurisprudence the virtue of such precedents and attribute it all to European law.

Absolute justice is one of the basic principles of Islamic jurisprudence. The Quran says:

". . . And when ye judge between man and man, that ye judge with justice." (IV-58)

". . . Stand out firmly for justice . . ." (IV-135)

". . . Stand out firmly for God, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice." (IV-135)

This principle was also registered by Islamic jurisprudence from its very inception and was not recognized by man-made laws till the last decades of the eighteenth century.

Such are the three preeminent principles on which modern law is founded, and which our jurisprudence had firmly established more than eleven centuries ago. How then can it be said that man-made laws are "relevant" to our modern age while Islamic jurisprudence, which advocates the same principles and framework, is not?

Again, Islam had enjoined application of the principle of mutual consultation from the time the Revelation was sent down. God says:

". . . who conduct their affairs by mutual consultation." (XLII-38)

". . . and consult them in affairs (of moment)." (III-159).

Therefore, Islamic jurisprudence preceded man-made law about eleven centuries in establishing this ideal — except in the case of England, where it was recognized ten centuries after Islam. But the European law did not introduce a novelty when it provided for parliamentary representation (as an example of applying the principle of mutual consultation); they merely took their impetus from where Islamic jurisprudence ended.

Further, Islam since its early revelation, had restricted the powers of the chief of state, characterizing him as duty bound to represent the public and responsible for his wrong actions. Accordingly, both the rulers and the ruled are equal before its provisions. Because the first are limited in their actions by these provisions they have no inequitable advantages over the latter. Both are on the same footing in accordance with the principle of equality.

Since Islamic jurisprudence comprised all these principles eleven centuries in advance of European law, how can it be alleged that this jurisprudence is incompatible with our present age?!

Besides, Islamic jurisprudence prohibited the drinking of alcohol and permitted divorce. God declares:

"O ye who believe, intoxicants and gambling, (dedication of) stones and (divination by) arrows are an abomination of Satan's handiwork: eschew such (abomination) that ye may prosper." (V-03)

"A divorce is only permissible twice: after that, the parties should either hold together on equitable terms or separate with kindness." (II-229)

Man-made legislation never recognized the benefits accruing from the permission of divorce and prohibition of intoxicants except in the course of the present century. Some of these laws completely prohibit intoxicants, others impose partial prohibition on them. How, then, could these laws deriving from jurisprudence be considered fit while jurisprudence itself is considered unfit?

Islamic jurisprudence is the first system of legislation that established viably the theories of social cooperation and social solidarity. God says:

"...Help ye one another in righteousness and piety. But help ye not one another in sin and rancor." (V-3)

". . . and those in whose wealth is a recognized right for the (needy) who asks and him who is deprived." (LXX-24, 25)

"Of their goods take alms, that so thou mightest purify and sanctify them." (IX-103)

"Alms are for the poor and the needy, and those employed to administer the (funds), for those whose hearts have been (recently) reconciled (to Truth), for those in bondage and in debt, in the cause of God, and for the wayfarer: (Thus is it) ordained by God, and God is full of knowledge and wisdom." (IX-60)

"What God has bestowed on His Apostle (and taken away) from the people of the townships, belongs to God, to His Apostle and to kindred and orphans, the needy and the wayfarer, in order that it may not (merely) make a circuit between the wealthy among you." (LIX-7)

The two above-mentioned concepts have been known by our jurisprudence for more than thirteen centuries, whereas the non-Muslim world was hardly aware of them till the present century, and they are yet but partially applied therein.

Islamic jurisprudence prohibits monopolistic practices, exploitation of authority, bribery and corruption. The Prophet has said, "The monopolizer is surely a sinner." And *Allah* says:

"And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property." (II-188)

These lofty ideas were not accredited by man-made laws except very lately.

Islamic jurisprudence strongly prohibits the commission of felonies and shameful vices whether in public or in secret, sinning and harassment beyond all bounds. God says:

"Say: My Lord hath indeed forbidden shameful deeds, whether open or secret, sins and trespasses against truth at reason." (VII-33)

At the same time, jurisprudence approves of exhortation to good deeds, enforcing what is right and forbidding what is wrong.

"Let there arise out of a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong." (III-104)

Such principles as these, long embodied in Islamic jurisprudence, are the ideal that humanity searches for and dreams of achieving. How could the one code of legislation whose principles enshrine the very ideal which contemporary humankind earnestly seeks fail to be relevant to our era? If we peer into the humanitarian, social and legal conventions prevailing in our age and of which people are proud, we find each and every one of these principles included in the best possible manner in the Islamic jurisprudence.

From the above, it becomes evident that the allegation that Islamic jurisprudence is inappropriate for these times is an assumption founded on and caused by profound ignorance of that jurisprudence, and has no support in fact. The only excuse one may seek for the exponents of this charge is that they have been taught that old laws and legislation were based on obsolete principles which are unacceptable to our modern age. They have taken this ambiguous statement for a general rule, applicable also to Islamic jurisprudence, which they consider to be an "old" law and an "old" legislation. They have never attempted to appreciate the substantial difference between Islamic jurisprudence and man-made law.

ABDULLAH IBNE ABBAS (R.A.)

DURING the Caliphate of Omar (May God be pleased with him) a certain Christian King sent a letter to the Caliph asking him therein four questions and requesting him at the same time to write their answers which must be in conformity with the heavenly Books. These questions were:—

1. A mother gave birth to twins on the same day and after a certain period both died on the same day. But at the time of their death, one brother was 100 years older then the other. Who were these two brothers and how is this possible?
2. Which is that land upon which the sun shone once only since the creation of this earth? It has not shone upon it since then; nor will it shine there, till the Day of Judgment.
3. What was the grave whose corpse as well as the grave itself were alive? The grave travelled with its corpse. After a certain period, the dead body came out, lived in this world for some years and then died.
4. Who is that prisoner who is forbidden to breathe in his cell and keeps himself alive without breathing at all?

How trying yet intelligent these questions are! To give justice to the man who drew up these questions, we cannot refrain from appreciating his high scholastic knowledge. We can imagine what great pains he might have taken to set up these questions.

On receipt of this letter, the Caliph sent for Abdullah bin Abbas (R.A.) who was endowed with great knowledge on account of the special blessing of the Holy Prophet Muhammad (Sallalahu alaihi wasallan). For difficult questions, Omar (R.A.) often sought advice of Bin Abbas (R.A.) and on this occasion too, he asked him to write the answers. Taking up pen, this Gem of Knowledge wrote answers thus:—

Answer 1: The two brothers concerned were Uzaiz and Uzair. Both were born on the same day and after a certain period both died on the same day, but Uzaiz was 100 years older than Uzair. The explanation for this is that on account of the repeated insistance of Uzair to show him practically the Mystery of Life and Death, God caused him to die for 100 years and then raised him to life again. After some period both the brothers died on the same day and so Uzaiz was 100 years older than Uzair. (See Quran Chapter II Verse 259).

Answer 2: The land upon which the sun has shone only once, is the land below the waters of the Red Sea. When the Children of Israel under the leadership of Moses escaped from Egypt, they were hotly pursued by Pharoah, and his host. At the Command of God, the waters of the sea were divided, making a huge wall of them on either side. In between them, ran a dry path and the sun shone upon it. The Chosen People of God safely crossed the sea but when the Pharoah with his host pursued them, the walls of the angry waters came down rolling from either side, thus drowning Pharoah and his host. Since the creation of this earth this is the land where the sun has shone once only. (See Quran Chapter II, Verse 50).

Answer 3: The grave was nothing but a fish and the corpse was no other than the Prophet Jonah (A.S.) himself. The incident relates to Jonah (A.S.) who was swallowed up by a very big fish and he lay there inside it for several days. He was then cast off the shore. He lived for some years and then died. (See Quran Chapter XXXVII, Verses 139:148).

Answer 4: The prisoner in the cell living without any breathing, is the babe in his mother's womb.

It may be recalled that the above answers are in conformity with the Law and the Gospel.

On reading the answers the Christian King surprisingly remarked, "Among the Muslims still lives a Prophet, for none but a prophet can answer these questions."

In fact, the answers were not from any prophet but from one of the followers of the Holy Prophet (Sallahu Alaihi) himself. The wisdom of this follower astonished the Christian King and led him to think him to be a prophet. Now think of the extent of his surprise he would have experienced at the wisdom and knowledge of the Holy Prophet (Sallahu Alaihi) himself, had he had the chance to experience the same.

AN INTERVIEW WITH RASULULLAH

(sallallaahu alayhi wasallam)

ASMA (R.A.) bint-Yazid Ansari came to Rasulullah (Sallalahu Alaihi Wasallam) and said:

"O, Prophet of Allah! You are dearer to me than my parents. The Muslim ladies have deputed me as their representative to talk to you on their behalf. Verily you are the Prophet of Allah for both men and women. We ladies stay for most part of our time within the four walls of our houses. We remain pinned to our jobs of fulfilling the sexual desires of men, bearing children for them and looking after their homes. Notwithstanding all this, men excel us in getting rewards for things which we are unable to do. They go and say their daily Salat and weekly Jummah in the Masjid, visit the sick, attend the funerals, perform Haj after Haj and above all fight in the way of Allah. When they go for Haj or Jihad, we look after their property, bring up their children and weave cloth for them. Don't we share their rewards with them?"

Rasullulah (Sallalahu Alaihi Wassallam) addressing the Sahabah sitting around him said:

"Did you ever hear a lady asking a better question?"

Sahabah replied:

"O, Prophet of Allah! We never thought that a lady could ever put such a question."

Rasulullah (Sallalahu Alaihi Wassallam) addressing Asma said:

"Listen attentively and then go and tell the ladies who have sent you that when a woman seeks the pleasure of her husband and carries out her domestic functions to his satisfaction, she gets the same reward as men get for all these services to Allah"

Asma (R.A.) returned very happily after getting this reply to her question.

Obedience to and good behaviour toward husbands is a very great asset for the ladies provided they know its value:

Sahabah once said to Rasulullah (Sallalahu Alaihi Wassallam):

"In foreign countries people prostrate before their kings and chiefs. You deserve such reverence much more."

He said,

"No. If it were permissible to prostrate before anybody besides Allah, I would have asked the ladies to prostrate before their husbands."

He then said,

"By Him who has my life in his hand a woman cannot do what she owes to Allah until she has done what she owes to her husband."

Continued on Page 12

NUZUL -E- ISA

by Hazrat Maulana Mohammed Badre-Alam (R.A.)
(Continued from last issue)

COMMON MUSLEM BELIEF

MOSLEMS GENERALLY BELIEVE THAT JESUS WILL SUFFER NATURAL DEATH AFTER "NUZUL" THEY DIFFER WITH OTHER PEOPLE ONLY ABOUT HIS PREVIOUS DEATH

According to common Moslem belief Jesus Christ has been taken up to heavens bodily alive but that he will return to this world and suffer natural death. There are no sectarian differences among Moslems on these points from the early days of Islam. Not to speak of many other incidents of his life which strongly disprove the Divinity of Christ, the belief about future death stands out almost as a final repudiation of such divinity. Consequently, once you believe in his physical birth and death there remains absolutely no risk of conceding even a shadow of divinity though you also believe that he had ascended safely to the heavens.

Here we may refer to the interpretation of "I shall receive you" as "I will cause thee to die) which has been given by Hazrat Ibne Abbas, the famous companion of our Holy Prophet *sallallaho alaihe wasallam* as dishonest speculators have tried to make capital out of it. There is not even a remote suggestion of former death in the version of Hazrat Ibne Abbas and so it is in no way inconsistent with beliefs entertained by Muslim people. The suggested interpretation can neither be correctly attributed to that great commentator of Holy Qur'an nor has it been countenanced by any Moslem divine of repute. In fact there are several other traditions on the authority of Hazrat Ibne-Abbas which unequivocally re-iterate the common Moslem belief that Jesus will descend into this world and thereafter die a natural death.

"KITAB-UL-TAFSEER" AND CONSTRUCTION OF WORDS

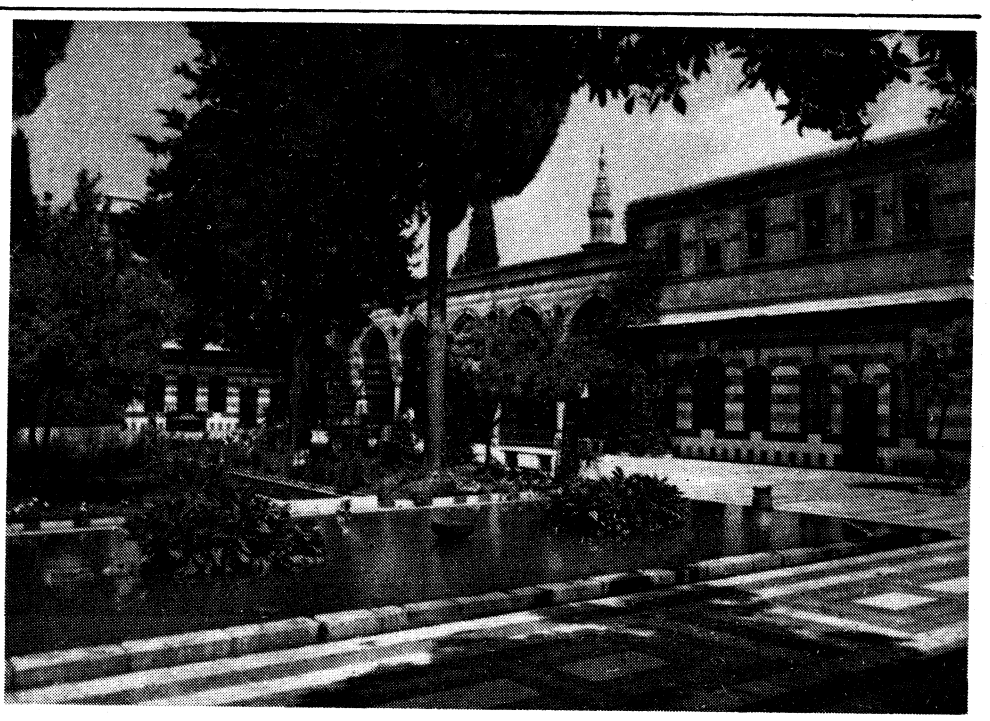
IN "KITAB-UL-TAFSEER" BY IMAM BUKHARI THE CHAPTER RELATING TO "CONSTRUCTION OF WORDS" HAS NOT BEEN WRITTEN BY HIM BUT WAS COMPILED BY IMAM UBIADA IBNE HAZM.

People of deficient knowledge have fallen victim to serious misunderstanding in that the single version of Hazrat Ibne-Abbas referred to occurs in the compilation of *Imam Bukhari* which fact leads to an inference that the latter also agreed with it. Besides the foregoing comments, it may not be overlooked that in this very compilation elsewhere specific traditions relating to "Nuzul" are included. How then can it be argued that death of Jesus mentioned in the version in dispute signifies a foregoing one. Since in the other traditions the views of Hazrat Ibne-Abbas are clearly brought out why not infer that *Imam Bukhari* held the same belief, knowing as we do that "Bukhari" itself records numerous traditions to that effect and the Imam must be supposed to have taken full responsibility for the authenticity of these traditions.

Another authority who is often quoted in support of the view of previous death is Ibne Hazm. The uncorroborated opinion of single authority of medium rank can hardly have any weight against the unanimous pronouncements of leading theologians. And Ibne Hazm is already notorious in holding arbitrary views on different subjects. He too in certain places has clearly opined that Jesus is destined to descend to the earth towards the end. In his well-known Book, *Al Muhalla,* page 391, he has described the doctrine of "Nuzul" as one of the basic beliefs of the majority of Moslems. The same opinion has been expressed by him in *Kitabul-Fasl,* see pages 23, 55, 73, 77, 87. One such extract from the book runs as follows:—

"The reliable narrators who have conveyed to us the doctrines of prophethood of our Holy Prophet *sallallaho alaihe wasallam,* its signs and the text of the Holy Qur'an, have with equal certainty reported to us that the Holy Prophet *sallallaho alaihe wasallam* proclaimed that no new prophet will appear after him except Jesus. The prediction of his "Nuzul" is embodied in authentic traditions. It is the same apostle of Allah who had been sent unto *Bani Israel* and whom the Jews claimed to have killed by crucifixion. Hence it is incumbent on us to believe in these things. And it is proved from reliable sources that no new prophethood will exist after the passing away of our Holy Prophet.

To be continued



DAMASCUS SYRIA — Azem Palace

... OF FACING THE KAABA

By HAZRAT MAULANA ASHRAF ALI THANVI (R.A.)

We do not worship the Kaaba, but worship Allah, and only turn our faces in the direction of the Kaaba. And, for this we have many arguments — one being the fact that we ourselves negate the divinity of the Kaaba. It is obvious that no one will deny divinity or godhood of the object he worships.

Secondly, if whilst performing Salaat the thought of the Kaaba does not enter the mind, providing that the face is turned in its direction, then such a Salaat is correct. Thus, there are many such people who enter the Mosque and commence Salaat without the thought of the Kaaba being in their minds. If we worshipped the Kaaba then it would have been a condition of Salaat to make Niyyat (intention) of the Kaaba. But it is not so.

Thirdly, on the assumption that the Kaaba is no longer present, then too the performance of Salaat will remain obligatory, and the face shall be turned in its direction. From this it becomes clear that Muslims do not worship the bricks and stones of the Kaaba. Therefore the destruction or demolition of the Kaaba will not mean the cessation of the performance of Salaat.

Fourthly, should anyone perform Salaat on the roof of the Kaaba then such a Salaat will be correct and in order. If the Kaaba was a god to Muslims then the performance of Salaat on top of it would not have been appropriate. Also, to climb on top of an object considered to possess divinity is insolence, and therefore Salaat on top of it would not have been proper. But the Fuqaha (Muslim Jurists) have stated unambiguously that Salaat on top of the Kaaba is correct.

I shall now show the wisdom of facing the Kaaba. The soul of Ibadat is concentration and attention of the heart. Without concentration only the form of worship remains. Now, understand that for the tranquility of the mind the attention of the body plays an important role. Hence, concentration or calmness of the parts of the body in Salaat has been commanded. Thus, diversion futility in Salaat are prohibited. Straightening of the lines (Sufoof) is ordered because a crooked line (Saf) interferes with the tranquility and concentration of the heart. Generally the hearts of men are not disturbed by crooked lines because they seldom experience tranquility and peace of mind in their Salaat. But, ask those who are blessed with tranquility of heart in Salaat of the impression on the heart made by irregular Sufoof. The Sufis take an oath and declare that their hearts are disturbed by Sufoof which are not straight. To obtain this concentration of the heart it is stressed that the gaze be fixed on the spot of prostration. Concentration cannot be realised by causing one's gaze to stray.

If the direction for Salaat was not fixed then everyone would face the direction of his choice. This difference of directions and conflict of manner would result in difference of the heart. Therefore, in order to achieve concentration one particular direction has been fixed. It remains — why has the Kaaba only been chosen for the direction to be faced? Why was some other direction not chosen? No one is entitled to ask this question because this question could be directed against any other direction chosen as well. For example if the court fixes a time for the commencement of its sessions, then the question may be asked: why has the court fixed a time? The answer to this question being — to enable punctual attendance of staff and to enable people to be present at court on time. However, no one has the right to ask — why did the government stipulate, say for instance, 10 a.m. for the commencement of the court sittings? Why did the authorities not fix some other time besides 10 a.m.? If such a question is asked then it could carry on ad infinitum. Hence it is not necessary upon us to explain the wisdom underlying the choice of the Kaaba as the direction of our prayer. This is the straightforward and authoritative answer.

The answer to the sincere seeker of Truth is:—

Allah Ta'ala knows where His attention is directed more. The direction in which His attention is focussed greater has been chosen as the direction for Salaat. The Manifestation (Tajalli) of Allah Ta'ala is greater on the Kaaba. And, the purpose of facing the Kaaba is this very Manifestation (Tajalli) of Allah, and it is this Manifestation which is the soul and reality of the Kaaba. And, it is for this very reason that Salaat offered on top of the Kaaba is correct despite the fact that on top of the Kaaba the form of the Kaaba is not before the one who is performing the Salaat. But the reality of the Kaaba, i.e. the Tajalli of Allah is present.

The Fuqaha have grasped this point well, hence, they have said that the Qibla is all that space that is above the Kaaba as far as the heavens and below the Kaaba to the lowest point of the earth. Because the building of the Kaaba enjoys close proximity with this Manifestation of Allah Ta'ala it has gained in auspiciousness (Barkat). — Extract from Ashraful-Jawaab.

END

PRACTICING CONTRARY TO THE SUNNAH IS INDICATIVE OF NIFAAQ (HYPOCRISY IN THE HEART).

(Abu Uthmaan Nishaapuri)

Practicing contrary to the Sunnah is a sign of Riyaa-e-baatin (a desire to display one'self).

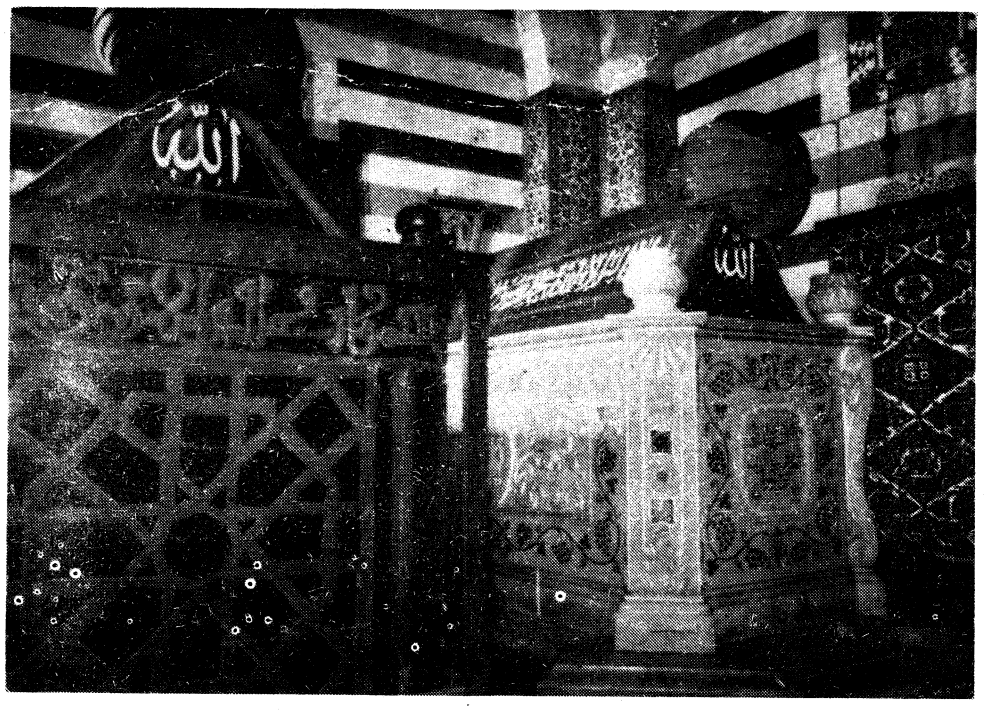
(Abu Uthmaan Nishaapuri)

EXCELLENCE OF THE HEART

HADHRAT Abu Uthmaan (R.A.) said:

"The excellence of the heart lies in four things:

1. **Dependence on only Allah.**
2. **Independence from everything besides Allah.**
3. **Constant fear of Allah.**
4. **Humility and constant meditation.**



DAMASCUS — Saladin's Mausoleum

Continued from page 11

AN INTERVIEW WITH RASULULLAH (sallallaahu alayhi wasallam)

It is reported in Hadith that once a camel bowed in prostration before Rasulullah (Sallalahu Alaihi Wassallam), Sahabah on seeing this said:

"When this animal prostrates before you why should we not have this honour too?"

He replied:

"Never. If I could make somebody prostrate before anybody besides Allah I would ask the ladies to prostrate before their husbands."

The following is reported to have been said by Rasulullah (Sallalahu Alaihi Wassallam) in this connection:

(1) "A woman whose husband is pleased with her at the time of her death goes straight into Paradise."

(2) "A woman is cursed by the angels if her husband is displeased with her and she stays away from him for the night."

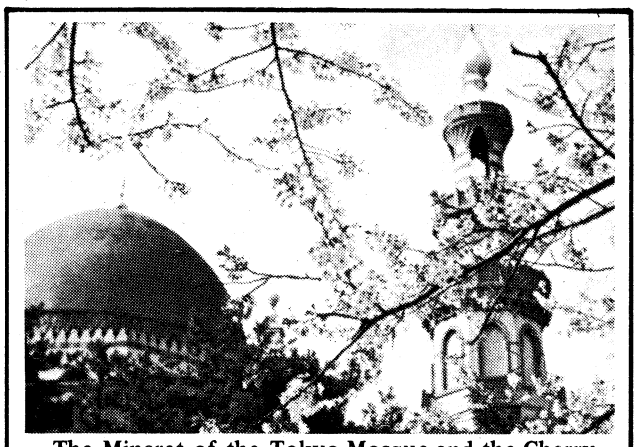
(3) "The Salaat of two persons hardly rises beyond their heads in its flight to heaven. These two persons are, 'A run-away slave' and 'a disobedient wife'."

The Majlis

"VOICE of ISLAM"

SAFAR 1398 Vol 3 no. 2

IBRAHIM BISMILLA
P.O. Box 5099
1502



The Minaret of the Tokyo Mosque and the Cherry Blossom in April.

WE BEAR SHAHADAT — WE CALL ALLAH AS OUR WITNESS

CAPE CHICKENS HARAAM

SHEIKH NAJAAR VINDIVATES HIS HALAAL CERTIFICATES

ON 6TH JANUARY, 1978 SHEIKH A. NAJJAAR, IN A LECTURE AT THE MUIR STREET MOSQUE, CAPE TOWN MADE THE FOLLOWING ALLEGATIONS WITH REGARD TO THE MUJLISUL ULAMA'S DECLARATION THAT THE CHICKENS SLAUGHTERED AT RAINBOW CHICKENS, MONTFORD POULTRY AND COUNTY FAIR CHICKENS ARE HARAAM AND UNFIT FOR HUMAN CONSUMPTION:

The chickens slaughtered at the above-named plants are Halaal because:

(a) According to the Shaafi Madhab, "Tasmia" (recital of Bismillaahi Allah-u-Akbar) is not a requirement.

(b) The chickens were slaughtered correctly (i.e. **all** the required vessels were severed as is required by the Shariah).

(c) The members of the Mujlisul Ulama who undertook the inspection were unable to determine while the chickens were on the "belt" whether these were slaughtered appropriately, hence they took two chickens from the belt and asked a certain doctor to verify whether the chickens were slaughtered correctly.

(d) The doctor who examined the two chickens declared that the chickens were correctly slaughtered (i.e. in accordance with the requirements of the Shariah).

(e) The Cape Town Ulama follow all the Madhabs, hence the ruling of Halaal is based on the Shaafi Madhab.

Besides the above-stated allegations, Sheikh Najjaar, in his lecture appealed to the emotions of the people in a crude attempt to discredit the Ulama of "other parts in the country", i.e. the Ulama of the Jamiatul Ulama of Transvaal, the Ulama of Jamiatul Ulama of Natal, the Ulama of Jamiatul Ulama of the Eastern Cape and the Ulama of the Mujlisul Ulama of South Africa. Sheikh Najjaar, despite his emotional trumpetting, did not possess the courage (which an Aalim of standard should possess) to name which Ulama he regards as the "extremists". But, to everyone present it was abundantly clear that he referred to the Ulama of Natal, Transvaal, Eastern Cape and those Ulama of the Western Cape who are not associated with the "Baatil" of Sheikh Najjaar. We shall, Insha'Allah, deal with Sheikh Najjaar's vindictive ramblings on this score elsewhere in this issue of "The Majlis". Here, we restrict ourselves to answer the aforementioned allegations.

(a) The Mujlisul Ulama at no stage ever contested the irrefutable fact that according to the Shaafi Madhab "Tasmia" is not a requirement for the validity of "zabah" (Islamic slaughter). Neither in our letters to Sheikh Najjaar and the Muslim Judicial Council nor in "The Majlis" did we claim that "Tasmia" is a condition for validity of zabah according to the Shaafi Madhab. Our correspondence with Sheikh Najjaar as well as with the M.J.C., as well as "The Majlis" advanced the "Tasmia" argument solely on the basis of the Hanafi Madhab.

Our ruling that the chickens are HARAAM is based vis-á-vis the Hanafi and Shaafi Madhab on the following points:

HANAFI MADHAB

(1) "Tasmia" is ABSOLUTELY necessary for the validity of zabah. If Tasmia is not recited on EACH and EVERY chicken — no matter if this seems impossible to Sheikh Najaar — the animal is HARAAM. The "Ikhtilaaf" or difference of opinion on this matter is severe. It is a case of Haraam or Halaal. It is not an "Ikhtilaaf" on matters of "Mustahab". In view of the serious nature of "Ikhtilaaf" on this score between the Hanafi and Shaafi Madhab, we cannot accommodate the Shaafi Ruling on this matter. We must here emphasise that although we cannot accommodate the Shaafi Ruling here, we respect the Shaafi Ruling as a Ruling of Haqq. This must not be confused with the rulings of Sheikh Najjaar. We have no respect for his BAATIL rulings based not on Dalaail Shar'ee, but on dictates of nafs.

We are Hanafis, and in view of the fact that "Tasmia" is absolutely essential for the zabah to be valid, we stated and we again now LOUDLY PROCLAIM THAT THE CHICKENS OF THE PLANTS MENTIONED ARE HARAAM, Tasmia NOT being recited on all the chickens.

(2) According to the Hanafi Madhab, of the FOUR vessels which Rasulullah (sallallaahu alayhi wasallam) advised Muslims to sever when making zabah, at least THREE must be severed — severed, cut asunder and not merely nipped. We discovered that a large percentage of the chickens were not properly slaughtered in the fact that only two vessels were cut since the slaughterers made merely an incision on the side of the neck of many a chicken.

Because of these TWO factors (Tasmia and insufficient vessels cut) we declared and STILL DECLARE THE CHICKENS HARAAM ON THE BASIS OF THE HANAFI MADHAB.

SHAAFI MADHAB

According to the Shaafi Madhab, of the FOUR vessels which have to be severed in the Sunnah method of zabah, TWO (not any two) vessels MUST be severed. The two vessels which must compulsorily be severed on the Shaafi Madhab are WIND-PIPE and GULLET. We discovered without any doubt that a large percentage of the chickens had sometimes the wind-pipe uncut and some-times the gullet uncut. This we attribute to the mere incision which is made on the side of the neck. Hence, the chickens were declared HARAAM AND ARE STILL DECLARED HARAAM ON THE BASIS OF THE SHAAFI MADHAB, not because of non-recital of Tasmia, but because some of the essential vessels (wind-pipe and gullet) were not severed.

It was therefore, uncalled for and superfluous for Sheikh Najjaar to attempt the discrediting of Imam Abu Hanifa's Madhab on this point. In his lecture, Sheikh Najjaar attempted to impress a public not versed with Dalaail Shar'ee by resorting to the negation of Imaam Abu Hanifa's Madhab on this score. Sheikh Najjaar should have exercised better judgement on this issue. His presentation and elaboration of Ahadith which supposedly negate the view of Imaam Abu Hanifah (R.A.) was totally uncalled for, because this matter of the "Tasmia" was never and will never be challenged on the basis of the Shaafi Nadhab. We, therefore interpret Sheikh Najjaar's academic acrobatics in the presence of a non-academic audience as a desperate move to maintain the honour of his Halaal certificate.

(b) We outrightly reject Sheikh Najjaar's allegation that the chickens were slaughtered correctly, i.e. all the required veins and vessels were severed. Members of the Mujlisul Ulama inspected the slaughtering at the plants thoroughly. Our inspection showed that a considerable number of the chickens were not slaughtered properly. In this regard we must mention that it was brought to the notice of Mr Pattern of Rainbow Chickens on the occasion of our inspection that the WIND-PIPES of the chickens were not being severed. Mr Pattern attempted to justify this practice. While ACKNOWLEDGING THE FACT THAT THE WIND-PIPES WERE NOT SEVERED, Mr Pattern, the gentleman at Rainbow Chickens, who accompanied our members on the inspection, said that IF THE WIND-PIPES ARE CUT THE CHICKENS WILL BECOME RED. This, of course is not so. After a few minutes our members again brought this fact of un-cut WIND-PIPES to Mr Pattern's notice. On this second occasion Mr Pattern merely said that the slaughterers were appointed by Muslims and they should know how to slaughter. The point we wish to emphasise here is that many chickens had their wind-pipes un-cut. We saw it, Mr Pattern saw it and acknowledged it. The Mujlisul Ulama has three reliable witnesses to prove and to give SHAHAADAT that the wind-pipes of a considerable number of chickens, not only at Rainbow, but at the other plants as well, were not severed.

We now ask: What is Sheikh Najjaar's proof that the necessary vessels were severed according to the Shariah? When last did Sheikh Najjaar make an inspection of RAINBOW CHICKENS before our inspection? On what grounds — Islamic grounds — does Sheikh Najjaar base his claim that what we are asserting is false? We inspected the plants and we saw. Sheikh Najjaar did not inspect Rainbow Chickens — and may we ask for how long did he not do so? Can Sheikh Najjaar tell the Muslim public of the number of times he made inspections at Rainbow Chickens since he granted Rainbow a Halaal Certificate? How many times did you inspect Rainbow BEFORE not after our inspection?

(c) The chickens were taken to the doctor merely for FURTHER verification of the fact that the chickens did not have all the required vessels cut. We did not take the chickens to the doctor to be informed of what is Halaal and what is Haraam. On the assumption that even if the doctor

Continued on page 5

ULTIMATE AUTHORITY OF M.J.C. VS SUPREME AUTHORITY OF THE SHARIAH

THE Weekend Argus (1st January, 1978) reported that Mr Shabier Seria of Cape Town said:

"Johannesburg Muslims differed in some respects from ideologies accepted in the Cape."

Mr Seria also comments regarding the chicken issue:

"The two main schools of thought in Islam, that of Imam Shaafi and Imam Hanafi give different interpretations on the issue. Imam Hanafi says a "tasmiah" (a short verse from the Quran) must be recited on each animal slaughtered but Imam Shaafi says it is not compulsory to do so. Most of the Cape Muslims follow Imam Shaafi, while most of the Transvaal Muslims follow Imam Hanafi."

Let Mr Seria know that the controversy surrounding the Cape chickens is not the result of "different ideologies" of Cape Muslims and Transvaal Muslims. The uproar created as a result of the Mujlisul Ulama's pronouncement that the "Cape chickens are Haraam" is not the consequence of the different Madhaa-ib. The root of the trouble lies in the refusal of the M.J.C. to accept the Truth. The basis of the conflicting verdicts of Haraam and Halaal is the special intransigence of Sheikh Najjaar who has to climb down from his high and mighty pedestal. The whole trouble is that Muslims in certain quarters have become like the Bani- Israa-eel whom Allah Ta'ala castigates in the Quraan:

"They take their learned men as their gods besides Allah."

Mr Seria's little explanation of the "tasmiah" is not warranted since Imam Shaafi's verdict on the issue was not, is not and will not be contested. Sheikh Najjaar as well as Mr Seria are attempting to cloud the matter by drawing a smokescreen with the "tasmiah" question. We had made it perfectly clear that the chickens are Haraam on the basis of the Hanafi Madhab for TWO reasons and on the basis of the Shaafi Madhab, for ONE reason. The Hanafi Madhab rules that the chickens are Haraam because of non-recital of Tasmiah on every chicken as well as insufficient slaughtering. The Shaafi Madhab rules that the chickens are Haraam because of un-cut wind-pipes. Our claim that the chickens are Haraam according to the Shaafi Madhab is not based on the "Tasmiah" question, but on insufficient slaughtering.

Members of the Mujlisul Ulama inspected the processing plants in question and no one has the right to refute our findings without valid grounds. Sneers and half-truths as disseminated by Sheikh Najjaar regarding our inspection will not make the Haraam chickens Halaal. Sheikh Najjaar must, in the interests of his community, humble himself and endeavour to rectify a rotten and a corrupted Haraam-chicken issue.

Juggling with technical questions and different interpretations which are uncalled for, will not solve the problem. It will only add to the confusion initiated by the refusal to submit to the Haqq. The "ultimate authority" of the M.J.C. shall have to be rejected when it comes into clash with the SUPREME AUTHORITY OF THE SHARIAH.

—MUJLISUL ULAMA OF S.A.—

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Without comment

HALAAL PORK?

Muslims and laws

I REFER to a report in The Argus on December 31 in which Mr Shabier Seria said that Johannesburg Muslims differed in some respects from ideologies accepted in the Cape. This is not so. When it comes to the laws of Islam one cannot differ. Furthermore, the newspaper, Majlis, has stated their case on facts as described in their report. It is for the Moslem Judicial Council to follow up this investigation and see that it conforms to Shariah (Islamic law).

As for the MJC the Muslim public have lost their confidence in this body when it comes to halaal foods and certain matters pertaining to religion. During last year pork was sold in wrappers with the MJC stamp and clearly stated that it was halaal. The Muslim public were notified of this by certain sheikhs (who are fortunately not members of the MJC) and it was brought to the attention of some members of the MJC, yet to

Continued on page 2

FOR YOUR SPIRITUAL ADVANCEMENT...

HOW TO INCULCATE KHAUF OF ALLAH IN YOU

THE quality of Khauf (Fear of Allah's Wrath and Punishment) cannot be acquired by mere wishful thinking and mere hope. This great and noble propensity of Khauf, once embedded in the heart of the Believer, will establish him well on the Path of Roohani (spiritual) advance and elevation. Minus this quality, spiritual advancement is not possible.

Allah-Azza wa Jal — throughout the Quraan Shareef commands us to inculcate this quality of Fear, for all goodness and virtue are conditioned by it. The acquisition of Khauf is dependent upon practical measures which the Mu'min must institute. These measures are:

1. Rectification of Aqaa-id (Beliefs)
2. Rectification of A'maal (Actions)
3. Muraaqabah (Meditation).

These three essential measures necessary for the acquisition of Khauf are possible only on the basis of IKHLAAS (Sincerity). If Ikhlaas is lacking then these measures will remain unattainable.

RECTIFICATION OF AQAA-ID

Firstly, it is imperative that the Mu'min rectify his beliefs. The first requisite in the attainment of this measure is to cast aside one's opinion and one's logic. It is the Mu'min's duty to establish with the aid of authoritative sources what are the correct beliefs which constitute Imaan — i.e. Imaan in detail. Imaan in detail pertains to correctness of belief regarding all practices and practical duties of Islam. This is achieved by the total adoption and acceptance of the Sunnah of Rasulullah (sallallaahu alayhi wasallam) and of his Sahaba in the minutest of detail — from the concept of Godhood right down to the way of attaining bodily purification from physical impurities. We illustrate this point with specific examples: The Books of Islam state:

"The (use of the) Miswaak is Sunnat, but denial of the fact that it is Sunnat, is Kufr."

Similarly, non-observance of Nafl Salaat is no sin whatsoever. But, he who does not perform Nafl Salaat regarding it to be of no value or treating it light-heartedly, commits Kufr.

RECTIFICATION OF A'MAAL

Once rectification of Aqaa-id is achieved, rectification of A'maal becomes simple. If beliefs are oblique or incorrect, practices based on such incorrect beliefs will also be incorrect. For example: Rasulullah (sallallaahu alayhi wasallam) and his noble Sahaba executed a particular practice in a particular manner; for example, they buried and prayed for their dead in a particular manner. If we have our own ways of executing the practices which Rasulullah (sallallaahu alayhi wasallam) himself executed in a particular way, then our methods require rectification. No matter what degree of sincerity accompanies our practices of Ibaadat, etc., if these practices are not executed in accordance with the Sunnah, they will be bereft of the power which is necessary for the infusement of Taqwaa (Fear of Allah) in the hearts of Believers. It is for this reason that men of innovation despite the vehemence and fervour in their religious exercises, are devoid of piety. Piety is anchored in Khauf of Allah; and Khauf of Allah is acquired by the implementation of the Sunnah in the minutest detail — the Sunnah of Rasulullah (sallallaahu alayhi wasallam) as propounded by the illustrous Sahaba and as expounded by the great men of Islamic Knowledge in the THREE periods of spiritual glory stated by Rasulullah (sallallaahu alayhi wasallam):

"The best of periods is my age; then that period attached to them (the Sahaabas); then that age attached to them (the Taabi-een or the followers of the Sahaabas)."

MURAAQABAH

The condition of Muraaqabah or meditation is essential for the acquisition of Khauf. Muraaqabah is grounded in the teaching of the Quraan Shareef and the practice of Rasulullah (sallallaahu alayhi wasallam). The Holy Quraan states:

"It is only the people of intelligence who ponder."

Proper rumination — to ponder deeply — is obtained by deep meditation of the glory, power, and wisdom of Allah Ta'ala. Rasulullah (sallallaahu alayhi wasallam) ordered:

"Increase much the remembrance of that object which will sever delights, i.e. Maut (Death)."

In this Hadith is contained the practice of Muraaqaba-e-Maut of the Auliyaa. Rasulullah (sallallaahu alayhi wasallam) said:

"Take a reckoning (of your deeds) before a reckoning will be demanded of you."

This Hadith commands the Believer to constantly meditate over his actions.

With regard to the practices of Muraqaaba (Meditation) which the Auliyaa have devised on the basis of the Quraan and Ahadith for the spiritual advancement and enlightenment of Believers, the following forms of meditation should be practiced by all Believers with regularity and constancy.

(a) Muraaqaba-e-Maut (Meditating on Death).

Fix a time daily for this purpose. Preferably at night before retiring or early in the morning. Sit in solitude and meditate on Death. Picture Malikul Maut coming to you in his most hideous of forms; picture your Rooh being taken; the pangs of death; the difficulties and torments facing you at the time of Maut; picture your dead body being handled and the ghusal being given; picture the Janaazah procession; your body being lowered in the grave; the tons of sand deposited on you. You may increase this Muraaqaba as time goes on by bringing into the scope of your meditation the happenings in the grave, the happenings on the Day of Qiyaamah and finally the supreme penalty of Jahannam.

(b) Muraaqaba-e-A'maal (Meditating on Actions)

Again sitting or lying down in solitude think about your activities throughout that particular day. Try to recount your actions and movements from the time you arose in the morning until the time you retired to bed. As you recall a good deed, make shukr unto Allah Ta'ala for giving you the Taufeeq to practice righteousness. As you recall a bad deed, a sin or even a deed of frivolity, be regretful; make Taubah and seek the guidance of Allah Ta'ala.

In the beginning you may experience difficulty at concentration. But, Insha'Allah, regularity and constancy in the execution of these forms of meditation will establish your concentration. Your meditation will then become an enlightening spiritual exercise creating true fear of Allah Ta'ala within your heart, impelling you onward towards virtue and truth and blocking you from the perpetration of evil by firm control of the base animal propensities which are the agents of the lowly Nafs.

The Mu'min who adopts these three measures will not fail to realise spiritual illumination by virtue of the true Fear of Allah which will be created in him/her.

In addition to these forms of meditation, you must supplement your spirituality by the following acts:

(a) Daily recital of Quraan Shareef. The more you are able to recite, the better. However, fix a minimum and adhere to your minimum limit with rigidity.

(b) Recite LAA-ILAAHA IL-LAL LAAH in abundance — while walking, sitting, at work, at school, at home, in your shop or place of employment. Rasulullah (sallallaahu alayhi wasallam) has said:

"Renew (i.e. re-invigorate) your Imaan with LAA-ILAA HA IL-LALLAAH."

(c) Make Istighfaar (seeking forgiveness) in abundance. Rasulullah (sallallaahu alayhi wasallam) made Istighfaar daily at least 100 times. Recite with concentration any one of the Istighfaar formulae, the shortest of which is: ASTAGH-FIRUL-LAAH.

If you make this your daily routine, then, Insha' Allah, you can be assured of consciousness of Imaan. Your thoughts and your movements will then be directed by an Imaan illumined with spiritual power.

CORROSION OF THE HEART'S NOOR

COMPOSED FROM THE NASEEHAT OF HADHRAT SULAIMAN DAARAA-EE (R.A.)

ALL objects have their own form of corrosion (rust) which if not checked and attended to will cause the disintegration of that object. In the heart of the Believer is a NOOR — a celestial propensity or faculty which is the polish of the Imaan in the heart. It is this Noor which makes strict adherence to the Demands of Allah Ta'ala not only simple, but exhilarating. Strict obedience to all aspects of Rasulullah's Sunnah becomes the nature of the Believer as long as the lustre of this Noor is maintained. It is therefore of the greatest importance that the Mu'min remain diligent in the curing of the corrosion which attaches itself to the Noor of the heart.

Now the corrosion of the heart's Noor is to eat to one's satisfaction — to fill one's stomach totally with food substances. Food, although essential for the development of the physical body, becomes spiritually destructive when the body is supplied with it to the full satiation and satisfaction of the Nafs (the lowly carnal self). A fundamental practice for the attainment of spiritual illumination is to constantly oppose the desires of the lowly animal Nafs. It is therefore essential that you oppose the desire of the Nafs in so far as eating is concerned so that the Nafs' capacity to rebel is weakened. He who is in the habit of filling his belly when eating, is affected with six disgusting characteristics, viz.,

1. He realises no pleasure in Ibaadat.
2. His faculty of wisdom is stunted. Wisdom here means that wisdom attained by means of inspiration from Allah Ta'ala.
3. He is deprived of the ability to show mercy and affection for the creation of Allah. Since his belly is full, he considers everyone to have sufficient.
4. He becomes indolent, negligent and lazy in his Ibaadat.
5. Carnal appetite and lust increase in him.
6. He has to frequent the toilet much whereas the Mu'min frequents the Musjid much.

Hunger is indeed a noble phenomenon. Hunger is a treasure which Allah Ta'ala stores for His Devotees. When Allah Ta'ala befriends a person, He apportions Hunger to him from His Divine Treasury. Hunger maintains control of all the physical organs and prevents carnal desire from overpowering these organs. Hunger is the Key of Aakhirat and satiety (food to one's satiation) is the Key of this world. Hunger debases the carnal Nafs and softens the heart. It induces affection and love for Allah's creatures in the heart. Hunger is essential for the entry of heavenly knowledge into the heart. Hunger clears the lines of communication for the receipt of heavenly inspiration. The darkness of a Mu'min's heart is a full belly.

When the lustre of the heart's Noor is maintained by hunger, the Mu'min enters the magnetic field of the Aakhirat. He is drawn irresistibly towards the Aakhirat and it is only such a person who withstands the carnality of the world.

RAJAA AND KHAUF

RAJAA and KHAUF — HOPE and FEAR are two celestial entities (objects of NOOR) which exist in the heart of the Mu'min. Hadhrat Abu Sulaimaan Daaraa-ee (R.A.), one of the great saints of Syria said that the basis of all creation, whether of this world or of the Hereafter, is KHAUF (Fear of Allah).

Every cog in this universe functions and operates in complete harmony with the natural Laws of Allah because of this all-pervading Fear of Allah. Thus Allah Ta'ala states in the Glorious Quraan:

"And the thunder and the Malaa-ikah recite His Praises out of His FEAR."

It is the Fear of Allah which all created objects — animate as well as inanimate — possess, which maintains their smooth operation in a set scheme of grandeur and order. It is this Fear of Allah which will be the controlling factor in the Aakhirah as well.

Hope in the Mercy and Rahmat of Allah must be tempered with Fear of Allah so that the Nafs (the lowly carnal self) may not take undue advantage of "HOPE" to establish its reign over the heart and Rooh of man. The quantity of Fear should exceed that of Hope. When hope becomes dominant, Fear recedes into an entity which is easily dismissed. And, in this regard Hadhrat Abu Sulaimaan Daaraa-ee (R.A.) said:

"When Hope overpowers Fear (i.e. Hope becomes the dominant factor), a spiritual calamity settles over the heart."

When the heart of Insaan is overtaken by this "spiritual calamity", the manifestation of the base animal propensities of malice, envy, rage, wrath, lust, greed, pride, show, hypocrisy, ostentation, revenge, cowardice, etc. occurs. These base qualities are severely checked if Fear of Allah finds a permanent niche within the heart of the Servant of Allah. As long as Fear remains in the heart, KHUSHOO' (Humility) manifests itself, and all true and sincere Ibaadat is based on HUMILITY. Occasional entry of Fear into the heart does not facilitate the establishment of Humility in the heart. The heart of the Mu'min will remain spiritually healthy and strong only if Fear of Allah is never separated from the heart.

Luqmaan (alayhis salaam) giving naseehat to his son, said:

"Fear Allah Ta'ala to the extent that you do not lose hope in His Rahmat, and have hope in the Mercy of Allah Ta'ala to the extent that you do not eliminate Fear from you."

HALAAL PORK?

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from Page 1

date the MJC has not made a public statement, but Mr Seria states that the MJC has ultimate authority in these matters and if it considers the chickens to be halaal then Muslims can accept that this is the case.

Mr Seria seems concerned if people continue to boycott the chickens. I ask Mr Seria what is more important: (1) the businessman or (2) for Muslims to consume non halaal foods. Let me tell Mr Seria, if everybody boycotted these chickens then the processing plants would abide by the laws as laid down.

A. HAMZA
(Secretary, Nurul Huda Islamic Society, Belhar)
Belhar

(Mr Shabier Seria comments: 'The two main schools of thought in Islam, that of Imam Shaafi and Imam Hanafi, give different interpretations on the issue. Imam Hanafi says a 'tasmiah' (a short verse from the Quran) must be recited on each animal slaughtered but Imam Shaafi says it is not compulsory to do so. Most of the Cape Muslims follow Imam Shaafi, while most of the Transvaal Muslims follow Imam Hanafi.')

(Reproduced from Argus — 11.1.78)

RASULULLAH said: "There is no disease sent down by Allah in this world, for which He hasn't created a remedy too."
BUKHARI

RASULULLAH SAID: "The best among you is he, who learns the Holy Quraan and teaches it to others."
BUKHARI

THE NASEEHAT WHICH WE ARE GIVING WITH REGARD TO THE SPIRITUAL PRACTICES EXPLAINED ON THIS PAGE ARE INTENDED FOR ALL THOSE MUSLIMS WHO ARE NOT THE MUREEDS OF SOME MURSHID-E-HAQ. THOSE WHO HAVE BECOME BA'IT TO SOME SHAIKH SHOULD ADHERE TO THE INSTRUCTIONS OF THEIR MURSHIDEEN.

TRADE AND COMMERCE IN ISLAM

WIKAALAT — AGENCY

THE act of appointing a person to contract or transact on one's behalf is called WIKAALAT. In Wikaalat or Agency, the agent thus appointed is known as the WAKEEL and the one who appointed the agent is known as the MU-AKKIL.

CONDITIONS FOR THE VALIDITY OF WIKAALAT (AGENCY)

The validity of the agency is dependent on two conditions, viz.,

(1) The one who appoints the agent, i.e. the Mu-akkil, must, himself/herself be legally empowered to execute the business or the contracts for which he/she has appointed an agent (Wakeel).

(2) The Wakeel (agent) must be of sound understanding so that he is able to execute the business for which he has been appointed.

* It is lawful to appoint a Wakeel for every kind of contract which the Mua-kkil himself could lawfully conclude, e.g. sale, claims, marriage, etc.
* It is compulsory upon a Purdah-Nasheen lady (a woman who is not accustomed to wander around) to appoint a Wakeel to attend to her cause or business in the Court of Law. She is not required to attend personally.
* It is lawful to appoint as one's agent an understanding child who has the ability to execute the duty imposed on him/her. However, the Huqooq (rights) of the contract appertain to the principal (Mu-akkil) and not to the Wakeel if the Wakeel is a minor. Thus, the Wakeel who is a minor is not liable for the rights attendant to the contract he/she is concluding. The rights will devolve upon the Mu-akkil.
* The Wakeel who is a major (Baaligh and Aaqil) has the right to take delivery of the goods purchased, to execute delivery, to accept and pay monies, to demand payment, to enter into litigation, in short, to act fully in the capacity of the Mu-akkil with regard to the rights attendant to the contracts he/she is executing.

The above is according to the Hanafi Mazhab. Differences according to the Shaafi Mazhab are:

(1) The Wakeel must be a major. A minor cannot be appointed a Wakeel.

(2) The Wakeel must be a male. A female cannot be appointed a Wakeel.

WAKEEL FOR SALE AND PURCHASE

* If the Mu-akkil appoints an agent (Wakeel) to purchase an article, it is necessary that he (the Mu-akkil) gives a full description of the article as well as its price. However, if the Mu-akkil vests general power in the Waakil by saying: "Purchase according to your discretion.", then such description of article and price is not necessary. (Hanafi & Shaafi).
* The Wakeel has the right to return the article of purchase while it is still in his possession if he discovers some defect in it. However, he loses this right once he hands the article into the possession of the Mu-akkil. He may now return it only with the permission of the Mu-akkil. (Hanafi). According to Shaafi, both Wakeel and Mu-akkil retain the right pay compensation. The to return the defective article in either case regardless if possession is with the Wakeel or the Mu-akkil.
* If the Wakeel paid for the article, he has the right to demand payment from his Mu-akkil and withhold delivery of the article until he obtains payment from the Mu-akkil.
* The goods in the possession of the Wakeel is Amaanat (Trust). If destroyed or lost, he (the Wakeel) is not liable to Mu-akkil suffers the loss. (Hanafi & Shaafi).
* The Wakeel who has been appointed to purchase a particular article is not permitted to purchase that article for himself. (Hanafi & Shaafi).
* The Wakeel who sells on behalf of his Mua-kkil is not entitled to sell to himself or to his minor children. (Hanafi & Shaafi).
* An agent for purchase may buy at the value or at a price higher than the value, but not at a price considered to be excessive. (Hanafi & Shaafi).
* An agent of sale may not sell at a price considered to be excessively low. (Hanafi & Shaafi).

N.B. Excessive here means "excessive" in the opinion of the appraisers.

* A Wakeel shall not appoint another as his agent to contract what he (the Wakeel) has been charged with without being so empowered by the Mu-akkil. (Hanafi & Shaafi). However, according to the Shaafi Mazhab an exception is made in the case of the Wakeel lacking the ability to execute the duty imposed upon him. In this event the Wakeel may appoint an agent without the consent of the Mu-akkil.

SALE OF CARRION

RASULULLAH (sallallaahu alayhi wasallam) said:

The traders (on the Day of Qiyamah) will rise as vile (evil and unchaste) persons, but those who abstain (from Haraam), are pious, and truthful."

Many Muslim businessmen have degenerated to the despicable level of trading in "maitah" or carrion — dead flesh. Animals which die a natural death as well as animals not slaughtered in accordance with the Laws of Islam are described by the Shariah as "MAITAH" or carrion. Despite the availability of thousands of Halaal products, Muslims of today have considered it perfectly lawful to trade in the flesh of animals not slaughtered in accordance with the Shariah. Consequently we find that Muslims stock Haraam tinned meats including tinned pork.

Hadhrat Jaabir (R.A.) narrates:

"Verily, Allah and His Rasool has made Haraam the sale of alcohol, carrion, pig and idols."

In another Hadith, Rasulullah (sallallaahu alayhi wasallam) says:

"There will dawn an age over mankind when a man will not care if what he takes is from Halaal or from Haraam."

We are today in such an age. Muslims have become reckless in the pursuit of money. Very little distinction is made between Haraam and Halaal. With regard to the sale of "maitah", the Quraan Shareef declares:

"Verily, He (Allah) has made Haraam upon you maitah (carrion), blood and the flesh of swine. . ."

"Maitah" refers to dead animals as well as animals slaughtered un-Islamically. Hidaayah, the authoritative Book of Islamic Law states:

"If the slaughterer omits the recitation of Allah's Name deliberately, then the slaughtered animal is "maitah" which shall not be eaten."

"If the Qaadhi rules that the sale of it (maitah) is lawful, his ruling will not be valid, since such ruling will be contradicting Ijmaa' (Consensus of Opinion) on this matter."

"If Tasmia is omitted deliberately, the slaughtered animal becomes maitah. Neither its flesh nor its skin is pure (Taahir) with this form of slaughter."

(UMDATUR RI-AAYAH)

Corned meat stocked by Muslim traders is "maitah" in terms of the Shariah, hence it is not lawful to offer these for sale. In Fataawa Alamghiri it is stated:

"Our Fuqahaa say that it is not lawful to derive any kind of use (or benefit) from maitah. (This prohibition) is to the extent that it (maitah) shall not be fed to dogs and (other) animals."

Since the sale of "maitah" is Baatil (null and void), the money obtained thus is Haraam. It is not lawful to utilize the money obtained from selling maitah.

THE POWER OF ALLAH'S NAMES

YA BAA SI TO (O Thou Opener of the doors of livelihood and blessings!)

To cure a husband of his ill and bad temper, the wife should recite YA BAA SI TO three hundred times and blow over the food or water he takes. Insha'Allah, his bad temper will vanish.

YA RAAFI-O (O Thou Exalter of ranks!)

By reciting YA RAAFI-O twenty one times after each Fardh Salaat, one's needs will always be fulfilled.

YA MUZIL-LO (O Thou Causer of disgrace!)

If one is in fear of an enemy one should make Wudhu, sit facing the Qiblah and recite YA MUZIL-LO seventy five times. Thereafter go into Sajdah and make dua as follows:

*"Ya Allah. save me from *that enemy."*

*(N.B. Mention the name of the enemy in your dua.).

Repeat this practice for three days. It may be carried out at any time excluding the Makrooh times, for making Sajdah in Makrooh times is not permissible. The Makrooh times are: At sunrise, sunset and zawwaal (midday). By the grace of Allah the enemy will be subdued and will not be able to harm.

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Prophethood of Religious guides

BY
HADHRAT ALLAMAH MUFTI MOHAMMED KIFAYATULLAH (R.A.)

"There was not a nation but a Warner (Nabi) appeared to them."

(QURAAN)

This Quranic verse attests that Warners-Ambiyaa (Messengers of Allah) — appeared to every nation on earth. Because of this fact some people categorically claim that the religious leaders of the Hindus, viz., Krishanji, Ram, Chandarji, etc. were Prophets of Allah Ta'ala. It is most likely that Prophets came to India as well, but we cannot believe and testify that these religious leaders of the Hindus are in fact Ambiyaa.

Risaalat (Prophethood) is a special rank awarded by Allah Ta'ala to his chosen devotees. In the absence of conclusive proof from the Shariah that a certain man was a Nabi, it will be wrong to claim and believe him to be a Nabi. If we believe in the Prophethood of a person without the verification and authority of the Shariah, we will be answerable unto Allah Ta'ala for this erroneous belief.

Only those men of Allah, whose Prophethood is attested to by the Shariah (Quraan and Ahadith) are to be accepted as Ambiyaa. Regarding the religious leaders and guides of the Hindus or of any other nation, our belief should be that if their beliefs, acts and teachings were in accord with the Divine directions of Allah Ta'ala, they (these religious leaders) might have been Ambiyaa. But, it will be wrong to claim categorically that these personalities were Ambiyaa.

A BEGGAR appeared on the Day of Aashura (10th of Muharram) at the door of a Muslim and exclaimed:

"Give in the Name of Allah."

The inmate of the house apologised and said that he had nothing to offer. The beggar thereupon passed on and appeared at the door of a Jew and repeated his call. The Jew answered the call of the beggar by giving him a dirham (a silver coin).

During the same night the Muslim saw in a dream a magnificent palace, and heard a voice saying:

"This palace was erected for you, but it will no longer be presented to you because you rejected the appeal of that beggar. This palace will be awarded to a certain Jew who fulfilled the request of the beggar as Allah has accepted him (the Jew)."

With the rise of the morn, the Muslim proceeded in all haste to the home of the Jew with a bag filled with dinars (gold coins) and said:

"Accept this bag of gold and in lieu of it bequeath me the Sawaab (Reward) of the one dirham which you gave a certain beggar on the Day of Aashura."

The Jew listened attentively and exclaimed:

"Regard me not as an ignoramus, for what you had seen during the night, I had also seen."

Saying this the Jew declared the Kalimah Shahaadat and thus embraced Islam. In this way he became accepted by Allah and deserving of the mansion.

This narration is an incident which has been reliably and authentically reported. Muslims should never deprive themselves of the immense Sawaab by turning away the poor and the needy. Rasulullah (sallallaahu alayhi wasallam) said:

"Verily, sadaqah cools the Wrath of Allah."

THE CALL OF THE NEEDY

Rasulullah on Purdah

Umme Salmah (R.A.) and Maimunah (R.A.) — both wives of Rasulullah (sallallaahu alayhi wasallam) were once in the company of Rasulullah (sallallaahu alayhi wasallam) when Ibn Umme Maktoom (a blind Sahabi) entered. Rasulullah (sallallaahu alayhi wasallam) commanded Umme Salmah and Maimunah:

"Make Hijaab from him (i.e. seclude yourselves)."

Umme Salmah (R.A.) said:

"O Rasulullah (sallallaahu alayhi wasallam)! Is he (Ibn Umme Maktoom) not blind?' He cannot see us."

Rasulullah (sallallaahu alayhi wasallam) replied:

"What, are both of you (also) blind? Can you not see him?"

(AHMAD AND TIRMIZI)

RASULULLAH (sallallaahu alayhi wasallam) said:

"Woman is 'aurah' (an object of concealment). When she comes out Shaitaan casts evil glances at her."

(Tirmizi, Mishkaat)

"When a man and a woman are alone together, the third person present is Shaitaan."

(Tirmizi, Mishkaat)

QUESTIONS and ANSWERS

MUJLISUL ULAMA OF S.A.
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PORT ELIZABETH.

Q. I am employed by a firm in the capacity of a clerk. Is it permissible for a Muslim to draw up Ribaa-bearing contracts and can the Muslim under employment witness such documents?

A. Ribaa is among the most heinous of sins. In one Hadith it is said that Ribaa is worse than committing fornication with one's own mother. Furthermore, Rasulullah (sallallaahu alayhi wasallam) forbade Muslims from drawing and witnessing Ribaa documents. Hence, it is not permissible for a Muslim employee to draw or witness any document which entertains this most vile sin of Ribaa.

Q. Can Muslims visit homes of Muslims, knowing that these Muslims charge interest (Ribaa)?

A. Visiting the home of a Muslim relative, friend, etc. with a good Niyyat is a Sawaab-meriting act. If we are to consider the sinful activities of Muslims then we are afraid that none of us are pure of sin. We all have our wrongs, our weaknesses and our sins. If we abstain from visiting a Muslim brother because of his particular sin then we will have to abstain from visiting another Muslim brother because of his sin. If we have to apply such a rule, the logical conclusion would be that we will have to sever all ties with ALL Muslims since no person can claim that he is above sin. However, we must add that if a Muslim openly, flagrantly and rebelliously flouts the commands of Allah and shows no respect for Allahs Laws then it is better to refrain from associating with such a person, for his rebellious evil is contagious. Another fact to remember is that if you are reasonably sure that the major part of a person's income or earning is derived from Haraam sources then it is not lawful to eat of his/her food.

Q. What is the Masnoon method (for the Imaam) of reading Dua after Fardh Namaaz? Should this be read audibly for the followers to hear or inaudibly?

A. The Sunnah method – the method adhered to by the Sahaba as taught to them by Rasulullah (sallallaahu alayhi wasallam) – is to read the Dua after the Fardh Salaat as well as when making dua individually, silently. This goes for greater sincerity and at the same time allows everyone to make Dua according to one's desire and wish. All Mazhabs – Hanafi, Shaafi, Maaliki and Hambali – decree that the Sunnah way of making Dua is to make it silently. And, this is precisely what the Quraan Shareef commands. Says the Quraan:

"And make Dua (call) your Rabb in humility and in SILENCE."

The Quranic word used here is "khufyatan" which means "in silence" or "inaudibly", i.e. not loudly.

Q. Today most products have pictures of animate objects, e.g. pictures in books, newspapers, magazines, food-containers and a host of other articles. What are Muslims supposed to do with these articles coming into their homes?

A. We do not agree with the word "most". In fact the majority or most of the articles entering our homes are devoid of pictures of animate objects. We can say that many articles have pictures. A Muslim by virtue of his Imaan and love for Rasulullah (sallallaahu alayhi wasallam) will strive to the utmost of his ability to eliminate all acts, practices and objects which Rasulullah (sallallaahu alayhi wasallam) detests and which Islam has categorically prohibited. The task of eliminating these un-Islamic and unlawful pictures on objects entering our homes is not insurmountable. A Muslim conscious of the purpose of his presence here on this transitory earth will not find it difficult in the least bit to obliterate these Haraam pictures in the same way in which Jibra-eel (A.S.) informed Rasulullah (sallallaahu alayhi wasallam) to obliterate the pictures of animate objects. Once Jibra-eel (A.S.) refrained from entering the home of Rasulullah (sallallaahu alayhi wasallam) because on the screen in the house was a picture of a person. Jibra-eel (A.S.) asked Rasulullah (sallallaahu alayhi wasallam) to cut off the head of the picture so that it resembles a tree. Rasulullah (sallallaahu alayhi wasallam) complied and defaced the head of the picture. And, this should be the practice of all Muslims. Educational books, etc. which you intend keeping should be subjected to this practice of "defacement". Whilst reading these books, deface or erase the faces of the pictures in honour of Rasulullah's detestation of these pictures. We undergo much difficulty and hardship in the acquisition of our worldly and temporary pursuits. How much difficulty and hardship are we prepared to undergo in an effort to establish our everlasting life of the Hereafter? From morning till night we are prepared to strive, toil and sweat for our daily bread – for temporary material gains, but we find it most difficult to sacrifice a few minutes in an endeavour to obtain the everlasting Pleasure of Allah Ta'ala.

Besides books which we intend keeping, newspapers, food-container etc. should be discarded and removed from the home once the purpose has been served. Newspapers with pictures of animate objects should not be left lying around the house, for Rasulullah (sallallaahu alayhi wasallam) said that the Angels of Rahmat do not enter homes wherein these pictures of life are.

Islam has decreed pictures of animate objects to be a major sin. It is therefore imperative that we do everything in our power to obliterate this practice. And, if in the process of striving to eliminate these pictures from our homes we find difficulty, then know that we have in fact been created and sent onto earth to undergo a trial and to prepare ourselves for the Aakhirat. On earth the Muslim must not expect life to run smoothly to the satisfaction of his/her desires. Rasulullah (sallallaahu alayhi wasallam) said:

"The world is a prison for the Believer and a paradise for the unbeliever."

Courage, determination and effort are required to stem the avalanche of un-Islamic practices encircling us. With sincerity and effort all difficulties will recede and practicing on the Sunnah will, Insha'Allah, become quite simple.

Q. I did not perform Namaaz nor kept fast for many years. I now intend to make Qadhaa of these. I cannot remember from what age I attained maturity. Therefore, from what age should I commence my Qadhaa? What is the correct procedure for observing Qadhaa?

A. From the age of fifteen years. The Shariah has not fixed any time for executing Qadhaa Salaat. The Qadhaa Salaat could be performed at all times besides the Makrooh (forbidden) times. The correct procedure is to stipulate in the Niyyat (intention) the exact date of the particular Salaat which was missed. However, if this is not known then the procedure to adopt is to make Niyyat or intend:

"Of all the Fajr Qadhaa upon me I am reading the FIRST Fajr Qadhaa."

For each Qadhaa Salaat you make a similar Niyyat, i.e. if you are performing Zuhr Qadhaa, then make Niyyat as follows:

"Of all the Zuhr Qadhaa upon me I am reading the FIRST Zuhr Qadhaa."

If Asr, then mentioned Asr and so on.

Since you have missed Salaat for a number of years, it is best that you maintain a written record of the Qadhaa you are executing. Firstly fix the number of years you feel that you did not perform Salaat. If for example you feel reasonably certain that you are liable for ten years Salaat, then accept this figure. Now perform your Qadhaa in the daily order, i.e. Fajr, Zuhr, Asr, Maghrib and Ishaa. Please note that it is not compulsory to maintain this order when executing your Qadhaa. However, we feel that it will facilitate the execution of your Qadhaa in a smooth way. It is also preferable to read several Qadhaa Salaat at a time so that you may discharge this obligation as quick as possible. Read Qadhaa in the order we have suggested and jot down the Qadhaa Salaats thus offered. After performing the first FIVE Qadhaa, your record book should show ONE DAY discharged. Record the days thus discharged. Continue in this manner until you have discharged the Qadhaa for all the years missed. And, remember, that when offering Qadhaa make the Niyyat always the same as explained above, i.e. stating that you are reading the FIRST Qadhaa of Fajr, Zuhr or Asr or whatever the case may be. The reason for the stipulation of the word, FIRST, is the fact that the Qadhaa you are reading is the FIRST of the remainder of Qadhaa for which you are liable.

Regarding the Fardh fasts missed, the procedure is merely to fast an equal number of days missed. Fast as many days per week or per month as possible. When making Qadhaa fast it is essential that you formulate your Niyyat during the night, i.e. before the rise of Subhe Saadiq. If you make Niyyat for Qadhaa fasts in the morning, the Qadhaa will not be valid. It is also necessary to state the YEAR of Qadhaa in your Niyyat. For example: It is now 1398 (Islamic year). If you have missed the Ramadhaan fasts for the past ten years then when making Qadhaa you must intend:

"I am making Qadhaa of the fast of Ramadhaan of the year 1388."

After completing the Qadhaa of 1388, you will start the Qadhaa of 1389 and so on until all Qadhaa have been executed. May Allah Ta'ala grant you the taufeeq, strength and health to successfully discharge this very important obligation, Ameen.

Q. Is it permissible for Muslims to attend funerals of non-Muslims?

A. It is not permissible. Allah Ta'ala states in the Quraan Shareef:

"And, never say any prayers over any of them (the Kuffaar) who dies nor stand at his graveside. Verily, they have rejected Allah and His Rasool and they died while they were unbelievers."

The Tafseer of this verse is that it is not lawful to participate in the funeral of a non-Muslim. Following in the funeral procession of non-Muslims is in fact participation in the funeral of non-Muslims which Allah Ta'ala has prohibited.

Q. Can a Muslim wear his trousers below his ankles?

A. Rasulullah (sallallaahu alayhi wasallam) has prohibited this practice in many Ahadith. The Ahadith condemning the wearing of the trousers below the ankles are very authentic. There is no scope for difference of opinion on this issue. The words of Rasulullah (sallallaahu alayhi wasallam), the practice of Rasulullah (sallallaahu alayhi wasallam), the statements of the Sahaba and the practice of the Sahaba are most emphatic and clear-cut regarding the prohibition of wearing the trousers below the ankles. In one Hadith it is stated that the portion below the ankles covered by the trousers will be in the fire. Another Hadith states that the ankles have no right to the trousers. The Muslim must, therefore wear his trousers ABOVE and not on or below the ankles.

Q. Is it permissible to use contraceptives if the health of one's wife does not permit child-birth?

A. It is permissible.

Q. Is it permissible to increase the price of an article we are retailing for a certain price and is this increase allowed even if the cost remains the same?

A. It is permissible. The price which becomes effective according to the Shariah is the amount agreed between the transacting partners (buyer and seller) at the time of the sale transaction.

Q. What was the name of the "fir-oun" (king) who reigned during the time of Hadhrat Musa (alayhis salaam)?

A. Walid Ibn Mus'ab Ibnir Rayyaan.

Q. A group of us visiting the cemetery practiced as follows: One of the group recited some portions of the Quraan Shareef while the others listened. After recital he made dua for the dead as well as for the living with hands raised. Is this procedure correct?

A. It is best not to raise the hands when making dua in the Qabrustaan as this may convey the impression to non-believers that we are praying to and asking from the dead. It is for this reason that Imaam Abu Hanifah (R) teaches that the hands should not be raised in the graveyard when making Dua. Further, reciting any part of the Quraan Shareef in the Qabrustaan and making dua on behalf of the dead and the living are in order and correct. However, it is best that each person recites something silently instead of one person reciting loudly and the others listening. This applies to the Qabrustaan and not elsewhere.

Q. How shall we dispose torn and tattered pages of the Holy Quraan?

A. Wrap them in a clean cloth and bury in a spot where it will not be trampled on.

Q. A man (let us call him Abu) committed fornication with a woman (let us call her Sorayya). Sorayya besides committing fornication with Abu, fornicated with another man as well. She bears the daughter of this other man. This daughter is now a young woman and Abu wishes to marry her. Both (i.e. Sorayya's daughter and Abu) are willing to be married. Both are Hanafis. A Hanafi Aalim whom they consulted informed them that it is not permissible for Abu to get married to her (the daughter of Sorayya). Abu is insistent that some solution be found to permit his Nikah to Sorayya's daughter. He consulted another Aalim who informed him that his Nikah to Sorayya's daughter on the basis of the Shaafi Mazhab will be valid. Abu, armed with this Aalim's fatwa approached the local Imaam and requested him to perform the Nikah, but the local Imaam (who is also a Hanafi Maulana) refuses to perform this Nikah also claiming that the Nikah would not be valid. Abu and Sorayya's daughter are now faced with a dilemma. Please rule whether this Nikah could be legally (Islamically) performed or not.

A. Both Abu and the woman in question should be told that Deen is not an object to trifle with. The Shariah has already been dastardly transgressed by the parties concerned by their acts of fornication. When one trifle's with the Deen one trifles with one's Imaan. Switching from Mazhab to Mazhab for the sake of one's convenience and whims is akin to Kufr. In fact, one very great Aalim who also was among the great Auliyaa of Allah Ta'ala said that a man who switches Mazhabs merely for the sake of marriage is in grave danger of dying in a state of Kufr. We do concede that today in our midst there are many "aalims" and "sheikhs" – so-called learned men – who betray the Deen of Allah by jumping from Mazhab to Mazhab to suit their desires and to earn some quick and vile money from people of the world. But those who value their Imaan will not stoop to the base level of mocking their Deen and placing their very Imaan in jeopardy by trying to switch to a Mazhab of their convenience so as to give free play to their carnal passions.

The respected Ulama who said that this proposed Nikah will not be valid on the Hanafi Mazhab have stated the correct Islamic Ruling. The "aalim" who advised Abu that the marriage is valid on the Shaafi Mazhab has sold his Imaan and betrayed Islam most disgracefully. Although such a marriage is valid on the basis of the Shaafi Mazhab, this "aalim", if he knew Abu to be a Hanafi, had no right whatsoever to claim that Abu's marriage to Sorayya's daughter would be valid. According to the Shariah, on the basis of the Hanafi Mazhab, it is not lawful to marry the daughter of a woman with whom one has fornicated. The Nikah cannot be performed and if anyone performs it, it will NOT be valid. The parties will be living in sin – in adultery and all their offspring will be illegitimate. The Shariah rules that Abu can never get married to this woman.

Q. In our locality we have a man who is married to two sisters. He married a woman and a year later married her sister. He lives presently with both these sisters as his wives. An Imaam performed the Nikah and claims that this marriage is lawful. Please explain the view of the Shariah. Is this marriage in fact legal in Islam?

A. This union is nothing but an adulterous relationship between this man and the sister whom he married a year after marrying the first sister. There is no question of the "NIKAH" being valid or not valid. The Nikah just was not contracted. The "Imaam" in question is a JAAHIL

More on next page

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QUESTIONS and ANSWERS

continued

and a FAASIQ of the highest order. A few rand in the pocket of this vile and wretched so-called "Imaam" must most surely have impelled him to solidify and give "respectability" to the zinaa of this couple. May Allah save us from such wretched betrayers of the Deen, Ameen. And, May Allah Ta'ala grant guidance to this couple who presently live in adultery.

Q. We are told that the iddat of a woman who has been divorced is "until she delivers the baby she is bearing". The divorcee happens to be pregnant. We are also told that if a woman is not pregnant then her iddat is four months and ten days. However, this particular woman suffered a miscarriage after three months. Has her iddat expired or not? Can she now arrange her marriage to another man or not?

A. If any organ appears in the miscarried foetus, e.g. a hand, leg, finger, etc., then this miscarriage will be regarded as "delivery of the babe", and the iddat expires with this miscarriage, i.e. where the miscarried foetus has already developed the form of some organ/s. This is stated in the Islamic Book of Law known as DURRUL MUKHTAAR. She can now get married.

Q. Is it permissible to sell a Qabrustaan (cemetery) which is Waqf property?

A. A Qabrustaan which has been declared as Waqf is not the property of any person nor of the community. No one has the right to own it or sell it. It is recorded in the Islamic Law Book, Hidaayah:

"When the Waqf has become valid then it is not lawful to sell it nor to make (anyone) its owner."

Q. Some non-Muslims wish to donate towards the erection of our Mosque-structure. Is it permissible to use the money of non-Muslims in building of Mosques?

A. It is permissible with two conditions:

a. There is no possibility of the Muslims being indebted to the non-Muslim donors or the non-Muslim donors have any control or say over the Mosque or the Muslims. There must be absolutely no strings attached to the donation.

b. There must be no fear that Muslims because of the donation may become apologetic towards the non-believers and participate in their religious functions so as to maintain the "good and friendly relations" with the non-Muslim donors.

This answer is extracted from Imdaadul Fataawa.

Q. What is the time limit for a Nafl I'tikaaf?

A. There is no fixed time or time limit for observing a Nafl I'tikaaf. A Nafl I'tikaaf of even a few moments is valid and it merits great Sawaab. Upon entering the Musjid one could make Niyyat for observing Nafl I'tikaaf. Merely intend that you are sitting in I'tikaaf and engage in any activity of Ibaadat, e.Zikr, Dua, Tilaawat.

YOUR QUESTIONS

READERS WHO HAVE SENT IN QUESTIONS ARE ASSURED THAT THEIR QUESTIONS ARE RECEIVING ATTENTION. DELAY IN ANSWERING AND PUBLICATION OF YOUR QUESTIONS AND ANSWERS IS A RESULT OF THE LARGE VOLUME OF QUESTIONS FLOWING INTO OUR OFFICE.

ANSWERS TO QUESTIONS WHICH ARE REQUIRED URGENTLY SHALL BE FORWARDED DIRECTLY TO THE CORRESPONDENTS WHILE PUBLICATION OF THESE ANSWERS SHALL FOLLOW LATER.

NUZUL-E-ISA — DESCENSION OF JESUS

(continued from last issue)

by HAZRAT MAULANA SAYED MOHAMMED BADRE ALAM

TRADITIONS RELATING TO DESCENSION OF JESUS CHRIST

The descension of Jesus Christ is so sure an event that the Holy Prophet *sallallaho alaihe wasallam* has predicted it on Oath.

(1) Hazrat Abu Huraira reports that the Holy Prophet said "I swear by the Supreme Being who holds my soul in His Power that the time is near when the son of Marium (Mary) will descend amongst you. He (Jesus) will come as an impartial judge, will demolish the crucifix (cross), slay the pig and will end war. During his reign wealth will flow in such abundance that there will be no one prepared to take it. A single act of prostration before Allah will be considered more valuable than the whole world (Bukhari Sharif). After reporting this declaration of the Holy Prophet, Hazrat Abu Huraira went on to say that if you want to read it in the light of the revelations of Holy Qur'an you may read the following verse:

"There will be none left among the people of the Book, but who will believe in him (Jesus) before his death."

In the report given by Hazrat Ata as mentioned in another Book of traditions (Muslim Sharif) it is further laid down that it will also be one of the blessings of the rule of Jesus that no trace of malice or ill-will be left in the hearts of human beings.

Notes on Tradition No. 1.

The Holy Prophet *Sallallaho alaihe wasallam* would not have testified to the event of Jesus's descension by his own oath if it would not be some thing out of the order of nature. It follows that by the suggested re-appearance of Jesus it certainly did not mean the ordinary birth of a human being which has nothing unusual about it requiring affirmation on oath. Secondly, the reporter of the tradition considers it important enough to be graded as a Quranic prophecy. We can thus imagine the degree of authenticity that may be attached to a prophecy which occurs in the traditions with solemn affirmation and is also mentioned in the HOLY QURAN. Certain peculiarities of the future rule of JESUS have also been related in the Traditions in order to show that his will be an extra-ordinary personality; that he is destined to play the role of a mighty ruler who will destroy a world power like modern christianity materially and spiritually and that he will annihilate the biggest emblem of that religion, the Cross. In the wake of this moral revolution will follow immense temporal benefits so that on the whole these features of his rule will amount to an overwhelming testimony to his being the same Jesus who had been sent to BANI ISRAEL.

It is further noteworthy that in the traditions in question, Jesus has been characterised as an arbitrator which term can only be applied to one who is considered as honourable by all the contending parties, viz., the Moslems and people of the Book. Suppose a person who is born among the former is put up as the subject of the prophecy he can not occupy the status of an arbitrator as he is himself a member of one of the parties concerned. The need for an acknowledged umpire arises from the fact that towards the ending of the world all the main religions are bound to be merged into one faith. For this purpose the differences existing between the people of the Book and the believers of HOLY QURAN have to be removed. Allah out of His wisdom, therefore, has ordained the ultimate re-appearance of Jesus in this world at the final stages.

(2) The Holy Prophet *sallallaho alaihe wasallam* swore by the Supreme Being who held his soul in his power and said, "Jesus son of Mary is sure to descend into this world and if he will stand by my grave and call me saying, 'O' Mohammed". I will certainly reply unto him." (Rooh-ul-Ma-ani.)

(3) Hazrat Anas states that the Holy Prophet *sallallaho alaihe wasallam* said, "Whosoever amongst you is able to meet Jesus son of Mary should convey my salutation to him without fail". (Masnad-e-Ahmed).

(4) Hazrat Abu Huraira stated that if he lived long enough he hoped to meet Jesus Christ personally but that if he died earlier then someone else who could see the times of Jesus should convey his salutation to the latter (Masnad-e-Ahmed).

Notes on Tradition No. 4

This and similar other traditions show that the re-appearance of Jesus is a sure happening so that the first reporters thereof were constantly expecting it and that Jesus would be an extra-ordinary personality. It is up to future Moslems who may happen to live in the times of Jesus to earn the privilege of fulfilling the will of the Holy Prophet *sallallaho alaihe wasallam* conveying his salutation to Jesus.

Jesus Christ has not died so far. He is destined to come again and die a natural death.

(5) Hazrat Hasan reports that the Holy Prophet *sallallaho alaihe wasallam* said to Jews, "Jesus has not died so far and is destined to return (in this world) to you". (Ibne-Kaseer).

Notes on Tradition No. 5.

It is interesting to note that the Holy Prophet *sallallaho alaihe wasallam* chose to address the Jews and Christians separately on the question. Since the Jews believed in the previous death of Jesus also denied his re-appearance, the Holy Prophet *sallallaho alaihe wasallam* while addressing them laid particular emphasis on Jesus's personal re-appearance and unequivocally negatived the previous occurrence of death, suggesting thereby that as Jesus had not died at all he was bound to come again. In order to clarify that the very Jesus who had ascended to the Heaven would reappear he has used the word "return". On the other hand Christians believe Jesus Christ to be a Divine being and so according to them no possibility of death can arise. Consequently, the Holy Prophet *sallallaho alaihe wasallam* while speaking to Christians alone tried to re-convince them by arguing that since Jesus was destined to undergo natural demise after descension he could by no means be considered to be part of Godhead.

(6) Rabee Mursalan reports that Christians went to the Holy Prophet, began to quarrel with him in respect of Jesus, son of Mary and asked him to tell them as to who was the father of Jesus if he was not son of Allah. They began to utter various kinds of falsehood and calumnies against Allah Himself. The Holy Prophet said unto them, "Do you not even know that every son bears the likeness of his father. The Christians replied, "Verily, it is so.". The Holy Prophet retorted, "Do you not admit that Allah is everlasting and knows no death while JESUS is destined to undergo natural demise." The Christians agreed that it was so. (Dure-Mansoor);

Notes on Tradition No. 6

If JESUS had already died it was the fittest occasion for expressing it. The HOLY PROPHET would certainly have affirmed the event of previous death. Neither in the traditions nor in the Holy Qur'an do we find any such hint even where the party addressed are Christians.

(To be continued)

MUSLIMS IN CANADA PROTEST AGAINST FILM

TORONTO — The release of the film "Muhammed, the Messenger of God" by Astral Film Distributors was strongly protested by Muslims in Metro Toronto who lobbied both the distributors' offices and famous players theatre where the film was to be screened.

After a detailed and at times hot exchanges between a deputation of concerned citizens, Muslims as well as non-Muslims and the film distributors, it was agreed that the film would be "withdrawn from public viewing for the moment." The delegation consisted of Saeed us Zafar, A. Razzak Riffi, Zafar Bangash and Rev. Duke Gray. The promoters finally agreed that it was not their intention to offend the sensitivities of any group but that considerable expense had been incurred which had to be recovered.

Initially the film was to be released in several cities in Canada but following this meeting on December 20, 1977, release of the film was withdrawn until further notice.

The screening of this film was protested in several cities in the United States in particular Washington, New York and Chicago.

In Washington Hamaas Abdul Khaalis got the film withdrawn from cinema halls following a hostage incident in Washington D.C. Unfortunately ambassadors from Iran, Egypt and Pakistan intervened resulting in a conviction of 123 years in jail for Abdul Khaalis, the leader of the Muslims in Washington D.C.

A meeting was called at the Jami Mosque also on Sunday December 25, 1977 where a petition was signed to have the film banned. Similar moves are afoot in the rest of Canada.

CAPE CHICKENS HARAAM

Continued from page 1

declared both chickens as properly slaughtered (i.e. the required vessels cut) then too our ruling of Haraam will stand. Our ruling is not based on anything which the doctor said or on any findings of the doctor. Our inspection at the plants conclusively proved that the chickens were not slaughtered correctly. We merely presented the chickens to the doctor for FURTHER verification because of the fact that many Muslims of today regard "western" learning — "scientific" learning — as more sacrosanct than Islamic Knowledge. They regard the rulings of material academics as more sacred than the rulings of the Shariah.

Sheikh Najjaar's claim that the doctor found that BOTH chickens were slaughtered correctly (i.e. correctly in terms of the Shariah) is a blatant lie. It is a smack of sad irony that Sheikh Najjaar supposedly a senior member of the Ulama, could accept the words of the doctor as the TRUTH while rejecting the words of the Ulama who inspected the plants. But, we must emphasise that we strongly doubt if the doctor told Sheikh Najjaar that bòth chickens were slaughtered correctly. And, if the doctor did in fact tell Sheikh Najjaar that both chickens were slaughtered correctly, then we reject the doctor's statement as a blatant lie as well. After examining the two chickens the doctor found that one chicken had all the required vessels cut and one chicken with only two vessels cut, the wind-pipe being uncut. That gives you 50% Halaal and 50% Haraam on the Shaafi basis and 100% Haraam on the Hanafi basis, taking into account the non-recital of Tasmia. Again we have three reliable witnesses to testify — to give SHAHAADAT — that the findings of the doctor were: one chicken cut correctly and one chicken cut incorrectly. The doctor even remarked that we must expect such happenings (incorrect cuttings) in commercial — killing.

(d) We are told that Sheikh Najjaar is a Hanafi. However, his statement: "We in Cape Town follow all Madhabs", makes him a veritable "ghair-Muqallid". One who says that he follows "all Madhabs" is in fact following the "madhab" of his desire. Flitting from Madhab to Madhab and flirting with the Madhaa-ib is not to be regarded lightly. One who is today a Hanafi, tomorrow a Shaafi, then a Hambali, then a Maaliki is, to put it very mildly, highly irresponsible. Sheikh Najjaar must not attempt to cajole the innocent Muslim public into acceptance of this un-Islamic "madhab" of switching Madhabs left, right and centre. Sheikh Najjaar, if adamant on his "madhab of interchange", should restrict this act of spiritual calamity to himself and not attempt to infect the Muslim public with this chronic "spiritual" disease of "non-Taqleed". The safety of our Imaan lies in the following of the Madhaa-ib.

Now to sum up the situation:

WE, MEMBERS OF THE MUJLISUL ULAMA, BEAR WITNESS TO THE FACT THAT WE INSPECTED THE PLANTS MENTIONED. WE FURTHER BEAR WITNESS THAT WE ARE FULLY SATISFIED THAT THE CHICKENS SLAUGHTERED AT THESE PLANTS ARE HARAAM SINCE THEY ARE NOT SLAUGHTERED IN ACCORDANCE WITH THE SHARIAH. THE CHICKENS ARE HARAAM ON THE BASIS OF BOTH THE HANAFI MADHAB AND THE SHAAFI MADHAB FOR REASONS ALREADY EXPLAINED. WE ALSO BEAR WITNESS THAT THE SHARIAH DOES NOT PERMIT EATING, BUYING OR SELLING OF THESE HARAAM CHICKENS. HARAAM CHICKENS ACCORDING TO THE SHARIAH ARE CARRION (MAITAH).

WE CALL ALLAH TA'ALA TO BE OUR WITNESS THAT WHAT WE ARE PROCLAIMING AND DECLARING IS NOTHING BUT THE TRUTH. WE ARE CONSCIOUS OF OUR DUTY UNTO ALLAH TA'ALA. OUR DECLARATION TO THE MUSLIMS PUBLIC THAT THE CHICKENS ARE HARAAM IS MOTIVATED BY NOTHING BUT THE COMMAND OF ALLAH TO PROCLAIM THE HAQQ AND TO SAVE THE MUSLIM PUBLIC FROM THE CONSUMPTION OF HARAAM CARRION. ALLAH IS OUR WITNESS. WE HAVE DISCHARGED OUR DUTY.

The ball is now in Sheikh Najjaar's court. If he persists in his intransigence then let him answer unto Allah Ta'ala. A man of Deen will and MUST immediately retract what is wrong. Tens of thousands of Muslims have been and possibly are consuming Haraam on the basis of Sheikh Najjaar's Halaal certificates. If Sheikh Najjaar does not remedy the situation and take effective steps to prevent a recurrence of the malpractices which prevailed at the plants at the time of our inspection, then he must take the matter with him to his grave. He will be answerable unto Allah Ta'ala for this gross dereliction of duty. He has failed miserably in his capacity as the "defender of our Islamic dietery requirements."

EDITORIAL

COMMANDEERING THE SHARIAH?

SHEIKH A. Najjaar, in his lecture at the Muir Street Mosque on Friday, 6th January, 1978 made overt what he and some others all along entertained covertly, viz., that the views of "Ulama of other parts of the country" are extreme. Presumably the "Ulama of other parts of the country" is a reference to the Ulama of the various Jamiatul Ulama bodies of South Africa, for ALL the Ulama of ALL the Ulama organizations with the exception of the M.J.C., are unanimous in their views (of "extremity" – extreme according to Sheikh Najjaar) on the subjects introduced by Shaikh Najjaar in his lecture to discredit our Ulama and to bolster his contention that our Ulama are "extremists". The main question which Sheikh Najjaar was supposed to have dealt with in his lecture was the question of HARAAM CHICKENS, but in order to distort the image of the "other Ulama", he was constrained to fob off upon the audience the subjects of photographs, television, and music. Sheikh Najjaar played on our rulings on these matters to squeeze out credibility for his flabby "ruling" of "Halaal" for the Haraam chickens with which he has fed tens of thousands of Muslims. Be it so. Let him call and brand our Ulama with epithets. This abortive attempt of his will not succeed to detract from the main issue. This time the bull is held firmly by the horns. It shall not be allowed to escape. The issue is the fact that the CHICKENS ARE HARAAM.

Sheikh Najjaar, in an attempt to attribute our ruling on the Haraam chickens to "extremism", said that according to our Ulama photography is Haraam and according to "the Cape Town Ulama" it is permissible; according to "Ulama in other parts of the country" music is Haraam, and according to the "Cape Town Ulama" music is permissible; according to "Ulama in other parts of the country" television is Haraam, and according to the "Cape Town Ulama" television is permissible. And, in order to reduce the venom of his words, Sheikh Najjaar blandly asserted:

"The Cape Town Ulama do not criticize the other Ulama nor oppose them."

Sheikh Najjaar claims that he respects our views on these subjects of photography, music and television. Does he expect us to act reciprocally? Let us tell Sheikh Najjaar that he has no alternative but to respect our views on these matters. He as well as all those who refuse to accept the view that these practices of photography of animate objects, music and television are Haraam, are constrained to respect our views because our views, the views of our Ulama are based on the SOURCES of ISLAMIC LAW. Our views are firmly anchored in the Quraan, the Sunnah, Ijmaa' and reasoned out on the basis of Qiyaas-e-Shar'ee. Our views are not based on the reasoning processes of individuals nor influenced by the concepts of westernism. Without any fear of contradiction we claim very strongly that our views cannot be challenged on the basis of Shar'ee Dalaa-il, on the basis of the Sources of the Shariah. Our views are the views of the Shariah, hence our views must of a necessity command respect. But we cannot say the same for the views of Shaikh Najjaar. We have no respect for the views of those who have legalized the Kabeerah sins of music, pictures of animate objects and the mother of vice (television). Their views cannot stand the test of the Shariah. If we had to respect their views on these subjects it will be tantamount to showing respect for institutions which the Shariah has declared as Haraam and evil. How then does Sheikh Najjaar wish us to respect his views of "baatil"?

Sheikh Najjaar and those who share his views have shown a propensity for flexibility and compromise on matters of the Shariah. "Respecting" and accommodating the views of others must not be to a point where the Shariah is mercilessly subjected to the persecution of whim and fancy. To say that you respect our views is no consolation for us. The type of respect proferred us will never detract us from the proclamation of the Haqq. When we say that something is Halaal or Haraam – whether pictures, music, television, cinema, chickens, etc. – we speak on the basis of the Shariah. Our claims are based and anchored in the Knowledge of the Deen. Therefore, Sheikh Najjaar must take notice that he cannot shrug off our views and declarations. If he wishes to challenge our views then let him do so on the basis of the Shariah – let him contest us within the framework of the Sources of the Shariah. We are prepared to prove our views to be the correct view of the Shariah. Our pages are at the disposal of Sheikh Najjaar or any Aalim who wishes to refute our views on the basis of the Shariah. We claim that your views on the practices you mentioned are "baatil", having no "asl" or origin and no basis in the Shariah. In refutation of the "baatil" views held by Sheikh Najjaar and "the Cape Town Ulama" mentioned by Sheikh Najjaar we can, by the Fadhl of Allah Ta'ala, bring to the fore the entire body of Shar'ee Dalaa-il. Solid Islamic proofs to back up every view and opinion of the Ulama-e-Haqq is the armoury of our Ulama who have ruled that pictures of animate objects, television and music are Haraam.

Another factor of overriding importance upon which we must touch, is the despicable attempt by certain learned men – men who are supposed to be Ulama, Heirs of Rasulullah (sallallaahu alayhi wasallam) – to fob off upon the public the unforgiveable falsehood that we attempt to compel Muslims of other Madhabs (i.e. of the Shaafi Madhab) to accept the Hanafi viewpoint. Thus, they endeavour to make their public believe that it is only the Hanafi Madhab which regards photography of animate objects, music, etc. as Haraam. We never attempt to foist the Hanafi Madhab on followers of other Madhaa-ib. The safety of one's Imaan, the protection of the Deen lies in the strict observance of the Madhab of which one happens to be a follower. The four official Madhaa-ib are all Mazhabs of Haqq. We, therefore cherish no desire whatsoever to gain "converts" for the Hanafi Madhab. If any matter pertains only to Hanafis, then, Insha' Allah, we shall declare this fact and not attempt in the least bit to belittle the Madhab of any of the Aimma-e-Mujtahideen. Any move to belittle any of the Madhabs of Haqq is fraught with exceptionally serious implications. Hence, the public must be told that our views – the Shariah views – on the questions of pictures, music, etc., are the views of ALL FOUR MADHABS. When we declare that pictures of animate objects are Haraam, we in fact are saying that they are Haraam according to the Hanafi Madhab, the Shaafi Madhab, the Hambali Madhab and the Maaliki Madhab. The same applies to music, etc. Sheikh Najjaar knows this as all Aalims do. It is for this very reason that Sheikh Najjaar must say: "We respect your views. We do not criticize your views." This statement, in fact represents an acknowledgement, albeit forthcoming only after prolonged internal struggle – struggle of the conscience – that our views are concrete-based on the Sources of the Shariah. We are afraid that we cannot entertain the same respect of views unsubstantiated on the basis of the Proofs of the Shariah.

In his lecture, Sheikh Najjaar laid much emphasis on the appellation, "the Cape Town Ulama", The Cape Town Ulama are not a law unto themselves. "The Cape Town Ulama" by the fact of them being in "Cape Town" do not enjoy preferential discretion when matters pertain to the Shariah. An un-Islamic act – a Haraam act – cannot be legalized or justified on the basis of the views of "the Cape Town Ulama", If the "Cape Town Ulama" err and are persistent in the maintenance of a view not substantiated by the Shariah then it becomes our business to intervene despite Sheikh Najjaar's attempt to compartment the jurisdiction of the Ulama into geographical units when such compartmentalization of jurisdiction runs parallel to his wishes. Hence, his objection to our intrusion into an affair which he regards to be within the jurisdiction of only the Western Cape Ulama or "the Cape Town Ulama". May we now ask Sheikh Najjaar if he adheres to this "principle of jurisdiction" which he has enunciated? If he does, then how does he explain his intrusion in the affairs of the "Natal Ulama"? How does he justify his granting of a Halaal certificate to Pakco Ltd. of Verulam (Natal) on the basis of his principle of geographical jurisdiction?

AMR BIL MA'ROOF-NAHY ANIL MUNKAR is not the sole prerogative of any section of the Ulama. It is our right and our duty. We do not require the consent of Sheikh Najjaar or of anyone else to bring into operation this sacred right which we possess. "The Cape Town Ulama" are not the sole repositories of the Shariah. We shall exercise our Shar'ee right of establishing the Haqq and anulling baatil wherever we deem it necessary. No Aalim and no body of Ulama possesses the right to restrain, restrict or inhibit our activities in whichsoever geographical area we may direct these. Sheikh Najjaar must, therefore, as a senior Aalim tackle the problem/s in a spirit of adaptation to and understanding of our determination of exercising our rights as responsible Ulama of the Ummah. If Sheikh Najjaar is at all interested to eliminate friction and establish harmony between "the Cape Town Ulama" and the "Ulama of other parts of the country", he must endeavour to devise an equitable system of co-operation and consultation – a system which will not infringe on our rights granted to us by the Shariah. In Sheikh Najjaar's endeavour to create a demarcation in the rights and jurisdiction of the Ulama – a demarcation between "the Cape Town Ulama" and "the Ulama in other parts of the country" – we see an attempt to commandeer the Shariah. And, this is totally unacceptable to us. It is a move doomed to failure.

It is difficult to comprehend Sheikh Najjaar's truculent attitude over our announcement concerning the Haraam chickens. We are merely exercising our right and discharging our Islamic duty. We are fully convinced that the chickens are Haraam. Immediately after our inspection of the chicken-plants we lodged our complaint with Sheikh Mohammed Nazeem who recorded our statements in writing.

We further explained the matter fully in letters to the Muslim Judicial Council and to Sheikh Najjaar. Thus, in the direction of co-operating with "the Cape Town Ulama" we discharged our duty. But, it is beyond the expectations of our Islamic conscience to expect us to refrain from publicly declaring our findings and our ruling until such time that "the Cape Town Ulama" have sorted out the matter and instituted remedial measures at the chicken-plants to rectify the irregularities which we witnessed. Hundreds of thousands of Haraam chickens meanwhile were and are on the market. While "the Cape Town Ulama" are engaged in their deliberations and in their endeavour to rectify the situation, tens of thousands of Muslims will be consuming carrion in the form of these Haraam "maitah"-chickens.

The situation in our opinion, therefore, was critical. Since, the matter of Amr bil Ma'roof-Nahy anil Munkar (to command what it right and to forbid what is wrong) is within the purview of our jurisdiction and within the jurisdiction of every Aalim, we exercised our Shar'ee right to safeguard Muslims from consumption of Haraam. Any one single Aalim from any part of the country is fully entitled by the Shariah to proclaim the Haqq and defend the Law of Allah with or without consulting and without obtaining prior approval from the "local" Ulama. Rasulullah (sallallaahu alayhi wasallam) said:

"The Ulama are the Heirs of the Ambiyaa."
"Never let the fear of the people prevent you from proclaiming the Truth when you know it."

Experience has shown us that long, drawn-out consultation and discussions pose a formidable barrier to swift action when this is necessitated by the immediate requirements of the Shariah. Our advice now to Sheikh Najjaar is to institute practical measures to rectify the situation and not indulge in stratagems of ridicule and emotions directed to obtain public acclaim for his stand. An experienced Aalim of Sheikh Najjaar's standard should move with swiftness and amputate the root before it spreads. If the correct procedure of rectification is not adopted then we are afraid that the problem will become more complex and intractable and the Muslim public will be caught in between the cross-currents of "HALAAL" and "HARAAM" emanating from the "opposing" Ulama camps – an opposition which Sheikh Najjaar is establishing by attempting to hoist his "Cape Town Ulama" and "other Ulama" attitude.

CONFERENCE EXTRAORDINARY

I.C.S.A. — A PARADOX

ON Saturday 27 November 1976 the Orient Hall in Durban was the venue for an Islamic Conference of Muslims unparalleled in the history of organisations. The Conference was graced by dignatories such as Professors, Doctors, Advocates, Attorneys, Sheiks, Businessmen (big and small) and of course the man in the street.

In anticipation one waited for the greatest day in the history of Muslims in the R.S.A. and expecting to listen to deliberation discussions of the highest standard but alas, this feeling of exuberation was unceremoniously brought to naught and you witnessed the greatest farce ever perpetrated.

For the first time in the history of organisations; particularly in its stage of formation; one saw the President reading his report without having it adopted, the Sec. Gen. reading his report without having it adopted and with both — discussions were not allowed.

The preamble of the Constitution was then read and this was followed by the most staggering event of the day — the President asked the audience (no other term can be used because there were no participants) to recite three takbirs and subsequently declared the Constitution (unread) "has now been adopted".

By this time you were not only flabbergasted but completely bewildered because every event was so unreal and unbelievable.

An Islamic Conference ostensibly should set the pattern and guide for its people; a people who is but a small group within the populace of the R.S.A.: and in doing so they must learn from their own history and not fill themselves with a sense of self pride and group identities, they must have an understanding of the events, processes and struggles around us, outside our borders and recently within, and this should have brought an awareness within its awake.

It was Professor Ismail Faruqi (a visitor specially brought to the country to address the Conference) that rose as a Giant (in comparison to those who spoke earlier) when addressing the Conference.

Professor had to spell out loud and clear the dilemma of the muslims; the tragedy of their racialism within (his reference to the hindu inheritance) their complacency (because of their abundance, affluence, security, etc.) their self centeredness (by assuring themselves of a livelihood, a house and children and that the dangers generating around us is not going to spare a thing.)

Professor Faruqi had already spoken and warned the Muslims five years ago as indicated in his address; he saw that Saturday the greatest farce ever perpetrated, he witnessed how the house was hoodwinked to accept the unread constitution and in his address he made a most apt remark: "Only a National Organisation that can be trusted for its word to be honoured". Was this just a by-the-way-remark? or did he mean that it should: "sink very deeply into your souls".

His address brought to notice in no uncertain terms that "idle talk without the idea welded to a power is cheap and that a leader without the masses and the organisation welded into a unit is a Dead Duck". He was most earnest in stressing the importance of working in interaction with the masses of the people because it is they who hold the power and who is the real body of the movement.

With these words of foresight and guidance Professor Faruqi concluded his address.

(COURTESY — SHURA (CAPE))

MASNOON QIRAAT

THE Masnoon (Sunnat) Qiraat to be recited in the daily Fardh Salaat is:

a. TAWAAL-E-MUFASSAL in Fajr and Zuhr Salaat.
b. QASAAR-E-MUFASSAL in Maghrib Salaat.
c. AWSAAT-E-MUFASSAL in Asr and Ishaa Salaat.

TAWAAL-E-MUFASSAL are the Surahs from Suratul Hujuraat to Suratul Burooj.

QASAAR-E-MUFASSAL are the Surahs from Suratuz Zilzaal to the end to the Quraan Shareef.

AWSAAT-E-MUFASSAL are the Surahs from Suratut Taariq to Suratul Bay-yinah.

IF YOU HAVE ANY QUESTION OR PROBLEM PERTAINING TO ZAKAAT THEN DO NOT HESITATE TO CONTACT MUJLISUL ULAMA ZAKAAT ORGANIZATION OF S.A. P.O. BOX 3393, PORT ELIZABETH.

Send your Zakaat to MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA P.O. BOX 3393, PORT ELIZABETH.

Enclosed herewith please find R. . . . . cheque/ postal orders being Zakaat payment.

Name: . . . . . .

Address: . . . . . .

. . . . . .

If the money sent is other than Zakaat, please specify.

HASAN BISRI (R.A.)

Naseehat from Hasan Bisri

* I do not know of the tremendous good fortune which awaits a man in whom the following three qualities unite:
  1. Knowledge together with practice based on sincerity.
  2. Perfect contentment.
  3. Perfect patience.
* A sheep is more aware than a man, for the call of the shepherd brings back the sheep, but man does not shun his lowly desires as a result of the Command of Allah.
* Association with evil men causes pollution in the mind regarding pious men. It causes one to think ill of pious people.
* Reflection (to ponder) in man is like a mirror. By means of reflecting man realises, stage by stage, his virtues and his evils.
* The gaze which derives no lesson is frivolous and disgraceful.
* It is written in the Taurah that whoever observes contentment will be independent from others.
* Freedom is obtained by subduing lowly desire.
* Elimination of jealousy brings about manifestation of benevolence.
* Contradiction between heart and tongue is a form of hypocrisy.
* A true Believer is he who shudders at the thought that he perhaps is a munaafiq (hypocrite).
* A Mu'min is one who does not act according to everything his heart desires nor speaks whatever comes on the tongue.
* Alas! The poor sons of Adam have chosen with pleasure a transitory abode which offers: lawful things (Halaal) for which a reckoning shall be demanded and, unlawful things (Haraam) for which punishment will be meted out.
* The wise and intelligent man is he who desolates the world and cultivates the Hereafter; he destroys not the Hereafter and cultivates not this world.
* Regard as a friend him who has recognized Allah, and regard as an enemy him who has recognized the world.
* On earth the wildest beast to be chained is the lowly nafs.
* He who discusses others to you will discuss you to others.

THE SAHABA AND PRESENT-DAY MUSLIMS

HADHRAT Hasan Bisri (rahmatul laahi alayhi), addressing his disciples said:

"IF YOU HAD TO SEE THE ASHAAB (COMPANIONS) OF RASULULLAH (sallallaahu alayhi wasallam) THEY ALL WOULD APPEAR TO YOU AS MAD MEN. AND, IF THE ASHAAB OF RASULULLAH (sallallaahu alayhi wasallam) HAD TO SEE YOU THEY WOULD NOT CONSIDER YOU AS MUSLIMS."

This was stated by one of the greatest of personalities of Islam, one of the greatest among the Ulama and Auliyaa – a man who had the blessed fortune of obtaining Knowledge of Islam from one hundred and thirty Sahabas – a man whom Rasulullah (sallallaahu alayhi wasallam) made special dua.

If this, then was the opinion which Hadhrat Hasan Bisri (R.A.) had of his great disciples who lived in the era adjacent to the age of Rasulullah (sallallaahu alayhi wasallam), then the truth of this opinion will apply to a far greater extent to Muslims of our day. Most assuredly, the Sahabas if seen today by "modern" Muslims would be jeered at and mocked with a variety of derogatory epithets which the modernists Muslims are fond of hurling at those who endeavour to uphold the Sunnah of Rasulullah (sallallaahu alayhi wasallam).

If the Sahabas had to appear in our day, you will surely not see them as "gentlemen" clad in the "luxurious" suits and raiments of the Kuffaar. Most surely, you will not see them with faces like women – with beards shaven. Most surely, you will not see them with trousers dragging on the ground. You would see them as they lived during the time of Rasulullah (sallallaahu alayhi wasallam). Yes, if they had to appear today, you would see men with Islamic beards, with the garments of Rasulullah (sallallaahu alayhi wasallam) and with the fire of Imaan consuming the entire world in its conflagration.

And, if the Sahaabas had to appear today, they would not recognize us to be Muslims. Neither our bodies (our external appearance) nor our hearts (our internal condition) show any indication of Imaan.

THE HUMILITY OF HASAN BISRI

HASAN Bisri (R.A.) attained the rank of perfection in humbleness. He regarded every person whom he saw to be superior to himself. Once on a river bank he saw an African sitting in the company of a woman and a bottle in front of him. To Hasan Bisri (R.A.) it appeared to be a bottle of wine which this African was drinking. Immediately Hasan Bisri (R.A.), as was his usual habit, thought that this man was better than him (Hasan). He again reflected and concluded:

"This man cannot be better than me because he is indulging in alcohol and is sitting in the company of a woman."

While Hasan Bisri (R.A.) was reflecting a heavily-laden boat appeared on the river with seven occupants. Suddenly some calamity overtook the boat and it began sinking. The African dived into the river and rescued six of the seven boat-occupants. Hasan Bisri (R.A.) was observing this rescue-operation of the African. As he brought out the sixth person, the African directed his gaze to Hasan Bisri (B.A.) and exclaimed:

"If you are better than me, go and rescue the seventh man. O Leader of the Muslims! The woman is my mother and the bottle contains water. I desired to test you – if you are able to see or blind. I have discovered that you are devoid of substance (of humility)."

Hasan Bisri (R.A.) fell at the feet of the African apologising profusely. However, he (Hasan) realised that this African was appointed by Allah for this special task of testing him. Hasan, therefore, said:

"O man! Like you have saved the six from the sea, save me from drowning in the ocean of deception and pride."

The African replied:

"O Hasan! May your eyes be filled with light."

Thereafter, never again did Hasan Bisri (R.A.) regard anyone to be inferior to himself. His state of perfect humility was such that one day he saw a dog and exclaimed:

"O Allah! Accept me through the grace of this dog."

A voice from the unseen realms called out:

"O Hasan! Are you better or the dog?"

Hasan: "If I am saved from the Punishment, I am better. And, if I am overtaken by the Punishment (of Allah), then I take oath by Thy Majesty that the dog is a hundred times nobler than I.

WHAT IS ILM?

HADHRAT Sayyidina Ali (radiallaahu anhu) visited Basra for three days, and ordered that all lecturers be prohibited from lecturing. This action was instituted by Hadhrat Ali (R.A.) in order to prevent men of insufficient learning – men unqualified in the Shariah – wroughting havoc with the Imaan of Muslims.

When Hadhrat Ali (R.A.) appeared at a gathering where Hadhrat Hasan Bisri (R.A.) was delivering a lecture, he (Ali) demanded:

"Oh Hasan. Are you an Aalim or a student?"

Imaam Hasan replied:

"I transmit what has reached me from Rasulullah (sallallaahu alayhi wasallam) and his Companions."

Upon hearing this reply, Hadrat Ali (R.A.) granted Hadrat Hasan Bisri consent to deliver discourses and said:

"This man is qualified to lecture."

As Hadhrat Ali departed from the gathering, Imaam Hasan learnt that this was the great Ali, Ameerul Mumineen. Imaam Hasan then quickly descended from the mimbar and followed Hadhrat Ali. He met up with him at the doors of the Musjid. Imaam Hasan implored:

"For the sake of Allah teach me Tahaarat (how to make Wudhu)."

A container of water was brought and Hadhrat Ali (R.A.) instructed Imaam Hasan Bisri (R.A.) in the procedure of Wudhu. This then was the great love that Imaam Hasan had for the Sunnah of Rasulullah (sallallaahu alayhi wasallam). His desire was to see at the hands of one of the Sahaba how in fact Rasulullah (sallallaahu alayhi wasallam) performed ablutions. He was not interested in the "philosophies" underlying the practices of Deen.

SCREECH from SHAITAAN

A MUREED (disciple) of Hadhrat Imam Bisri (R.A.) was in the habit of screaming and collapsing whenever he (Hasan Bisri) recited an ayat from the Quran Shareef. Once, Hasan Bisri (R.A.) remarked:

"If you are able to restrain yourself from this (screaming and collapsing) and you do not do so then know that you have thrown your soul into great (spiritual) disaster and you have left us hundreds of miles behind your back, for this collapsing of yours is 'a screech from shaitaan'."

In this warning of Imaam Hasan Bisri (R.A.) is a lesson for Qarees and audiences of today. We live in a time in which the Quraan Shareef has become commercialised. The verses of the Glorious Quraan are being sold for a miserable gain. Qarees have commercialised the recital of the Quraan. Qiraat is being advertised as stage and idle sport exhibitions. Qarees are engaged to perform to audiences in places of public entertainment. The Holy Quraan is subjected to much irreverance and mockery by the organization of such public Qiraat sessions. Qarees, puffed with Riyaa (show), recite for a price the Glorious Quraan to audiences attending in un-Islamic fashion and manner.

The Qarees recite with un-Islamic contortions of their faces and the audience every now and again make hypocritical exclamations exhibiting piety. Let these people who scream and exclaim show and "riyaa" – those who exclaim unnecessarily in order to impress – know that their actions and performances are merely "screeches from shaitaan".

SPIRITUAL DESTRUCTION

HADHRAT Maalik Ibn Dinaar (R.A.) once asked Hadhrat Hasan Bisri (R.A.):

"In what lies the (spiritual) destruction of people?"

Hasan Bisri (R.A.) replied:

"In the dying of the heart."

Maalik Ibn Dinaar: "What is the meaning of 'the dying of the heart'?

Hasan Bisri: "Love of the world."

ABSTAIN FROM THREE ACTS

ONCE Hadhrat Hasan Bisri (R.A.) gave Naseehat (advice) to Hadharat Sa-eed Bin Jubair (R.A.) and said:

Abstain from three acts:

1. Do not go near to rulers even if they invite you with affection.
2. Remain not in solitude with a woman even if she happens to be Rabia (Bisri) or you have taught her the Quraan Shareef.
3. Never listen to musical instruments even if you have attained the highest of spiritual ranks.

These acts are not free from disaster. Finally they will cast their influence.

THREE REGRETS

Hasan Bisri (rahmatul laahi alayhi) said:

"Every son of Adam when departing from this earth will have three regrets:

a. Accumulation of wealth did not produce contentment.
b. Unfulfilled hopes.
c. Preparations for the Hereafter not made.

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ZAKAAT

By
WATERVAL ISLAMIC INSTITUTE

IMPORTANCE OF ZAKAAT

ZAKAAT is a monetary devotion and an Ibaadat that has been ordained in the Shariats of all the Ambiya (Peace be upon them). The laws of Nisaab were different but the giving of Zakaat in Allah's way was common to all the Ambiya.

Zakaat is one of the five pillars of Islam. Zakaat has been mentiðned with Salaat many times in the Qur'aan. Allah's words commanding "... and establish regular Salaat, and give regular Zakaat ..." are referred to in many parts of the Qur'aan and from this we can derive that after Salaat, Zakaat is most important.

Just as Salaat is the most important act of worship which has to be performed bodily, so is Zakaat the main act of worship which is to be performed monetarily. Those who fulfill this duty have been promised abundant reward in this world and in the hereafter. Whosoever evades Zakaat has been sternly warned in the Qur'aan and Hadith of the consequences. Even the mere thought of the severe warnings should make mindful Muslims tremble with fear.

DEFINITION OF ZAKAAT

Zakaat literally means to increase. Technically it means to purify one's possession of wealth by distributing a prescribed amount which has to be given to the poor as a fundamental Ibaadat.

THE VIRTUES OF ZAKAAT

Allah Ta'aala says in the Qur'aan:

"The parable of those who spend their wealth in the way of Allah is that of a grain of corn. It grows seven ears and each ear has a hundred grains. Allah increases manifold to whom He pleases."

Surah Baqarah: 261

The Qur'aan states that wealth increases abundantly by giving Zakaat, and the reward increases according to the sincerity of the Niyyah. In another Aayah Allah says:

"Allah destroys wealth obtained from ribaa and will give increase for deeds of charity."

Surah Baqarah: 276

"The Shaytaan threatens you with poverty and bids you to commit evil and Allah promises you His forgiveness and bounties and Allah is Bountiful Knowing."

Surah Baqarah: 268

There is no Barakat and benefit from ribaa and it will either decrease or vanish altogether, whereas wealth spent in the way of Allah increases manifold.

It is stated in the Hadith that by giving Zakaat the following benefits are derived:

1. The gain of the pleasure of Allah;
2. Increase in wealth;
3. Protection from losses;
4. A cause thus established for Allah's forgiveness and blessings are obtained;
5. Safety from calamities;
6. Protection from the wrath of Allah and from a bad death;
7. The Zakaat will provide a shelter on the Day of Judgement;
8. Security from seventy misfortunes;
9. It will serve as a shield from the fires of Jhannam;
10. It contributes to longevity;
11. It saves from fear and grief.

THE PUNISHMENT FOR NOT GIVING ZAKAAT

Allah Ta'aala says in the Qur'aan:

"And there are those who hoard gold and silver and do not spend it in the way of Allah, announce to them a most grievous penalty (when) on the Day of Qiyaamah heat will be produced out of that wealth in the fire of Jahannam, then with it they will be branded on their foreheads and their flanks and backs. (It will be said to them) This is the treasure which you hoarded for yourselves, taste then the treasure that you had been hoarding."

Surah Towbah: 34

Rasulullah S.A.W. has said:

1. "The nation that does not give Zakaat, Allah will bring about a drought on them (i.e. necessities of life will become scarce)."
2. "The person on whom Allah has bestowed wealth, and he does not give Zakaat, on the Day of Qiyaamah, his wealth will be turned into a venomous bald serpent which will wind around his neck and bite his jaws and say: "I am your wealth, I am your treasure." Bukhari.
3. Once Rasulullah S.A.W. saw gold bangles on the hands of two women. He inquired if they gave the Zakaat for the bangles. They replied "No." Rasulullah S.A.W. then said: "Do you wish that on the Day of Qiyaamah you be made to dress in bangles of fire?" They replied: "No." He then said: "Give Zakaat on them." Tirmizi.

ZAKAAT IS NOT A TAX — IT IS AN IBAADAH.

Allah Ta'aala says in the Qur'aan: "Take from their wealth Zakaat so that you may cleanse them and purify them therewith." (Surah Towbah: 102). This Aayat points to the fact that Zakaat is not a governmental tax, but its main purpose is to keep those who are wealthy clean monetarily from sins.

There are two major benefits of giving Zakaat:

1. It keeps one away from sin and saves the giver from moral ills arising from the love and greed for wealth;
2. Through Zakaat the poorer class, (those who are not capable of providing for themselves) are being cared for, such as widows, orphans, the disabled, the poor and the destitute, and it is in fact a vital part of the elaborate and equitable system of the distribution of wealth established by Allah for the benefit of mankind.

Even if there are no widows, orphans, poor or needy persons, Zakaat is still incumbent upon Muslims. This clearly shows that Zakaat is not solely for giving to the destitute and the poor but has been ordained as a monetary devotion. In the same manner that Salaat and Saum are a physical devotion, Zakaat is a monetary Ibaadah. It is a special favour of Allah on this Ummah, and in this manner the wealth which is spent in the way of Allah is made lawful for use by the poor and the needy.

INSTITUTION OF ZAKAAT

Zakaat was made compulsory at Mecca at the same time as Salaat. This can be seen in the Surahs of the Qur'aan where the laws of Zakaat are mentioned. The amount, distribution, etc. was defined at Madina in the second year of Hijri.

ON WHOM ZAKAAT IS FARDH.

Zakaat is Fardh upon a person if:

1. He is a Muslim;
2. He is an adult;
3. He is a sane person;
4. He is a free person — not a slave;
5. He owns wealth intended for trading to the value of Nisaab;

And further the wealth should be:

a. Fully owned by him;
b. In excess of his personal needs (clothing, household furniture, utensils and cars etc. are termed as articles of personal use);
c. It should be possessed by him for a complete lunar year;
d. Of a productive nature from which he can derive profit or benefit such as merchandise for business, gold, silver, livestock etc. There is no Zakaat on effects that are not of a productive nature even if these are in excess of one's needs, such as cars, utensils, furniture etc. if such items are not intended for trade.

NOTE

According to the Qur'aan, Sunnah and Ijmaa, Zakaat is Fardh upon a person in whom the above-mentioned conditions are found. A person who denies it being Fardh (obligatory) loses his Imaan. However if he recognizes Zakaat being Fardh, but neglects to discharge this fundamental duty of Zakaat he is termed a 'Faasiq' in Shariat, and, therefore guilty of a major sin.

NISAAB AND RATE OF ZAKAAT

The amount of wealth which makes one liable for Zakaat is called Nisaab.

The Nisaab of gold and silver fixed by Rasulullah S.A.W. is as follows:

NISAAB		Grams	Tolas	Grains	Troy Oz.
Gold	20 Mithqaals	87,48	7,5	1350	2,8125
Silver	200 Dirhams	612,36	52,5	9450	19,6875

The rate of Zakaat which was fixed by Rasulullah S.A.W. is 2,5% (1/40th) i.e. 2,5 cents in a rand.

NISAAB TIME

The payment of Zakaat is compulsory on the excess wealth or effects which is equal to/or exceeds the value of Nisaab, and which is possessed for a full Islamic year. If such wealth decreases during the course of the year, and it increases again to the value of Nisaab before the end of the year, the Zakaat then must be calculated on the full amount that is possessed at the end of the year.

To be continued

ZAKAAT QUESTIONS

QUESTION

I wish to inform you that I collect Zakaat here in Rhodesia and distribute as follows:

(a) Wages for Imaam teaching Muslim children.
(b) Widows and orphans.
(c) Funeral expenses for a deceased who is destitute.

ANSWER

(a) It is not permissible to pay the wages of the Imaam or teacher out of Zakaat funds. The Zakaat which you have used in this manner has not been discharged. You will have to obtain the amount you have thus utilized and distribute it correctly so that the Zakaat of the people who have entrusted you is discharged.
(b) If the widows and the orphans are poor (i.e. they do not have wealth to the amount of Nisaab), they are entitled to accept Zakaat, otherwise not.
(c) It is not permissible to utilize Zakaat for funeral expenses of the dead. You will again have to make good this discrepancy so that the Zakaat is correctly discharged.

QUESTION

I own diamonds, the value of which is considerable. I had savings which I converted into diamonds. Do I have to pay Zakaat on these diamonds?

ANSWER

If the diamonds were purchased with the intention of trading, Zakaat will be payable. If for personal use, then Zakaat is not payable regardless of the value.

QUESTION

I have started a savings account with the intention of purchasing a house. Should I pay Zakaat on such savings? My savings account is in operation for two years now. If I have to pay Zakaat on the savings, how is this to be calculated? I did pay Zakaat on my other wealth besides these savings.

ANSWER

It is compulsory to pay Zakaat on savings regardless of the purpose for which the savings are made. You have to pay Zakaat on your savings for the past two years. Assuming that at the end of the first year the amount of savings was R1 000 and at the end of the second year, R3 000, you will pay Zakaat on R4 000, i.e. on R1 000 which was the amount at the end of the first year and on R3 000 which is the amount at the end of the second year. 2½% of your savings will be the Zakaat payable.

QUESTION

Is Zakaat payable on both profit and capital or only on profit? If a business was started with, say R10 000 capital, shall Zakaat be payable yearly on this capital or on only the increase (profits)?

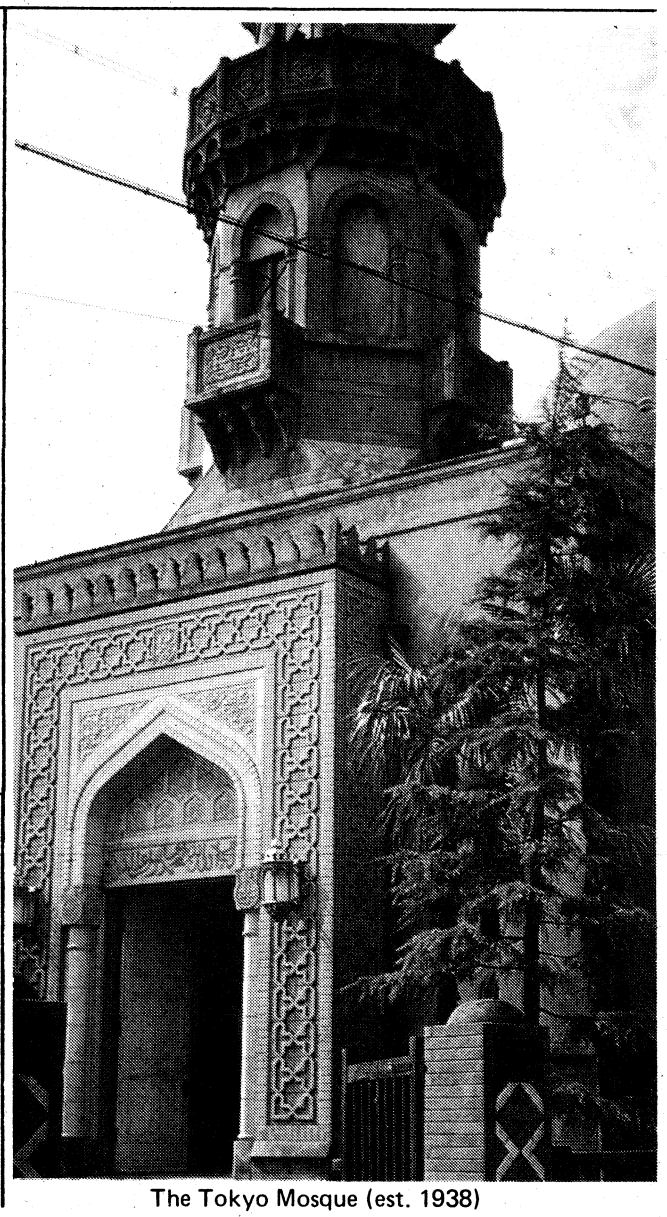
ANSWER

Capital is taxed by Zakaat which is payable annually. Every year the capital, or whatever amount of it is in possession, plus the profits will be taxed by Zakaat. In the context of Zakaat, profits taxable by Zakaat mean such profits which are in your possession in the form of Zakaat-taxable items, e.g. cash, merchandise, gold, silver, etc. Profits here do not include such profits which have already been spent or converted into non-Zakaat items, e.g. plant, equipment, furniture, etc.

DIFFERENCES ON THE SHAAFI MADHAB

The Masaa-il (Rules) pertaining to Zakaat in this article are mainly according to the Hanafi Madhab. Differences according to the Shaafi Madhab are as follows:

1. Zakaat is compulsory upon a minor as well if he/she owns the Nisaab according to the Shaafi Madhab, whereas according to the Hanafi Madhab Zakaat is compulsory only on adults.
2. Zakaat, according to the Shaafi Madhab, is payable on the wealth of an insane person as well whereas the Hanafi Madhab rules sanity as a condition for Zakaat.
3. According to the Shaafi Madhab it is not compulsory upon a woman to pay Zakaat on her gold and silver jewellery whereas according to the Hanafi Madhab she is bound to pay. However, the Shaafi Madhab stipulates the following conditions for the exemption of woman's gold and silver jewellery from Zakaat:
   (a) The jewellery must be of a kind, the wearing of which is permissible.
   (b) The woman must have the intention of wearing the jewellery. She must not procure these with the intention of hoarding. If the intention of procuring the jewellery is hoarding, Zakaat will be compulsory.
   (c) The jewellery must not be in excessive quantity which amounts to extravagance. — Editor



The Tokyo Mosque (est. 1938)

ISLAMIC GUIDANCE ON THE OCCASION OF THE BIRTH OF A CHILD

by Waterval Institute

NAMING THE NEWBORN CHILD

IT IS the parents duty and the right of the newborn child that it be given a suitable Islamic name. The choice of a good name must be made with the niyyat (intention) of the child being blessed with the barakat of the name. The importance of selecting correct names is shown in several Ahadith that follow:

Ibn Umar RA. relates that Rasulullah said: 'Surely the most liked of your names with Allah is Abdullah and Abdurrahman'.

Muslim, Tirmizi.

Rasulullah is reported to have said: 'When you name then become bondsman — meaning that join the word Abd to the names of Allah'.

Haakim, Tabrani.

Abi Wahab Al Jasha'ee RA. relates that Rasulullah said: 'Keep the names of Ambiya (Prophets) Alayhimus-Salaam and the most liked names by Allah are Abdullah and Abdurrahman and the most truthful ones are Harith (planter and earner) and Hammam (thoughtful or intent) and the most unliked ones are Harb (war) and Murrah (bitter).'

Abu Dawood.

It is related that Rasulullah said: 'Whoever is named after me with the hope of being blessed, he will be blessed and be in peace till the day of Qiyamah'.

It is further related that Rasulullah said: 'To whomever a boy is born and is named Muhammad because of love for me and with the intention of the barakat of my name then he and his son will enter Jannat'.

Kanzul-Ummaal.

Abu Darda RA. relates that Rasulullah said: 'You will be called on the day of Qiyamah by your names and the names of your fathers, so keep good names'.

Abu Dawood.

Rasulullah has said: 'To whomever a child is born, he should be given a good name, a sound education and when he becomes of age he should be married'.

Mishkaat.

Abdullah ibn Shukair RA. says that when Rasulullah asked anyone his name and if it was a good name it became apparent on his face, and if it was not a suitable name he was displeased — and when he entered a village or a town he asked its name — if it was good he was pleased and if it was not suitable it could be seen on his face.

Tabrani.

It is related by Ya'eesh Al Ghaffaari RA. that Rasulullah once called for a camel and asked, 'Who will milk her?' A man said, 'I'. Rasulullah asked, 'What is your name?' He replied, 'Murrah' (bitter), Rasulullah said to him 'Sit down'. Another person got up and was asked by Rasulullah 'What is your name?' He too replied 'Murrah' and Rasulullah said to him 'Sit down'. Thereafter another man got up and Rasulullah asked 'What is your name?', He answered, 'Jamrah' (Fire). Rasulullah said to him, 'Sit down'. Finally Ya'eesh (the narrator of this Hadith) got up and Rasulullah asked him, 'What is your name?' He replied 'Ya'eesh' (long live). Rasulullah said to him, 'Milk her'.

Tabrani.

Undesirable names and incorrect spelling which may distort the meaning of a good name should be changed. Hazrat Aayesha RA. says that Rasulullah used to change bad names for good ones.

Hazrat Abdullah ibn Umar RA. relates that one of his sisters was named Aasiya (disobedient). This was changed by Rasulullah to Jameela (beautiful). Aasiya with an alif is a desirable Islamic name. The prohibited one is with an ayn.

Zainab bint Abi Salama RA. says that I was named Birra (pious) and Rasulullah said: 'Do not claim piety for Allah knows those who amongst you are pious. Name her Zainab'.

Muslim.

That names do affect the lives of a person and his descendants is shown in the following Hadith:

Saeed ibn Musayyib RA. relates from his father that his grandfather went to Rasulullah and was asked, 'What is your name?' He replied 'Hazn' (sorrow). Rasulullah said 'You are Sahl' (contented). He replied, 'I will not change the name my father gave me'. Ibn Mussayab says: 'thereafter sorrow was always with us'.

Bukhari, Ahmad, Abu Dawood.

Rasulullah prohibited people from keeping names which contain any element of shirk, like linking ABD to names other than those of Allah. He also forbade pompous and self glorifying names.

It is customary to leave the naming of the child to the father's sister (FOYMA), or an awkward name is selected from a Jantry (almanac). This has no place in our teachings and often lead to foolish results which the child must bear forever.

Efforts to anglicise or Westernize Islamic names is bad and cheap, and reveals an un-Islamic attitude, all Muslims should be proud of their names and faith.

Children should not be called by distorted or Westernized names like: Mahmad for Muhammad, Aggie for Ahmad, Solly or Sully for Sulayman, Sam for Abdussamad, Fatti, Fatu, Fatli, Faatim or Tima for Fatima, Jubie or Beida for Zubeida, Julie for Zuleikha, etc.

AQEEQAH

IT is Mustahab (desirable) to make the Aqeeqah and name the child on the seventh day after birth. The Aqeeqah safeguards the child from sickness and evil effects. If the Aqeeqah is delayed beyond the seventh day then too one should try and make it on any subsequent seventh day.

If the newborn is a boy then two sheep or goats should be slaughtered. For a girl one sheep or goat is sufficient. The Aqeeqah may be included in the shares of the Qurbani cow or ox if the seventh day happens to fall during the Qurbani period or if the Aqeeqah is delayed till the Qurbani days. Two parts should be included for a son and one part for a daughter. For those who cannot afford two animals for the baby son even one animal will be recognized as Aqeeqah.

The condition regarding the quality and suitability of the Aqeeqah animal are the same as those of Qurbani animals. Healthy animals with less than one-third ears, eyes and tails damaged or missing could be used. Sheep and goats should be more than one year old and cattle must be more than two years of age.

The Aqeeqah meat may be distributed either cooked or uncooked, or relatives and friends could be invited to the home to partake from the meat.

ISLAMIC EDUCATION AND MANNERS

EVERY infant is born according to the natural faith of Islam. It is therefore the right of the child upon the parents or guardians that he be given a sound Islamic education and be taught good manners. This in turn will ensure that they lead a proper Islamic life and be saved from hardship in this world, and more important, in the hereafter.

The Qur'aan says, 'O you who believe, save yourselves and your family from a fire whose fuel is men and stones'.

Surah Tahrim.

Sayyidina Ali RA. interprets this aayat to mean that you must save your family by giving them good education and good manners.

In one Hadith Rasulullah says, 'There is no better thing a father can give his children than good manners'.

Rasulullah also says 'Everyone of you is a shepherd and everyone of you is answerable for his flock (dependants).

Mishkaat.

The mother in particular is responsible for the correct upbringing of the child. It is stated in the Hadith about the mother:— 'And she is a shepherdess over the house of her husband and his child, and she is answerable'.

Mishkaat

Basic Islamic Education and good morals could only be taught and practised at home.

THE SEVENTH DAY

THERE is a difference between the beginning of the Islamic day and the non-Islamic day. The Islamic day begins at sunset, whereas the non-Islamic day begins at midnight.

For the purpose of calculating the seventh day for Akeeka etc. the Islamic day should be reckoned from the sunset of the previous day. For example: If a child is born after the Maghrib namaaz on Thursday according to the Islamic date, it is Friday. So the seventh day for this child will be the following Thursday.

TAHNEEK

RASULULLAH made Tahneek of Abdullah ibn Zubair RA. An Aalim or pious elder of the family should be asked to perform this Sunnat and make du'aa for barakat. If dates are not available a little honey may be put into the mouth of the child with the finger.

The act of Tahneek is the placing of a very soft piece of date, further softened by chewing, on the palate and tongue of the newborn baby.

THE CHILD'S CLOTHES

MUSLIM males are forbidden to wear silk as well as gold and silver ornaments. Likewise Red and Deep Orange (Saffron) coloured clothes may not be worn by males. These items are only allowed for women and girls. Since the parents are responsible for the proper clothing of their offspring they should take care that the restricted clothes and ornaments are not worn by their male children.

GIFTS

THOSE giving presents for the newly born child should take care that no forbidden matter is selected. If the present is intended for the baby then it can only be used for the child. It is better to give the present to the parents who can then freely use it or exchange it if they so desire.

THE AZAAN

BIRTH OF THE CHILD. When Muslim parents are blessed with a child, it should first be made paak by proper bathing. After this the message of the Oneness and Greatness of Allah and the prophethood of Rasulullah should reach him by saying the Azaan near his right ear and the Iqamah (Takbeer) close to his left ear.

THE AZAAN AND IQAMAH. The first sound to reach the child should be Allahu Akbar, glorifying Allah and calling the newborn to eternal success, devotion and prayer. An Aalim or pious elder of the family should be asked to recite the Azaan into the right ear and the Iqamah into the left ear of the newborn child. If no such person is at hand then any Muslim male may perform this Masnoon (Sunnat) duty.

FEEDING BABY

THE infant derives much benefit from the mothers milk. Besides being nourishing, bonds of affection between the parents and child are strengthened. It also helps in transmitting to the child the good characters and manners of the parents. The baby should not be deprived of all these benefits by mothers who, for the sake of maintaining their figures, are selfish in giving the infant its rightful attention and affection.

It is therefore most desirable to breast feed the infant. Whenever feeding the child the mother should read Bismillah . . . In case the mother is unable to breast feed the baby, then, only as a last resort, should she feed the infant prepared baby foods. Care should be taken that only foods that are lawful in Shariat are fed to the baby. The child can be breast fed for only two Islamic years. After this period it is HARAAM to breast feed the child.

Afterbirth

AFTERBIRTH AND NAVEL-CORD (umbilical cord). **Just as we should carefully bury ones hair and nails when they are cut, so should the afterbirth and navel cord, be buried with the care it deserves. These parts of the human body should not be neglectfully disposed of in the drain or waste bin.**

CIRCUMCISION

KHATNA. (Circumcision). The baby could be circumcised on the seventh day. It is Mustahab that the Khatna be performed before the boy is seven years of age. When circumcising the health of the child must be considered. In any case the Khatna must be made before the child is twelve years old.

IMPORTANT ADVICE

IT IS MOST important for the mother herself to feed, clean and take care of her baby. All these affectionate motherly services should not be left to servants.

Always keep the children paak and clean, so that they remain healthy and acquire barakat. The filth of dirty napkins and clothes soiled by vomitting must be cleaned without any delay. The parents should see that the baby is given all necessary immunisation against diseases such as small pox, diphtheria, polio and yellow fever.

Children should not be let out of the home at Maghrib time for it is at this time that the Shaytaan is most active. The child should also be kept safe from evil probing eyes. The child should at all times be kept near, under the watchful eyes of the mother.

Grown up children must be taught to behave and dress correctly and modestly in an Islamic manner. They should be discouraged from imitating any flashy or gaudy styles that may currently be in fashion. Because of incorrect upbringing children tend to become difficult and disobedient. By following what Islam has taught, they, as well as their parents and society, will Insha'allah be spared the agony of these problems. They can Insha'allah become good practicing Muslims and loyal members of the family and faith.

BABY'S HAIR

IT IS Mustahab (desirable) to cut off all the baby's hair on the seventh day, and if one desires, Saffron dissolved in a little water may be placed on the head of the infant. Gold or silver, equal to the weight of the cut hair or the value of such gold or silver, should be given to the poor. The baby's hair should be buried.

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WESTERN TOILETS INCOMPATIBLE WITH ISLAMIC PURIFICATION

RASULULLAH (sallallaahu alayhi wasallam) said:

"Beware of urine, for verily, the majority of (the cases of) punishment in the grave is because of it (urine)."

Once Rasulullah (sallallaahu alayhi wasallam) in the accompaniment of a group of Sahaba passed by two graves and observed that the inmates of the two graves were being tormented with the punishment of the grave. Informing the Sahaba of the reason for the punishment of one of the inmates of the grave, Rasulullah (sallallaahu alayhi wasallam) said:

"He was not in (the habit) of staying pure from urine."

Sayyidana Umar (R.A.) says that Rasulullah (sallallaahu alayhi wasallam) once saw him (Umar) urinating while standing. Rasulullah (sallallaahu alayhi wasallam) remarked:

"O Umar! Do not urinate standing."

Umar (R.A.) said:

"Thereafter I never urinated while standing."

(Thirmizi, Ibn Majah)

Aishah (R.A.) narrates:

"Do not accept (as the truth) anyone who tells you that Nabi (sallallaahu alayhi wasallam) urinated while standing."

(Ahmad, Tirmizi, Nisaa-i)

These Ahadith as well as other Ahadith warn us against being careless when urinating. Urine is impure and the Shariah demands of us purity. It commands us to attain maximum purity and to refrain from practices and methods which impurify. The practice of urinating while standing is an un-Islamic and an impure way. Standing and urinating allows free splashing of urine onto the clothes and body, hence Rasulullah (sallallahu alayhi wasallam) expressly forbade the adoption of this practice of the Kuffaar. The severe warnings sounded in the Ahadith regarding this practice of standing and urinating illustrates the gravity of this matter. Many Muslims because of long association with western culture can no longer appreciate the Islamic demands concerning purity and purification. Western man is insensitive to the impurities of urine and faeces, hence he contents himself with not purifying himself after answering the call of nature. Many Muslims too have been affected by this unclean habit of the westerners. We, therefore see that Muslims have discarded the Islamic practice of achieving purification with water which was the general habit and practice of the Sahaba as well as of Rasulullah (sallallaahu alayhi wasallam).

Total adoption of the practices and habits of non-Muslims have made many Muslims sneer and even jeer at the Islamic practices of the Sahaba. The adoption of the non-Muslim method of impurification regarding the toilet is such a deep-rooted disease in some quarters of the Muslim community that we find even Musjids not making adequate facilities for the achievement of Islamic purification. Musjuds are built with westernized urinals. Muslims coming to the Musjid for Salaat stand in open view of one another and utilize these "standing" urinals in the shameless western fashion. Purification (Istinjaa) standing in the public can just not be achieved. Besides the near impossibility of achieving Islamic purification by using these "standing" public urinals, many Musjids have toilets with inadequately supplied water facilities. Many of these toilets have no taps and even no containers. In some places we find that some small and clumsy receptacle, e.g. a small plastic mineral bottle, etc. with neither tap or toilet paper inside the toilet cubicle. The impossibility of achieving Islamic purification with these hopelessly inadequate means is obvious.

Another very important consideration for Musjid Trustees is the high-type western toilets. Besides these high-type toilets being objects of disease, Islamic purification in such toilets is, if possible, a laborious task and a most difficult achievement. Muslims should endeavour to have these toilets replaced by squat pans. The Trustees, specially, and the Musalles generally, are responsible for overhauling the whole decadent western toilet system prevalent in many Musjids today.

It must be remembered that Rasulullah (sallallaahu alayhi wasallam) said:

"PURITY IS HALF OF IMAAN."

This matter of Islamic purification, and especially the aspect of water-utilization for obtaining purity in the toilet, is of such importance that the Holy Quraan makes mention of it and praises most highly those who are in the habit of using water in purifying themselves after answering the call of nature. Allah Ta'ala states in the Quraan Shareef:

"AND, ALLAH LOVES THOSE WHO PURIFY (THEMSELVES)."

The express reason for the revelation of this Holy Ayat was to praise the people of Quba whose habit it was to regularly use water in the toilet to purify themselves. All the Tafseer Books explain very explicitly the circumstances surrounding the revelation of this verse and state that in it Allah Ta'ala praises the people of Quba for their habit of using water to cleanse themselves in the toilet. The correctness of our Salaat is coupled with purification (Tahaarat). Tahaarat impresses its influence on even our spiritual being. It is therefore imperative that Muslims substitute their western-systems of toilet and "purification" for the proper Islamic method of obtaining Tahaarat. We shall then be aligning ourselves with those whom Allah loves and whom He so highly praises in the Glorious Quraan because of their habit of water-use in their toilets.

ZABAH — THE MOST HUMANE METHOD

CENTURIES ago the Fuqahaa (Jurists) of Islam stated:

"It is Makrooh Tahrimi (abominable and forbidden) to cut to the spinal marrow when slaughtering."

"It is abominable to cut off the head (of an animal when slaughtering)."

These rulings of our Fuqahaa could be found in any Book of Islamic Jurisprudence. For this ruling, the Fuqahaa advanced the following arguments:

1. Rasulullah (sallallaahu alayhi wasallam) forbade this.
2. The act of penetrating the spinal marrow causes greater pain and suffering to the animal.
3. Causing unnecessary pain to animals is forbidden.

Precisely how the greater pain is caused by severing the head or by reaching the spinal marrow was not for the Fuqahaa to explain. Their field of Jurisprudence does not and need not cover this scope. They merely stated and expounded the Law of Allah Ta'ala for believers to obey and follow. Scientific research has proven that the Islamic method of "Zabah" (slaughter) is the most humane.

When the spinal cord is severed, the medulla oblongata (part of the brain) is destroyed. Severance of the spinal cord disconnects the medulla oblongata from the heart and lungs. The heart and the lungs are controlled by groups of nerve cells that are scattered throughout the pons (situated between the midbrain and the medulla oblongata) and medulla oblongata. These groups of nerve cells form respiratory, vasomotor (blood-vessels contracting or blood-vessels dilating) and cardiac centres which exercise control of blood pressure.

Nerve-endings sensitive to changes in blood pressure are located in the walls of the carotid arteries in the neck as well as in the wall of the arch of the aorta in the chest. Decrease in blood-pressure causes decrease in the number of nerve impulses reaching the "centres" in the medulla oblongata.

The main reason for withdrawal of blood from the animal to render it Halaal is the fact that blood is impure and putrefaction of it occurs within a relatively short time. The method of slaughter should, therefore, ensure maximum withdrawal of impure blood ("dame-masfoogh). Maximum bleeding is achieved by maintaining intact the connection of the medulla oblongata with that of the heart and lungs as these are controlled by the "centres" in the medulla oblongata.

The Islamic method of "zabah" brings about unconsciousness within three seconds after commencement of bleeding. Bleeding reduces the oxygen-carrying capacity of the blood. Thus unconsciousness results by sudden and swift fall of blood pressure in the central nervous system. The Islamic method of "zabah" is the best because:

1. Maximum withdrawal of blood ensures higher quality of meat.
2. It is the most humane method since it induces swiftest and sure unconciousness.

CAN WOMEN VISIT THE CEMETERY?

ABU Hurairah (R.A.) narrates that Rasulullah (sallallaahu alayhi wasallam) cursed those women who visited the graves (i.e. the cemetery). In the Kitaag, Nisaabul Ihtisaab it is recorded that someone enquired as to the permissibility of women going to the qabrustaan. The answer received was:

"On this question do not ask of permissibility. Ask how much la'nat (curse) rains on her, for, verily once a woman makes an intention of going to the cemetery, she comes within the purview of the la'nat of Allah and of His Angels. When she sets out (towards the qabrustaan) the shayaateen accompany her. And, when she reaches the grave, the Rooh (soul) of the deceased curses her. And when returning (from the cemetery) she remains under the curse of Allah and of His Angels until she reaches her home."

It also appears in the Hadith that the Ma-laaikah (Angels) of the seven heavens and earth curse the woman who goes to the qabrustaan. But, the woman who remains in her home and makes Dua for the dead, Allah rewards her with the Sawaab of one Hajj and one Umrah.

(MAJAALISUL ABRAAR)

Hind's Cereals

THE MUJLISUL ULAMA HAS HAD SEVERAL ENQUIRIES REGARDING THE "FAT" CONTENT OF HIND'S CEREAL PRODUCTS. THE MUJLISUL ULAMA IS SATISFIED THAT HIND'S CEREALS DO NOT CONTAIN ANY ANIMAL FATS.

In a letter to one of our readers, Dr H.J.H. de Muelenaere, Director of Research of Philip Hinds Food Science Research Laboratory states:

"The fat content of ProNutro consists of only natural oils derived from peanuts and soya beans and no animal fats are incorporated in the product. None of the cereals which are produced by this Company contain any animal fats. The oils found in all these products are derived from natural plant products."

SUNNAT METHOD OF VISITING QABRUSTAAN

RASULULLAH (sallallaahu alayhi wasallam) said:

"Make ziyaarat (frequent) of the qabrustaan, for verily, visiting the graves diminishes the love of this world and makes (one) remember the Aakhirat."

When visiting the qabrustaan (cemetery) endeavour to establish in the heart the transitory and perishable nature of the world. Reflect on the condition of the dead – that like we are today walking around the earth. So were these inmates of the graves; and, one day we too will be lying there buried under sand. In order to achieve this purpose which is explained in the above Hadith, it is best that you visit the cemetery alone. Do not visit the qabrustaan in a group or gathering, for then, you will not attain this noble purpose, viz., diminishing of the love of the world from the heart and the remembrance of the Hereafter.

Upon reaching the qabrustaan recite the Dua which Rasulullah (sallallaahu alayhi wasallam) and his Companions were in the habit of reciting. The Dua is:

Assalaamu alaikum ahlad diyaar minal mu'mineena wal muslimeena. Wa innaa inshaa'allahu bikoem la-laahikoon. Nas alul laaha lanaa wala kumul aafiyah.

Translation: May the Peace (of Allah) be upon you, O people of this land (the qabrustaan), who are among the Believers! Insha'Allah, we too shall (soon) be joining you. We ask Allah protection for you and for ourselves."

Once you have recited this Dua or any other similar Dua recorded in the Ahadith, you will have discharged your duty and fulfilled the right which the inmates of the graves had over you. At the same time you will be executing the practice commanded in the above-stated Hadith.

If you have time, it is meritorious to recite some parts from the Quraan Shareef and ask Allah Ta'ala to accept the recital and bestow the Sawaab on the dead. Reciting of Surah Yaseen, Surah Mulk, and Surah Ikhlaas have been specially mentioned in the Hadith.

The above method is the simple and pure way in which Rasulullah (sallallaahu alayhi wasallam) and his Sahaba discharged the duty of making ziyaarat of the qabrustaan. There is no other ceremony or custom to be observed. From the Ahadith we learn that there are three reasons for visiting the qabrustaan, viz.,

1. Eliminating love of the world from the heart.
2. Creating remembrance of the Aakhirat in the heart.
3. Benefiting the dead by reciting the Quraan and Dua.

These requirements are best achieved when visiting the qabrustaan in the manner explained above and adhering strictly to the Sunnah practice of Rasulullah (sallallaahu alayhi wasallam).

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ULAMA'S CORNER

SAHIH HADITH DERIDED

ONE of the members of the "Cape Town Ulama" was arguing recently with a person who said that he abstained from the chickens slaughtered at the various plants in the Cape. Explaining his stand, this brother said to the learned man that because of the conflicting verdicts a definite doubt has arisen as to the "halaal" nature of the chickens. The brother said that the Ulama of the Eastern Province say that the chickens are Haraam and the Ulama of the Western Province say the chickens are Halaal. As a result of conflicting opinions he abstained from eating and selling these chickens.

In substantiation of his stand, the brother advanced the following Hadith of Rasulullah (sallallaahu alayhi wasallam):

"Verily, Halaal is clear and Haraam is clear. In between these (two categories) are the doubtful things. Many people do not know these (doubtful things). Whoever abstains from the doubtful things, has saved his Deen and his honour. And, whoever indulges in the doubtful things, will indulge in Haraam."

Upon hearing this Hadith being quoted, our learned member (of the Cape Town Ulama) fumed and exclaimed "NONSENSE." The "Aalim" in question rejected this Hadith claiming that it is "not authentic". The Sheikh attempted to scuttle this Hadith by making some obscure reference to the "SANAD" (Chain of Narrators) of this Hadith. We wish to say to this Shaikh that he should not attempt to deceive innocent and unlearned members of the public by an argument which he knows fully well the layman will not be able to refute. For the information of the Sheikh we give hereunder the SANAD of the Hadith which he has so brutally assaulted. This most Sahih (authentic) Hadith besides being recorded in many Books of Hadith, is also to be found in Sahihul Bukhari and Sahihul Muslim. After reading the SANAD and the views expressed by IMAM NAWAWI (R.A.), the venerable Sheikh may examine his conscience and ask himself if the acquisition of Ilm is for the purpose of deluding and silencing the public when one's views and opinions are subjected to criticism.



وحدثنا محمد بن عبد الله بن نمير الهمداني قال نا ابي قال نا زكريا عن الشعبي عن النعمان بن بشير قال سمعته يقول سمعت رسول الله صلى الله عليه وسلم يقول
واهوى النعمان باصبعيه الى اذنيه ان الحلال بين وان الحرام بين وبينهما مشتبهات لا يعلمهن كثير من الناس فمن اتقى الشبهات استبرأ لدينه وعرضه
ومن وقع في الشبهات وقع في الحرام كالراعي يرعى حول الحمى يوشك ان يرتع فيه الا وان لكل ملك حمى الا وان حمى الله محارمه الا وان في الجسد
مضغة اذا صلحت صلح الجسد كله واذا فسدت فسد الجسد كله الا وهي القلب حدثنا ابو بكر بن ابي شيبة قال نا وكيع ح قال وحدثنا
اسحاق بن ابراهيم قال اخبرني عيسى بن يونس قال انا زكريا بهذا الاسناد مثله حدثنا اسحاق بن ابراهيم قال انا جرير عن مغيرة وابي فروة
الهمداني ح قال وحدثنا قتيبة قال نا يعقوب يعني ابن عبد الرحمن القاري عن ابن عجلان عن عبد الرحمن بن سعيد كلهم عن الشعبي عن النعمان بن
بشير عن النبي صلى الله عليه وسلم بمثل هذا الحديث غير ان حديث زكريا اتم من حديثهم واكثر حدثنا عبد المالك بن شعيب بن الليث بن سعد قال
حدثني ابي عن جدي قال حدثني خالد بن يزيد قال حدثني سعيد بن ابي هلال عن عون بن عبد الله عن عامر الشعبي انه سمع النعمان بن بشير بن سعد
صاحب رسول الله صلى الله عليه وسلم وهو يخطب الناس بحمص وهو يقول سمعت رسول الله صلى الله عليه وسلم يقول الحلال بين والحرام بين فذكر بمثل
حديث زكريا عن الشعبي الى قوله يوشك ان يقع فيه حدثنا محمد بن عبد الله بن نمير قال نا ابي قال نا زكريا عن عامر قال حدثني جابر بن
عبد الله انه كان يسير على جمل له قد اعيى فاراد ان يسيبه قال فلحقني النبي صلى الله عليه وسلم فدعا لي وضربه فسار سيرا لم يسر مثله

وكتابة شاهد يده وقال هم سواء) هذا تصريح بتحريم كتابة المباينة بين المسلمين والشهادة عليها وفيه تحريم الاعانة على الباطل والله اعلم باب اخذ الحلال وترك الشبهات (قوله صلى الله عليه وسلم الحلال
بين والحرام بين وبينهما مشتبهات لا يعلمهن كثير من الناس الى آخره) اجمع العلماء على عظم موقع هذا الحديث وكثرة فوائده وانه احد الاحاديث التي عليها مدار الاسلام قال جماعة هو ثلث الاسلام
وان الاسلام يدور عليه وعلى حديث الاعمال بالنية وحديث من حسن اسلام المرء تركه ما لا يعنيه والنسائي ويدور على اربعة احاديث هذه الثلاثة وحديث لا يؤمن احدكم حتى يحب لاخيه
ما يحب لنفسه وقيل حديث ازهد في الدنيا يحبك الله وازهد فيما في ايدي الناس يحبك الناس قال العلماء وسبب عظم موقعه ان صلى الله عليه وسلم نبه فيه على اصلاح المطعم والمشرب والملبس وغيرها
وانها ينبغي ان تكون حلالا وارشد الى معرفة الحلال وانه ينبغي ترك المشتبهات فانه سبب لحماية دينه وعرضه وحذر من مواقعة الشبهات

البلد الثاني من صحيح مسلم

THE ULAMA AND "DHALAAL"

by
Jamiatul Ulama (Eastern Cape)

"MISCHIEF (FASAAD) HAS APPEARED ON THE LAND AND ON THE OCEANS BECAUSE OF (THE EVIL) WROUGHT BY THE HANDS OF MANKIND . . ."
(QURAAN)

Confusion, mischief and strife reign supreme in the Ummah of our day. Added to the several causes of spiritual decadence which has permeated the entire bodywork of the Muslim community, is the predominant cause of "DHALAAL" (going and driving astray) emanating from sections of the "Ulama", from men who are supposed to be the torch-bearers of the Deen – from men who are supposed to be the Representatives of Muhammadur Rasulullah (sallallaahu alayhi wasallam). Arrogance, deceit, love of the world and in general, enslavement to the "nafs" have made these "learned men" embark upon a policy of unrestricted compromise – compromising the Haqq, compromising the Sunnah of Rasulullah (sallallaahu alayhi wasallam), vitiating the structure of Islam and the forcing down the throat of the Ummah their brand of corrupted "shariah" – a "shariah" which makes Rasulullah (sallallaahu alayhi wasallam) and his noble Sahaba turn in their graves. The Islam which these misguided "Ulama" preach is not the Islam known to Rasulullah (sallaahu alayhi wasallam); it is not the Islam with which the illustrious Sahaba brought the world under the domination of the Quraan.

Many Ahkaam (Laws) of Islam which were mercilessly suppressed and battered by the "Ulama of the world" are coming to the notice of the Muslim public kept too long stagnated in the darkness of "Dalaal" which is the policy of the Ulama-e-Soo'. The revelation and the strong propagation of the hidden and suppressed Sunnats of our beloved Nabi (sallalaahu alayhi wasallam) have come as a rude awakening to those who have preached the policy of compromising and consorting with "Baatil". The Ulama-e-Haqq support their case, their views and their opinions – the opinions of the Shariah – with the solid backing of the Quraan, the Ahadith, the rulings of the Sahaaba, the verdicts of the A-imma-e-Mujtahideen and the rulings and practices of all the Umma – of the Ulama – e-Haqq-throughout the long corridor of Islamic History.

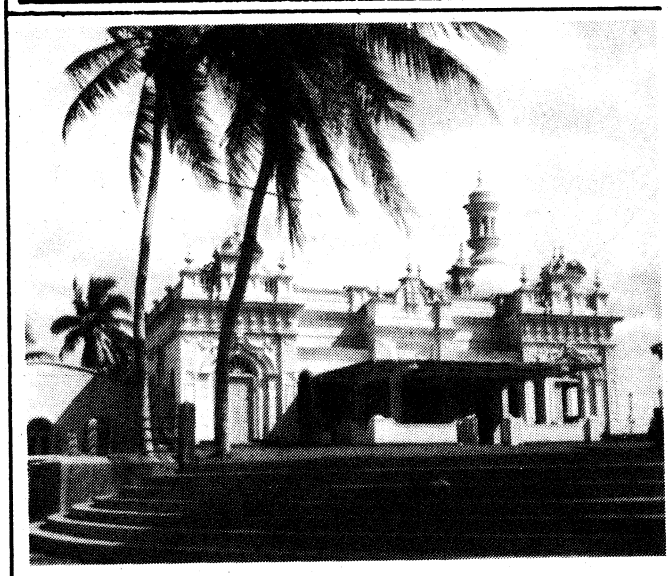
The ground on which we stand is as solid as rock. But, on the contrary, these "Ulama" of modernity who distort and mangle the Deen with their base opinions can never substantiate their views on the basis of the Shariah. Their views and opinions, they back up with only their personal and whimsical opinions. It is for this reason that we find that the "Ulama" who are opposed to our declarations of the Sunnah, make an abortive attempt to scuttle the Haqq by most cunningly and despicably and clandestinely disseminating among their followers the flasehood that "these Ulama hail from the 'boondus' of Deoband, they hail from India and preach the custom of India". Yet they are unable to prove on the basis of the Shariah if what we are preaching are "customs of India". Deep down in their hearts they are fully aware – to them it is as clear as daylight – that the Ulama hailing from the "bundus" cannot be dislodged by tackling them on the basis of the Quraan, on the basis of the Ahadith – on the basis of the Proofs of Shariah.

Ulama – men of Islamic learning – who do not "prove" their case by resorting to "street logic", by appealing to the emotions of the layman unacquainted with the demands of the Shariah. There is not a single instance in which the Ulama of the opposing camp (or in Sheikh Najjaar's view – "the Cape Town Ulama") have proceeded methodically and systematically to reduce and anull our opinions (i.e. the opinions which we consider and prove to be the rulings of the Shariah) on the basis of Dalaa-il Shar'ee. Our claims cannot be dismissed by merely saying that we are "extreme", "fanatics", "orthodox", etc. If our opinions are erroneous then it is the duty of those Ulama to attack our proofs and reduce our arguments systematically. At any time we are prepared for an academic refutation based on the Proofs of the Shariah. This is not a challenge. Ulama do not issue "challenges" on Ilmi Masaa-il. If it is claimed that our views are wrong then it devolves upon the claimants to substantiate their claim. We on our part always advance our Islamic proofs for our contentions.

In the words of the Quraan Majeed we say to those Ulama who attempt to deny the irrefutable fact that our claims are the claims of the Shariah:

"BRING FORTH YOUR PROOF, IF INDEED YOU ARE TRUTHFUL."

"IF THE ULAMA DO NOT PREVENT WITH STERNNESS A SPIRITUAL MALADY WHICH HAS BECOME RAMPANT IN THE COMMUNITY, THEY (ULAMA) WILL NOT BE SUCCESSFUL."
(Hakimul Ummat, Hadhrat Maulana Ashraf Ali Thaanvi-R.A.)



Front view of the Beruwela Mosque with the tomb of Hazrat Shaikh Ashraf, the first Muslim landing in the island, Sri Lanka.

ULAMA VS "BAATIL"

"WHY DO THE ULAMA OF THE NASAARA AND THE ULAMA OF THE YAHOOD NOT FORBID THEM (THEIR PEOPLE) FROM THEIR STATEMENTS OF FALSEHOOD AND FROM THEIR EATING OF 'SUHT' (HARAAM). INDEED, IT IS MOST VILE THAT WHICH THEY WERE PERPETRATING."
(QURAAN, SURAH MAA-IDAH)

This is the stern warning and rebuke which Allah Ta'ala issued in regard to the Ulama of Bani-Israaeel and the Ulama of the Nasaara. Falsehood and consumption of Haraam were condoned by the Ulama of these communities, hence Allah Ta'ala castigates them severely. A similar fate has overtaken many of the Ulama of Islam in our day, hence this very same Quranic rebuke will be applicable to them.

The lofty status of the Ulama is incompatible with the lowly operation of falsehood and Haraam. Amr Bil Maroof-Nahy anil Munkar is the Fardh duty of the Ulama. The purity of the Deen, the protection of the Shariah and the upholding of the Haqq will be Divinely upheld and safeguarded through the institution of Ulama – this institution of Ulama-e-Haqq – which Allah Ta'ala has established as the Representative of Rasulullah (sallallaahu alayhi wasallam). The Ulama have indeed been invested with a most lofty pedestal. It, therefore, does not behove members of this great Fraternity of Ulama-e-Haqq to condescend to the dictates of expediency and public opinion.

The true Aalim of the Deen shall proclaim the Haqq and oppose "Baatil" no matter from which quarter this may issue. Consorting with "Baatil" and courting the expounders of "Baatil" – no matter who they are – is not compatible with the high office of the Ulama-e-Haqq. "Haqq" and "Baatil" are two opposing concepts. No good will come from the fusion of the two. Greater "Baatil" will follow in the wake of the union of "Haqq" and "Baatil", for in any compromise between these two contradictory concepts, "Haqq" is bound to suffer – to shed some of its Truth. If "Haqq" is exposed continuously to this process of "fusion" (as we are witnessing around us), the elimination of the Truth is a foregone conclusion. Fortunate for the Ummah, Allah-Azza wa Jal – shall not tolerate and allow the eradication of the Truth. The "Baatil" which is being propounded and expounded today in our midst – now by un-Islamic bodies like the Mym, Icsa, C.I.T., then by "Ulama" enwrapped in the love of the world – will always be vehemently opposed and laid bare so that the Ummah will not be traded and exposed to the vagaries of wildly fluctuating desires and yearnings of men who have embodied within them substance deficient in faith and virtuous deeds.

The guideline of the Aalim of Deen in the execution of his sacred duty of Amr Bil 'Ma'roof is the command of Rasulullah (sallallaahu alayhi wasallam):

"PROCLAIM THE HAQQ, EVEN THOUGH IT BE BITTER."
"NEVER LET THE FEAR OF PEOPLE PREVENT YOU FROM PROCLAIMING THE TRUTH WHEN YOU KNOW IT."
And, Allah Ta'ala heaps great praise on them:
"THEY FEAR NOT THE INSULTS OF THE DETRACTORS."

ISTIKHARAH

by
Waterval Islamic Institute

ISTIKHAARAH is to seek guidance from Allah when one is faced with a problem for which no solution is apparent.

Whenever a person is faced with a difficult problem, or becomes hesitant in making a decision and his knowledge of the matter is insufficient to guide him then after seeking advice from trusted friends he should turn to Allah and beseech His grace. He should willingly and with an open heart and mind supplicate for divine guidance and ask for direction so that the problem is solved in his best interests. The Duaa at such an occasion is called Istikhaarah.

Istikhaarah is in fact an invaluable teaching of Rasulullah with which the Muslims have been favoured. This blessing could give solace to many for all times to come. It is related in the Hadith that Rasulullah used to teach the Istikhaarah to the Sahaabah RA like the Quraan is taught to children. In another Hadith it is stated that "He does not fail who makes Istikhaarah and he does not regret who makes Mashwarah (consultation).

In the Masnoon Istikhaarah, after one has carried out his responsibility as best as one can, one should hand over the entire matter and oneself to the limitless knowledge of Allah. By resorting to Istikhaarah one is now retrieved of making a decision on ones own.

Whenever counsel is sought from a respectable and experienced person, it is expected that he will give good advice and assist to the best of his ability. Similarly Istikhaarah is to seek counsel with Allah. Who can give better counsel than the all Knowing and Merciful Allah: Once Istikhaarah is made then Allah will surely guide him to do what is best for him.

Now there can be no perplexity. Only that will happen which Allah wills and which is good for ones own sake though one may not be able to see it immediately. It is not necessary that one must experience or see an evident change or a vision. Allah alone knows what is best for His servants. It is related in the Hadith that "Success and good tidings for the son of Adam (Insaan) is in performing Istikhaarah and his misfortune lies in not making Istikhaarah."

METHOD OF ISTIKHAARAH

When making Istikhaarah begin with performing two Rak'ahs Nafl Namaaz. Then with all sincerity recite the following Duaa:

WRITE TO WATERVAL ISLAMIC INSTITUTE P.O. BOX 1, JOHANNESBURG FOR THE ARABIC TEXT OF THE DUAA.

Trans: O! Allah, Behold I ask You the good through Your Knowledge, and ability through Your Power, and beg (Your favour) out of Your infinite Bounty. For surely You have Power; I have none. You know all; I know not. You are the Great Knower of all things.

O! Allah If in Your Knowledge this matter be good for my faith (Deen), for my livelihood, and for the consequences of my affairs, then ordain it for me, and make it easy for me, and bless me therein.

But if in Your Knowledge, this matter be bad for my faith, for my livelihood, and for the consequences of my affairs, then turn it away from me, and turn me away therefrom, and ordain for me the good wherever it be, and cause me to be pleased therewith.

While reciting this Duaa when one reaches HAAZAL AMR (this matter) at both places he should think of his problem.

May Allah guide and assist us all.

IMAAN AND ISLAM

BY

THE LATE MUFTI SHAFI SAHIB (R.A.)

MY respected teacher Allamah Sayyid Muhammad Anwar Shah Kashmiri used to explain — the expanse which Imaan and Islam have to cover in the spiritual journey is the same, and the difference lies only in the beginning and the end; that is to say, Imaan starts from the heart and attains perfection in external deeds, while Islam starts from external deeds and can be regarded as perfect when it reaches the heart. To sum up, Imaan is not valid, if acknowledgement in the heart does not attain to external affirmation and allegiance; similarly Islam is not valid, if external affirmation and allegiance does not attain to confirmation by the heart. Imam Ghazali and Imam Subki both have arrived at the same conclusion, and Imam Humam reports in "Musamarah" the agreement of all authentic scholars in this respect.

Today one finds a very wide spread confusion, sometimes amounting to a total incomprehension, with regard to the distinction between Islam and Imaan essentially under the influence of western modes of thought and behaviour and, to be more specific, that of the ever proliferating Protestant sects and schools of theology, since the 19th century there have sprouted in almost every Muslim country a host of self-styled reformists, revivalist, Modernists et al, each pretending to have understood the "real" Islam for the first time, and each adopting an extremist, though untenable, posture with regard to Islam and Imaan. On the one hand we have people claiming that Islam is only a matter of "heart", (a word which has during the last four hundred years been used in the West as an equivalent of "emotions" or worse still, of "emotional agitation") or of "religious experience" (a very modish term brought into currency by William James). As a corollary they stubbornly refuse to see the need for a fixed or an ethical code, all of which they gladly leave to social exigency or individual preference. They base their claims on the unquestioned axiom that religion is a "relationship between the individual and "his" God. It is all too obvious that this genre (kind of) Modernist Islam is the progeny of Martin Luther with cross-pollination from Rousseaa. On the other hand, we have fervent and sometimes violent champions of Islam insisting on a merely external performance of rituals — more often on a mere conformity to moral regulations, and even these, of their liking. They would readily exclude, and are anyhow indifferent to, the internal dimension of Islam. A recent modification of this stance (in the wake of a certain Protestant pioneering, it goes without saying) has been to replace divinely ordained rituals by acts of social service or welfare, giving them the status and value of acts of worship. Counselling on divorce, abortion, premarital sex and the rest baggage having already become a regular part of the function of a Protestant clergyman, it would not be too fond to expect, even on the part of our Modernists, the speedy inclusion of acts of entertainment as well.

There is still another variety of deviationists, more visible and vociferous than the rest, and perhaps more pervasive and pernicious in their influence, finding easy credence among a certain section of Muslims with a sloppy western-style education. While dispensing with the subtle distinction between Islam and Imaan, they reduce Islam itself to a mere system of social organisation, or even to state — craft. According to their way of looking at things, if Muslims fail to set up a social and political organisation of a specified shape, they would cease to be Muslims. Applied to the history of Islam, this fanciful notion would lead to grotesque conclusion that no Muslim had ever existed. These are only a few examples of the intellectual distortions produced by refusing to define Islam and Imaan clearly and of ignoring the distinction between the two. Contrary to all such modernizing deviations, Islam in fact means establishing a particular relationship of obedience and servitude with Allah. This relationship arises neither out of vague "religious experiences" nor out of social regimentation; in order to attain it, one has to accept all the doctrines and to act upon all the commandments specified in Holy Quraan, the Hadith and the Shariah.

These doctrines and commandments cover all spheres of life, individual or collective, right up from acts of worship down to social political and economic relations among men, and codes of ethics and behaviour, morals and manners, and their essential purpose is to produce in man a genuine attitude of obedience to Allah. If one acts according to the Shariah, one no doubt gains many wordly benefits, individual as well as collective. These benefits may be described as the "raisons d'etre" of the commandments, (that accounts for or justifies a purpose), but are in no way their essential object, nor should a servant of Allah seek them for themselves in obeying Him, nor does the success or failure of a Muslim as a Muslim depend on attaining them. When a man has fully submitted himself to the commandments of Allah in every thing he does, he has already succeeded as a Muslim, whether he receives the related worldly benefits or not.

SAYYIDUL ISTIGHFAAR

ALLAH SAYS IN THE QUR'AAN;

'Ask forgiveness of your Sustainer; verily He is ever most Forgiving'.
Surah Nooh; verse 10.

'And Allah is not one to chastise them whilst you (Rasulullah *(sallallaahu alayhi wasallam)*) are in their midst; nor was Allah going to chastise them while they were asking forgiveness'.
Surah Anfaal; verse 33.

'Shaddaad bin Aws reports that Rasullah *(sallallaahu alayhi wasallam)* said; 'Sayyidul Istighfaar is that you should say; . . . 'O Allah, You are my Sustainer; there is none worthy of worship besides You; You have created me, and I am Your servant; and as far as possible I abide by my solemn promise and covenant made to You; and I seek Your protection from the consequences of my wrong doings; I fully acknowledge the favours You bestowed upon me, and confess my faults; so forgive me, for indeed none condones misdeeds but You'.

Then he said; 'Whosoever recites it during the day with true faith and sincerity, then passes away on that day before dusk, verily he will be from those whose abode is Jannah; and whosoever reads it at night with true faith and sincerity, then dies before the break of dawn, he will indeed from from those whose eternal place is Jannah'. (Paradise).

Sayyidul Istighfaar should be read at least once every morning and evening.

The Arabic text of Dua-Sayyidul Istighfaar as well as other Islamic literature is available from:
WATERVAL ISLAMIC INSTITUTE,
P.O. Box 1,
Johannesburg,
South Africa.
2000.

FROM THE BUSTAN OF SADI . . .

A POORLY-CLAD doctor of the law and divinity sat one day in the front row of seats in a Cadi's court. The Cadi gave him a sharp look, whereupon the usher took the man by the arm and said: "get up; dost thou not know that the best place is not for such as thee either take a lower seat, or remain standing, or leave the court altogether. Be not so bold as to occupy the seat of the great. If thou art humble, pose not as a lion. Not every one is worthy of the chief seat; honour is proportionate to rank, and rank to merit."

He who sits with honour in a place lower than that of which he is worthy falls not with ignominy from eminence.

Fuming with anger, the doctor moved to a lower seat. Two advocates in the court then entered into a spirited discussion, and flew at each other with their tongues like fighting-cocks with beak and claw. They were involved in a complicated knot which neither could unravel. From the last row of seats the tattered doctor roared out with the voice of a lion in the forest:

"It is not the veins of the neck that should stand out in argument," he said, "but the proofs, which should be full of meaning. I, too, have the faculty of argument."

"Speak on," they answered.

With the quill of eloquence that he possessed, the doctor engraved his words upon the minds of his listeners like inscriptions on a signet-ring; and, drawing his pen through the letters of pretension, he invoked applause from every corner. So hard did he drive the steed of speech that the Cadi lagged behind like an ass in the mire. Removing his cloak and turban, the latter sent them to the doctor as a token of his respect.

"Alas! he said, "I did not discern thy merit, nor welcome thee on thy arrival. I regret to see thee in this condition with such a stock of knowledge."

The usher then approached the stranger courteously in order that he might place the Cadi's turban upon his head. But the doctor repelled him with his hands and tongue saying:

"Place not upon my head the fetters of pride, for tomorrow this fifty-yarded turban would turn my head from those in jaded grad. Those who called me 'lord' and 'chief' would then appear insignificant in mine eyes. Is pure water different whether it be contained in a goblet of gold or an earthen ewer?

HARAAM CHICKENS

THE MUJLISUL ULAMA OF SOUTH REITERATES ITS RULING ON THE QUESTION OF CHICKENS SLAUGHTERED UN-ISLAMICALLY AT VARIOUS CAPE PLANTS. WE MUST EMPHASISE THAT THE POSITION REMAINS CRITICALLY THE SAME. STUBBORN CLAIMS, SPITEFUL CLAIMS AND DECEPTIVE CLAIMS OF HALAAL ARE MADE BY CERTAIN MEMBERS OF THE WESTERN CAPE ULAMA. BUT, MUSLIMS MUST NOT BE DECEIVED INTO CONSUMING THE "LEGALIZED" CARRION OF WORLD-LOVING "LEARNED MEN". THE STAND OF THESE "ULAMA" IS TO SAFEGUARD AND DEFEND THE FALSE HONOUR OF THEIR HALAAL CERTIFICATES WHICH ARE RESPONSIBLE FOR PUMPING HARAAM, IMPURE, AND DEAD BLOOD INTO THE VEINS OF BELIEVERS. THE VILLAINY OF THESE ULAMA WILL NOT ESCAPE UNSCATHED. ALLAH TA'ALA WILL DESTROY THE MISERABLE BARGAINS WHICH THESE MEN OF THE WORLD – THESE "ULAMA-E-SOO" STRIKE IN THE NAME OF ISLAM. LET THEM SOOTHE THEIR CONSCIENCE, IF THEY DARE DO SO, WITH THE FACT THAT THEY ARE DIRECTLY RESPONSIBLE FOR THE CONSUMPTION OF CARRION – DEAD FLESH – UNHYGIENIC FLESH – DISEASED FLESH – BY TENS OF THOUSANDS OF INNOCENT MUSLIMS.

ON the 12th and 14th December, 1977, members of the Mujlisul Ulama of S.A. made inspections of the chicken processing plants of Rainbow Chickens (Worcester, Cape), Montford Poultry Farms (Farmer Brown Chickens – Cape Town) and Country Fair Chickens (Cape Town). The inspections established that the chickens slaughtered at these plants are not halaal. It was found that the chickens processed at the above-named plants are haraam on both Madhabs, viz., Hanafi and Shaafi. Full details of the slaughtering method and system prevailing at these places have been released in the Muharram issue of "The Majlis".

It is no longer lawful for Muslims to consume, buy or sell chickens of these plants. The shariah is most strict in this matter of haraam foodstuff. According to the shariah, the chickens processed at these plants are haraam and haraam foodstuff in Islam is regarded as carrion – dead flesh. Haraam chickens according to the shariah are unfit for human as well as animal consumption. Islam decrees that haraam meat being carrion has to be dumped. In the authoritative book of Islamic Law, Fatawa Alamghiri, the following verdict appears:

"It is not lawful to derive any benefit from 'Maitah' (Carrion). It shall not be fed to dogs nor to other animals."

Animals not slaughtered according to the rules of shariah are termed "Maitah" (carrion). The jurists of Islam have issued this verdict that haraam animals are unfit for human and animal consumption because according to Islam such animals ("Maitah") are unhygienic and disease-causing.

Regarding the selling of haraam animals. The Islamic Law Book, Hidaayah states:

"The sale of "Maitah" is baatil (not valid)."

"And even if the qaadhi decrees the sale (of haraam meat) lawful. Then too it (the court's decree) will not be valid.

The shariah demands that all Muslims honour their Imaan by abstaining from the haraam chickens of:

1. Rainbow Chickens (Worcester, Cape)
2. Montford Poultry (Farmer Brown Chickens)
3. Country Fair Chickens
4. Kentucky Chickens

Those who consume, buy or sell chickens of these plants will be guilty of a heinous sin. Muslim businessmen have an added responsibility of honouring Islam by refraining from stocking the "Maitah" (carrion) of these plants. Any Muslim stocking these chickens will be guilty of the despicable sin of feeding people and especially Muslims with chickens which Islam brands as "Haraam", "carrion" and unfit for human and animal consumption.

DUAA FOR CHILDREN

THE PARENTS Du'aa for their children is always granted by Allah. They should constantly, and especially after namaaz, make du'aa for the childrens piety, health and prosperity. The parents must never in anger curse or make bad du'aa for their children or anyone else.

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WHAT THE QURAAN TEACHES ABOUT THE BODILY RISE OF NABI ISA (alayhis salaam)

BY
Jamiatul Ulama-E.C.

"AND, their statement: Verily, we killed the Maseeh Isaa, son of Maryam, the Messenger of Allah. But, they killed him not nor did they crucify him, but a resemblance (of Isaa) was affected for them. Verily, those who dispute therein (about Isaa) are in doubt regarding it. They have no sure knowledge about it, but they follow conjecture. And, they did not kill him for a certainty, BUT ALLAH RAISED HIM (ISAA) TO HIM. And, Allah is Majestic and full of Wisdom."

(Surah Nisaa, Quraan)

The Glorious Quraan is very emphatic and explicit as to the physical or bodily rise of Nabi Isaa (alayhis salaam) to the Heavens. The Jews claimed that they had killed Isaa (alayhis salaam). In refutation of their claim Allah Ta'ala makes the emphatic and the categoric statement:

"And, they did not kill him for a certainty, but Allah RAISED him unto Him (Allah)."

Those who refuse to accept the Islamic viewpoint that Isaa (alayhis salaam) was raised bodily into Heaven and remains there alive to this day are at pains to interpret Allah Ta'ala's claim that HE RAISED ISAA (alayhis salaam) into the Heavens, to mean that Allah Ta'ala honoured him. The term, "Rafa-a" which is used in this verse to convey that Isaa (alayhis salaam) was raised bodily to Heaven, is interpreted by the rejectors of the Islamic belief as "honoured". But, there is no ground for this interpretation. The literal meaning of the term, "rafa-a" is to "raise bodily", and according to the principles of Tafseer it is not permissible to attribute a figurative connotation to a word which accepts its literal meaning. Besides this principle, the only belief of Islam – i.e. the belief of Rasulullah (sallallaahu alayhi wasallam), the belief of the Sahaaba and all the Fuqahaa, Muhadditheen and Ulama of Islam as well as the belief of the entire Ahle-Sunnah wal Jamah – has always been that Isaa (alahis salaam) was raised bodily, alive, into Heaven

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Editorial

LET THIS COMMITTEE DISBAND

A GROUP of prominent – prominent in their mundane occupations – Muslims styling themselves as the COMMITTEE (for the promotion of MUHAMMAD ASAD'S) Translation of the QUR'AN, have assumed upon themselves the onus and the grave responsibility of disseminating the un-Islamic commentary of Leopold Weiss in this country. Leopold Weiss has quite unambiguously stated his views of Kufr regarding the Islamic Belief on the question of Nabi Isaa's bodily rise into Heaven. The pages of this issue of "The Majlis" make it abundantly clear that the view of Leopold Weiss is in diametric conflict with the interpretation of the Quraanic verses advanced by Rasulullah (sallallaahu alayhi wasallam) and the one and only authentic Belief held by the entire body of the Ahle Sunnah Wal Jamah through the long corridor of fourteen centuries of Islamic History. That Belief regarding Isaa (alayhis salaam) enunciated by Rasulullah (sallallaahu alayhi wasallam) and transmitted to the Ummah by way of the Sahaabah of our Nabi (sallallaahu alayhi wasallam) is that Nabi Isaa (alayhis salaam) was raised bodily, whilst alive, into Heaven and that until today he is alive, and that he will return again to earth prior to the advent of Qiyaamah and then only die a physical death.

The Committee for the promotion of the un-Islamic commentary of Leopold Weiss should take cognizance of the harm the dissemination of this man's commentary will cause to the Beliefs of innocent and unwary Muslims. The members of this Committee must now state their views and their beliefs regarding Isaa (alayhis salaam). Do the members of this Committee share the opinion of Leopold Weiss that Isaa (alayhis salaam) was not raised bodily to Heaven by Allah Ta'ala? Do the members of this Committee accept or reject the Islamic Belief as expounded by the Sahaabah on the authority of Rasulullah (sallallaahu alayhi wasallam)? Are the members of this Committee aware that

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STATE YOUR BELIEFS ! ! !

SINCE the Committee for the promotion of Leopold Weiss's commentary of the Quraan has commenced its drive to publish and disseminate this anti-Islamic commentary, it becomes necessary for its members to answer the following questions:

1. **DO YOU BELIEVE THAT NABI ISAA (alayhis salaam) DIED A PHYSICAL DEATH?**
2. **DO YOU BELIEVE THAT ISAA (alayhis salaam) WAS RAISED BODILY AND ALIVE TO HEAVEN?**
3. **DO YOU BELIEVE THAT ISAA (alayhis salaam) IS TO THIS DAY ALIVE IN HEAVEN?**
4. **DO YOU BELIEVE THAT ISAA (alayhis salaam) WILL BE DESCENDING FROM HEAVEN TO EARTH PRIOR TO THE ADVENT OF QIYAAMAH?**

You are duty-bound to answer these questions so that the Muslims from whom you are collecting funds for the pupose of publishing Leopold's commentary are not deceived into supporting a commentary which is Islamically fraudulent. If you are so bold as to publicly associate with a venture which rejects Beliefs propagated by Rasulullah (sallallaahu alayhi wasallam) then you should be equally courageous in publicly stating your views and your beliefs regarding Isaa (alayhis salaam).

Editorial

DEMONIC ONSLAUGHT ON IMAN

THE LATEST onslaught from the modernist camp on the Beliefs and Teachings of Islam comes in the form of a translation and commentary of the Holy Quraan by one Muhammad Asad (Leopold Weiss). In parts of his commentary, Leopold Weiss blatantly rejects the Islamic Beliefs regarding Nabi Isaa (alayhis salaam). Rejecting the Quraanic version of Isaa's bodily rise to Heaven as expounded by Rasulullah (sallallaahu alayhi wasallam) and his illustrious Companions (May Allah be pleased with them), this modernist 'luminary', viz., Leopold Weiss, states in his commentary on page 177:

"There exist, among Muslims, many fanciful legends telling us that at the last moment God substituted for Jesus a person closely resembling him (according to some accounts, that person was Judas), who was subsequently crucified in his place. However, none of these legends finds the slightest support in the Quran or in authentic Traditions, and the stories produced in this connection by the classical commentators of the Quran must be summarily rejected."

"Nowhere in the Quraan is there any warrant for the popular belief of many Muslims that God has 'taken up' Jesus bodily into heaven."

At the outset let it be said that Leopold Weiss's translation and his fraudulent commentary of the verses regarding the bodily rise of Isaa (alayhis salaam) must of a necessity be 'summarily' rejected. Leopold Weiss, in reality, is asking Muslims to reject the Commentary of the Quraan proffered by Rasulullah (sallallaahu alayhi wasallam), by the Sahaaba, by the great Fuqahaa, Muhadditheen and the Mufassireen. In fact, he is subtly and most cunningly attempting to scuttle the beliefs of Islam by hoodwinking unwary Muslims into the rejection of a BELIEF which the entire body of Islam has propagated for the past fourteen centuries.

In the ensuing pages of "The Majlis" it will become abundantly clear whose version is Baatil – false and fraudulent – the version of Rasulullah (sallallaahu alayhi wasallam) or the version of Leopold Weiss. Leopold's ignorance of the true Belief of Islam on this question is either genuine or deliberate, i.e. deliberately falsifying the Truth of the Islamic Beliefs in order to beguile Muslims from the Path of Haqq. If he is genuinely ignorant of the Belief of Islam regarding Isaa (alayhis salaam) then he should rectify his gross ignorance by acquainting himself of the Truth. But, it is not easy for us to accept that he is genuinely ignorant of the Belief of Islam on Isaa (alayhis salaam), for he knows for a fact that years ago even the Raabita discontinued to publish his false commentary because of his interpretations of blatant KUFR on the question of Isaa (alayhis salaam) as well as on other verses of the Quraan Shareef.

The audacious Leopold – audacious in his disrespect and

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THIS IS A SPECIAL ISSUE OF "THE MAJLIS" BROUGHT OUT TO COMBAT THE KUFR OF ANTI-ISLAMIC AND FRAUDULENT INTERPRETATIONS OF THE MODERNISTS ON THE QUESTION OF NABI ISAA (alayhis salaam).

WHAT THE AUTHORITIES OF ISLAM SAY:

THE GREAT AUTHORITIES OF ISLAM BEAR THE BODILY RISE OF NABI ISAA

BY
MAULANA HIFZUR RAHMAAN
(EXTRACT FROM QASASUL QURAAN)

A VAST treasure of Ahadith regarding the "nuzul" (descent) of Nabi Isaa (alayhis salaam) and his being alive is to be found in the Books of Hadith and Tafseer. These Ahadith with regard to their authenticity fall in the class known as SAHEEH and HASAN. Further, these Ahadith belong to the MASH-HOOR and MUTAWAATUR category. Imam Tirmizi, Muhaddith Imaaduddin Bin Katheer, Muhaddith Ibn Hajar Asqalaani and other authorities and Imaams of Hadith narrated these Ahadith (pertaining to the Descent and Life) of Isaa (alayhissalaam) on the authority of sixteen prominent Sahaabah (R.A.) Among these great Sahaabah some claimed that Rasulullah (sallallaahu alayhi wasallam) made these categoric and emphatic statements (about Isaa) in a gathering of hundreds of Sahaabah. These Sahaabah narrated these Ahadith, bearing Shahaadat (Evidence under Oath), during the times of the Khulafa Raashideen.

Thousands of students heard and learnt these Ahadith at the hands of these great and prominent Sahaabah. Here it is worthwhile to note the names of some of these highly qualified authorities who occupy the highest of pedestals and ranks as experts in Hadith. Some of them are:

Sa-eed Bin Musayyib, Naafe Maulaa Qataada, Hanzalah Bin Ali Aslami, Abdur Rahmaan Bin Aadam, Abu Salmah, Abu Umrah, Ataa Bin Bushaar, Abu Suhail, Muthir Bin Ghaffaarah, Yahya Bin Abi Amr, Jubair Bin Nadheer, Urwah Bin Mas-ud Thaqafi, Abdullah Bin Zaid Ansaari, Abu Zurah, Ya'qoob Bin Aamir, Abu Nasrah and Abu Tufail (May Allah's Rahmat be upon them all).

(These were some of the great students of the Sahaabah, who narrated the Ahadith pertaining to the Descent of Isaa and the fact that he is alive in heaven.)

These illustrious Ulama and Muhadditheen who were the students of the Sahaabah, in turn had innumerable students from whose ranks rose a great many authorities who bore the titles of "Imaamul Hadith" and "Ameerul Mu'mineen fil Hadith". Some of these great names are:

Ibn Shuhaab Zuhri, Sufyaan Ibn Uyainah, Laith, Ibn Abi

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IJMA OF THE UMMAH

IJMAA (CONCENSUS OF ISLAMIC JUSRISTIC OPINION) ON THIS QUESTION (of Isaa's bodily raising) IS MOST EMPHATIC. THERE IS NOT A SINGLE AUTHORITATIVE AALIM AMONG FORMER TIMES OR LATTER TIMES WHO HAS VENTURED A CONTRARY OPINION.

(Tafseer Bayaanul Quraan)

HAQQAANI'S INTERPRETATION

HADHRAT ISAA (ALAYHIS SALAAM) WAS LIFTED BY THE ANGELS TO THE HEAVEN.

(Tafseer Haqqaani)

ALLAMAH IBN KATHIR'S INTEPRETATION

"ALLAH Ta'ala clarified this erroneous view (of the Jews and Christians) by revealing to His servants the true state of affairs. Allah Ta'ala, through the agency of his noblest Messenger in his glorious Book clearly states that for a surety no one killed Isaa nor was he crucified, but Isaa's resemblance was cast onto someone, and this person who was (miraculously) made to appear like Isaa, was in reality killed.

Those Jews and Christians who have accepted that Isaa was killed, are in doubt and confusion. They dwell in error manifest. They have no proof nor sure knowledge in the matter. Their only proof is hearsay and rumour. Because of this (doubt and confusion) Allah adds again no one killed Ruhullah (Isaa) for a certainty, but Allah, the One Who is full of Splendour and Glory, The Mighty, and Whose Power is not conceivable to the minds of His servants, and, Whose Wisdom cannot be fathomed, and Whose activities no one can fully understand, raised His chosen servant who is called Ruhullah (Isaa) unto Him.

Hazrat Ibn Abbaas (R.A.) says that when Allah Ta'ala desired to raise Isaa (alayhis salaam) into the Heaven, he (Isaa) entered the house. At that time there were twelve Disciples inside the house. Beads of water were flowing from his (Isaa's) hair. Isaa addressed them (the Disciples) and said:

"Among you are some who have already accepted Imaan on me, but will reject me twelve times. Who among you desires that my appearance be affected on him and be killed in my stead, and thus be my companion in Jannat."

A young man among the Disciples arose and offered himself for this sacrifice. Isaa (alayhis salaam) repeated the question thrice and each time this young Disciple offered himself.

When finally the time arrived when the Jews were about to capture Isaa (alayhis salaam), Allah Ta'ala caused slumber to overtake Isaa (alayhis salaam) and in this state of slumber Isaa (alayhis salaam) was lifted to the Heavens. Thus the Gracious Quraan says:

"And (remember) when Allah said: O Isaa! I will take you in entirety and raise you unto Me . . ."

After Ruhullah was lifted to the Heavens, these people (the Jews) emerged from the house and arrested the pious Disciple whose appearance was transformed to resemble Isaa. They considered him to be Isaa and crucified him.

(Tafseer Ibn Katheer)

BAIDHAWI'S INTEPRETATION

A GROUP of Jews abused him (Isaa) and his mother (Maryam). He cursed them. As a result they were transformed into apes and swines. The Jews then gathered to kill him. It is then that Allah informed Isaa that He will be raising him to Heaven.

The verse: "But, Allah raised him unto Him", is in refutation of the view that he was killed, and in substantiation of the view that he was lifted (to Heaven).

(Tafseer Baidhaawi)

INTEPRETATION OF MAZHARI

"O Isaa! Verily, I shall remove you in entirety and raise you unto Me . . ."

(Quraan)

In other words: I shall raise you to a place of my Grace and in proximity to the Angels. Imaam Hasan, Kalbi and Ibn Jareer said that the meaning of it (of "raise") is:

"I shall take possession of you and lift you towards Me from the world without maut (death)."

Ibn Jareer narrates from Rabee Ibn Anas:

"The meaning of 'tawaffee' is 'naum' (sleep). Isaa slept and Allah raised him in this state of slumber to the Heaven. Thus the meaning of it (of the term 'mutaffeeka') is 'muneemuka' (i.e. I will cause you to sleep) and raise you to Me. This is like Allah's statement: It is He Who causes you to sleep by night. (The term, 'tawaffee' is used here for sleep)."

The obvious meaning (of this verse) is that 'tawaffee' means:

"Raising to the Heaven without death."

The verse:

"And for a certainty they did not kill him, but Allah raised him to Him", is a refutation of the allegation that he was killed, and substantiation of the claim that he was lifted up (to heaven).

(Tfseerul Mazhari)

ALLAMAH NADVI ON ISLAMIC BELIEF ON ISAA

HADHRAT Allamah Sayyid Abul Hasan Nadvi states the Islamic Belief regarding the ascent and descent of Nabi Isaa (alay his salaam) as follows:

"The ascent of Isaa (alayhis salaam) to the heavens and his return to the world in future is one of those beliefs of Muslims which have their basis in the Quraan and are also proved by Prophetic Traditions and in which Muslims have believed consistently. Ibn Kathir says that the Prophetic Traditions regarding the return of Isaa (alayhis salaam) are numerous enough to be regarded as one supported by an unbroken Chain of Transmission. Hajar also quotes Abul Husain Abari in Fath-al-Bari regarding the 'tawatur' of traditions on this question. Shaukani has written a treatise on this subject entitled 'Tasdiq fi ma jaa-a fil muntazar wad-dajjaal wal Maseeh'. None of the important religious personalities has been recorded as denying this belief, not even the Mu'tazilah. Ibn Hazam, in his renowned work, 'Al-Fasal fil milal wan-Nihal' writes that this belief is established by the unbroken continuity of transmission. This question has been discussed in detail in Anwar Shah Kashmiri's 'Aqidatal Islam'.

As for the rational aspect of the question, if one accepts the Omnipotence of Allah and affirms the Perfection of His Attributes, one can have no reason to doubt the possibility of statements found in those traditions whose authenticity and continuity are established. In an age of such tremendous scientific progress as ours, when a number of things which were considered hitherto impossible are taking place before our own eyes, when man-made satellites revolve around the world every few hours, when man has already landed on the moon and is trying to proceed to other planets as well, the idea that a man should ascend to the heavens and stay there alive for a certain period of time can hardly be regarded as inconceivable. To put forward objections which are based on Greek concepts of astronomy or on other worn-out notions appears palpably childish in this age of scientific advancement."

BELIEF IN ISA'S BODILY RISE IN ABSOLUTE

HE (ISAA) IS UNTIL TODAY ALIVE. HE WILL APPEAR CLOSE TO QIYAAMAH. THIS IS STATED IN THE MUTAWAATIR AHADITH.

(NB. Mutawaatir Ahadith is a category of Hadith which has the weight and force of Quraanic verses. The effect of Mutawaatir Hadith is ABSOLUTE. In other words belief and acceptance of the Ahkaam established by Mutawaatir Ahadith are Fardh (Absolutely Compulsory). Mutawaatir Hadith is the highest category of Hadith. The rejector of this type of Hadith becomes a Kaafir or a non-believer.)

(Tafseer Ibn Katheer)

ISAA – AND THE BELIEF OF ISLAM

BY
DR. MAULVI MAJID ALI KHAN

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The descent of Isaa (alayhis salaam) is a belief which is proved from the authentic Ahadith transmitted by authorities of the calibre of Bukhari and Muslim. The rightly-guided Caliphs, the Companions of the Holy Prophet (sallallaahu alayhi wasallam), the pious Imams and Jurists have all accepted this fact. Not the least controversy or even a semblance of controversy was raised by them about it. This is, therefore, an 'Ijma' (unanimous decision of all the Scholars of Islam) which is binding upon Muslims. The Christians also believe in the second advent of Isaa (alayhis salaam) as the truth, but there is a fundamental difference between them and us as regards his personality. We believe that he will descend as a follower of the Holy Prophet Muhammad (sallallaahu alayhi wasallam). Before I give the relevant Ahadith on this subject, I would like to clarify some misleading beliefs of the Qadianis and Ahmadis.

The Qadianis and the Ahmadis believe that Isaa (alayhis salaam) will not return as he died a natural death and was buried in Srinigar, Kashmir, India (note 1723, Page 670/671 and note 118, Page 276/277 of Muhammad Ali's – who is a Qadianai – translation of the Holy Quran). The Holy Quran says clearly that Isaa (alayhis salaam) did not die on the cross, but on the contrary, was raised by Allah to Him:

"And they said (in boast): 'We killed Maseeh, Isaa, the son of Mariyam, the Apostle of Allah.' But they killed him not nor did they crucify him, but so it was made to appear to them. And, those who differ therein are full of doubts with no (certain) knowledge, but only conjecture to follow. For a surety, they killed him not. Nay, Allah raised him up unto Himself. And Allah is Exalted in Power and Wise."

(Quran, 4:157)

The Holy Quran says again:

"Behold! Allah said: O Isaa! I will take thee (or perfect thee) and raise thee to Myself, and clear thee from (the charges of) those who disbelieve."

(3:55)

These verses clearly disclose the fact that Isaa (alayhis salaam) was neither killed nor crucified, but was raised by Allah to Him, i.e. to Heaven. The Qadianis misinterpret the word, "tawaffaitani" used in the above verse (3:55) and in the following verse:

"Never said I to them anything except what Thou did command me to say, i.e. 'Worship Allah, my Creator and Your Creator'. And You were a Witness over them as long as I dwelt among them. And, when You took me up, You were the Watcher over them. Verily, You are a Witness over all things."

(Quran, 5:120)

The authoritative Arabic commentaries of the Holy Quran as well as translations of the Quran into other languages translate, "tawaffaitani" as "You took me up". But, Muhammad Ali (the Qadiani translator) has translated this word as:

"When thou didst cause me to die."

It should be noted here that the word, "Tawaffa" does not always mean death. For example, the Holy Quran at another place uses the word in the following way:

"It is He Who takes your souls by night. And, He has knowledge of all that you have done during the day. He then raises (wakes) you up again so that a term appointed be fulfilled. Then, unto Him will be your return."

(6:60)

Here in this verse, the word "Yatawaffaa" has been used to convey "sleep". If it is translated: "He causes you to die", then the meaning in the context of the verse would be absurd. Muhammad Ali (the Qadiani translator of the Quran) has been constrained to give the same translation of the word, "yatawaffaa' as we have given. Again the Holy Quran uses the word, "Tawaffaa" in the same meaning (i.e. "to take up") in the following verse:

"It is Allah Who takes the souls (of men) at death and those (souls) which do not die during sleep."

(39:42)

Here again the Qadiani translator, Muhammad Ali, accepts this meaning (i.e. "tawaffaa" does not mean death), because of the self-evident absurdity if the term is construed to mean "cause to die". Thus, the true meaning of this word in the aforementioned verses of the Holy Quran regarding Isaa (alayhis salaam) is: "to take up". The Qadianis and the Ahmadis have abrogated the verses of the Holy Quraan and given same a distorted and a twisted construction so as to substantiate their un-Islamic beliefs. Moreover, it should be noted here that the speech of Isaa (alayhis salaam) recorded in verse 120, Chapter 5, will be his reply to a question which Allah Ta'ala will ask on the Day of Judgement. On that Day Allah will ask him:

"O Isaa, son of Mariyam! Did you say unto men: worship me and my mother as gods in derogation of Allah?"

Now, even if the word, "tawaffaitani" is taken to mean "caused to die", then it clearly means that Isaa (alayhis salaam) will be referring to his death on earth after his descent from Heaven, i.e. after his second advent.

Again, the following verse of the Holy Quraan leaves no room for doubt that Isaa (alayhis salaam) has not died:

"Nay, Allah raised him (Isaa) up to Himself. And, Allah is Exalted in Power, Wise. Verily, there is none of the People of the Book, but will most surely believe in him (Isaa) before his (Isaa's) death. And, on the Day of Qiyaamah he will be a witness against them."

(IV:159)

According to the Commentators and the Interpreters among the Ahl Sunnah Wal Jama'h, this verse clearly means that Isaa (alayhis salaam) is still living in the physical (or bodily) form in Heaven, and that he will appear before the Final Day in support of the great Imam of the Muslims, viz., Imam Mahdi. The world will then be purified of sin and unbelief. There will be a final death to him (Isaa) before the Final Event of Qiyaamah and all the people of the Book (Christians and Jews) will have believed in him and in Islam before his (Isaa's) death. The following Ahadith corroborate this belief perfectly and completely:

Abu Hurairah (Rad. A) reported hat the Messenger of Allah said:

"By the One in whose hand is my life, it is certainly near that Son of Mary will bring down to you justice and administration; that he will destroy the Cross, kill swines and waive Jizya; that wealth will increase, so much so that nobody will accept it, so much so that one prostration (Sajdah) will be better than the world and what will be therein. Afterwards Abu Hurariah (Rad. A) said: Read if you like the verse of the Holy Quran: And verily there will be none among the people of the Book who will not believe in him (i.e. in Jesus) before his death (Holy Quran 4:159)"

(Muslim and Bukhari)

This Hadith is a clear commentary of the above-mentioned verse (4:159) and tells that Isaa (Alaihis Salaam) will die on earth after his descent from the heaven.

Hadrat Abu Huuiah (Rad. A) reported that The Messenger of Allah said:

"The Son of Mary will certainly come down as a just administrator. He shall break the cross, kill swines, waive Jizya, and leave the young she-camels without riding over them, and mutual enmity, hatred and malice will certainly disappear. He shall call towards wealth but none will accept it". (Muslim narrated it.) And in a narration reported by them, he said: "How will you be when the Son of Mary will come down amongst you, and your Imam will be from among you".

This Hadith tells us that Imam Mahdi and Isaa (Alaihis Salaam) will be two separate persons and that Imam Mahdi will be among the Muslims and will be the Imam or the "Leader" whom Isaa (Alaihis Salaam) will follow. The following Hadith tells this more clearly:

Hadrat Jabir (Rad. A.) reported that the Messenger of Allah said:

A party of my followers will not cease to fight for truth victoriously up to the Resurrection Day. He said: Isaa Son of Mary, will come down. Their ruler (Amir) will say: Come! lead our Salat. (But) he (Isaa) will say: "No, verily some of you are rulers over others an account of Divine honour upon this "Ummah" (People)". Muslim transmitted it.

Another Hadith says:

"Abdullah bin Umar (Radiallahu anhu) reported that the Messenger of Allah said: Isaa, Son of Mary, will come down to the world. He will marry and there will be his issues (children), and he will live for forty five years and then die. He will be buried with me in my grave. Then I and Isaa, son of Mary, will stand up in one grave between Abu Bakr and Omar."

(Mishkat)

There are a number of other Ahadith as well on this subject. On the basis of all the Ahadith, mentioned on this topic, the Scholars of "Ahle Sunnah wal Jamaah" believe as follows:

During the last days preceding Qiyaamah, Dajjaal (Anti-Christ) will appear. Dajjaal, the embodiment of evil, will let loose his pernicious teachings accompanied with general oppression and sham (false) miracles. Isaa (alayhis salaam) will descend from Heaven resting the palms of his hands on the wings of Angels. His landing will take place on the White Minaret of the Mosque in eastern Damascus. He will offer his Salaat behind Imam Mahdi indicating thereby that he will be establishing the Shariah of the Holy Prophet of Arabia. He will destroy the cross which is the symbol of Isaa's supposed crucifixion. He will establish the Law of Allah, viz. Islam, on earth. Hatred, malice, jealousy and evil will be eradicated from the earth. Isaa (alayhis salaam) will be a man of exceptional handsomeness. He will be of medium height, reddish-white and have beautiful flowing locks of hair. He will marry and have children. He will search for Dajjaal and locate him near to Lud (i.e. Lydda which is a place now in occupied Palestine). And, here at this place Isaa (alayhis salaam) will kill Dajaal. Thereafter all Jews and Christians will accept Islam thus fulfilling the Quranic prediction contained in the following verse:

"And, verily, there will be none among the People of the Book who will not believe in him (Isaa) before his (Isaa's) death."

The acceptance of Islam by all the People of the Book will also prove the Truth of the Quranic verse:

"It is He Who sent His Apostle with guidance and religion in order that He may cause it to prevail over all religions."

(9:33)

Isaa (alayhis salaam) will live on earth for approximately forty five years and will then die a natural death. He will be buried at the grave of the Holy Prophet (sallallaahu alayhi wasallam).

THIS THEN IS THE BELIEF OF ISLAM.

WHAT RASULULLAH *(sallallaahu alayhi wasallam)* SAID ABOUT NABI ISAA *(alayhis salaam)*

"ABDULLAH Bin Umar said that Rasulullah (sallallaahu alayhi wasallam) said: Isaa, the son of Maryam will descend to earth. He, will then marry, and children will be born to him. He will stay (on earth) forty five years. Thereafter he will die and be buried with me in my grave. Thus Isaa, the son of Maryam and I will rise from one grave between Abu Bakr and Umar. Narrated by Ibn Jauzi in Kitaabul Wafaa."

(Mishkaat)

Abu Hurairah narrates from Nabi (sallallaahu alayhi wasallam) that he said regarding the descent of Isaa: During his time, all religions besides Islam will be eliminated. He will destroy Dajjaal and he will remain on earth for forty years. He will then die and Muslims will read the (Janaazah) Salaat over him. – Baghawi

(Tafseerul Mazhari)

Imaam Suyuti narrates in Durrul Manthoor that Rasulullah (sallallaahu alayhi wasallam) said: Verily, Isaa did not die. Verily, he will be returning to you before the Day of Qiyaamah."

(Bayaanul Quraan)

"Ibn Kathir narrates the following Hadith: Rasulullah (sallallaahu alayhi wasallam) said to the Jews: Verily, Isaa did not die. Verily, he will be returning to you before the Day of Qiyaamah.

(Bayaanul Quraan)

This Hadith is also narrated by Imaam Nisaa-i. Ibn Jareer also narrates it in Risaalatust-Tasreeh.

ISAA'S BODILY RISE TO HEAVEN; HIS BEING ALIVE AND HIS DESCENT – COMMON ISLAMIC BELIEF

BY
Hazrat Maulana
Mohammed Badre-Alam
(R.A.)

COMMON MUSLIM BELIEF

MUSLIMS GENERALLY BELIEVE THAT ISAA WILL SUFFER NATURAL DEATH AFTER "NUZUL," THEY DIFFER WITH OTHER PEOPLE ONLY ABOUT HIS PREVIOUS DEATH.

According to common Muslim belief Isaa has been taken up to heavens bodily alive but that he will return to this world and suffer natural death. There are no sectarian differences among Muslims on these points from the early days of Islam. Not to speak of many other incidents of his life which strongly disprove the Divinity of Isaa, the belief about future death stands out almost as a final repudiation of such divinity. Consequently, once you believe in his physical birth and death there remains absolutely no risk of conceding even a shadow of divinity though you also believe that he had ascended safely to the heavens.

Here we may refer to the interpretation of "I shall receive you" as "I will cause thee to die" which has been given by Hazrat Ibne Abbas, the famous companion of our Holy Prophet *sallallaho alaihe wasallam,* as dishonest speculators have tried to make capital out of it. There is not even a remote suggestion of former death in the version of Hazrat Ibne Abbas and so it is in no way inconsistent with beliefs entertained by Muslim people. The suggested interpretation can neither be correctly attributed to that great commentator of Holy Qur'an nor has it been countenanced by any Muslim divine of repute. In fact there are several other traditions on the authority of Hazrat Ibne-Abbas which unequivocally re-iterate the common Muslim belief that Isaa will descend into this world and thereafter die a natural death.

"KITAB-UL-TAFSEER" AND CONSTRUCTION OF WORDS

IN "KITAB-UL-TAFSEER" BY IMAM BUKHARI THE CHAPTER RELATING TO "CONSTRUCTION OF WORDS" HAS NOT BEEN WRITTEN BY HIM BUT WAS COMPILED BY IMAM UBAIDA IBNE HAZM.

People of deficient knowledge have fallen victim to serious misunderstanding in that the single version of Hazrat Ibne-Abbas referred to occurs in the compilation of *Imam Bukhari* which fact leads to an inference that the latter also agreed with it. Besides the foregoing comments, it may not be overlooked that in this very compilation elsewhere specific traditions relating to "Nuzul" are included. How then can it be argued that death of Isaa mentioned in the version in dispute signifies a foregoing one. Since in the other traditions the views of Hazrat Ibne-Abbas are clearly brought out then why not infer that *Imam Bukhari* held the same belief, knowing as we do that "Bukhari" itself records numerous traditions to that effect and the Imam must be supposed to have taken full responsibility for the authenticity of these traditions.

Another authority who is often quoted in support of the view of previous death is Ibne Hazm. The uncorroborated opinion of a single authority of medium rank can hardly have any weight against the unanimous pronouncements of leading theologians. And Ibne Hazm is already notorious in holding arbitrary views on different subjects. He too in certain places has clearly opined that Isaa is destined to descend to the earth towards the end. In his well-known Book, *Al Muhalla,* page 391, he has described the doctrine of "Nuzul" as one of the basic beliefs of the majority of Muslims. The same opinion has been expressed by him in *Kitabul-Fasl,* see pages 23, 55, 73, 77, 87. One such extract from the book runs as follows:

"The reliable narrators who have conveyed to us the doctrines of prophethood of our Holy Prophet *sallallaho alaihe wasallam,* its signs and the text of the Holy Qur'an, have with equal certainty reported to us that the Holy Prophet *sallallaho alaihe wasallam* proclaimed that no new prophet will appear after him except Isaa. The prediction of his 'Nuzul' is embodied in authentic traditions. It is the same apostle of Allah who had been sent unto *Bani Israel* and whom the Jews claimed to have killed by crucifixion. Hence it is incumbent on us to believe in these things. And it is proved from reliable sources that no new prophethood will exist after the passing away of our Holy Prophet."

WHAT THE QURAAN TEACHES

Continued from Page 1

where he still lives today, and that he will return to earth prior to the advent of Qiyaamah. Then only will he die a physical death.

To interpret the term "rafa-a" in a manner which conflicts with the clear explanation given by Rasulullah (sallallaahu alayhi wasallam) and his Companions is tantamount to distorting the Quraanic verses to conform to opinions which have no substantiation in the Shariah. There is no sanction nor any justification whatever for diverting the term, "rafa-a" from its literal meaning and assigning to it some figurative interpretation. The Quraanic verses in question deal with the supposed death of Isaa (alayhis salaam). Because the departure of Isaa (alayhis salaam) from this world was clouded in mystery which threw the Jews into confusion, Allah Ta'ala clarifies the confusion by negating the Jewish claim that Isaa (alayhis salaam) was killed. After categorically asserting that Isaa (alayhis salaam) was not killed, Allah Ta'ala explains what actually happened to him, hence He states in the Verses under discussion:

"OF A CERTAINTY THEY KILLED HIM NOT, BUT ALLAH RAISED HIM UNTO HIM (ALLAH)."

There is no doubt or confusion in the fact that like all Ambiyaa, Isaa (alayhis salaam) was honoured by Allah Ta'ala. There is therefore no reason for any special reference to "honouring" (i.e. Allah honoured Isa) when the need and the purpose of the verses in question are to remove the doubt and confusion which surrounded Isaa (alayhis salaam). If "rafa-a" did not in fact mean "raised bodily" then the position of confusion would remain. According to the Quraan, the Jews as well as the Christians were in doubt and confusion about Isaa (alayhis salaam), hence, Allah Ta'ala states:

"Verily, those who dispute therein (about Isaa), are in doubt regarding it."

The Quraan clears this doubt and confusion by lifting the veil from the mystery which shrouded the question of Isaa (alayhis salaam) for centuries.

"OF A CERTAINTY THEY KILLED HIM NOT, BUT ALLAH RAISED HIM (BODILY) UNTO HIM."

(Quraan)

DEMONIC ONSLAUGHT ON IMAN

Continued from Page 1

disregard for the great Mufassireen of the Quraan – whom he calls the "classical commentators" – accuses these great Men of Allah – the Mufassireen, the Muhadditheen and the Fuqahaa – these valiant Stars of Islamic Knowledge and Piety – of concocting fairy tales and falsities into their Commentaries of the Quraan. Yet he knows or does not know that these Giants of Knowledge were men who obtained their Islamic Knowledge directly at the hands of the Sahaabah of Rasulullah (sallallaahu alayhi wasallam). Indirectly then, he is making an allegation of the utmost gravity. The appalling conclusion of Leopold's vile accusation of the Commentary of the Mufassireen, is that Rasulullah (sallallaahu alayhi wasallam) concocted and fabricated these "legends" about the bodily rise of Isaa (alayhis salaam) – Na uzubillah min thaalik. May Allah Ta'ala save all Muslims from such blasphemy – from such views and opinions of blasphemy.

Leopold Weiss alleges in his commentary that the Islamic Belief pertaining to the bodily rise of Isaa (alayhis salaam) cannot find "the slightest support in the Quraan or in authentic Traditions". The articles contained in this issue of "The Majlis" will amply demonstrate the falsity and the demonic nature of Leopold's assertion. On the contrary, it is Leopold who cannot adduce a single shred of Islamic evidence to bolster his satanic interpretation of the Quraanic ayats regarding Isaa's rise bodily into Heaven. The vast mass of irrefutable and extremely authentic Ahadith of Rasulullah (sallallaahu alayhi wasallam) emphatically belies Leopold Weiss and categorically rejects his interpretation as a belief of Kufr. It is this Kufr, then, which modernist Muslims are endeavouring to subtly or ignorantly disseminate among the Ummah in South Africa. Muslims must beware.

Leipold Weiss and his band of modernists are barking up the wrong tree if they suffer from the malady that they will be able to subvert the Deen of Islam by ensnareing simple and innocent Muslims into their webs of Kufr. Let them be rest assured that their plans of Kufr will be effectively blocked and rooted.

THE GREAT AUTHORITIES OF ISLAM

Continued from Page 2

Thahab, Auzaai, Qataadah, Abdur Rahmaan Ibn Abi Umrah, Suhail, Jablah Bin Suhaim, Ali Bin Zaid, Abu Raafe, Abdur Rahmaan Bin Jubair, Nu'maan Bin Saalim, Muammar, and Abdullah Bin Ubaidallah.

In short, these authentic narrations and Ahadith pertaining to the Descent and Existence of Isaa (alayhis salaam) were so well-established, widespread and so readily accepted that they (these Ahadith) attained the rank of "Tawaatur" (the highest category of Hadith). It is precisely for this reason that these learned and great authorities of Islam made the categoric claim that the question of Isaa (alayhis salaam) is proved and based on Ahaadithe Mutawaatirah. It is because of the extremely lofty rank which these Ahadith occupy that we find great authorities of Hadith like Imaam Ahmad, Imaam Bukhaari, Imaam Muslim, Imaam Abu Dawood, Imaam Nisaai, Imaam Tirmizi and Imaam Ibn Majah unanimously attesting to the authenticity of these narrations.

WARNING
MUSLIMS BEWARE

THE MUSLIM PUBLIC IS HEREBY WARNED TO DISASSOCIATE ITSELF FROM OFFERING ANY AID TO THE COMMITTEE WHICH IS PROMOTING THE PUBLICATION OF MUHAMMAD ASAD'S COMMENTARY ON THE QURAAN SHAREEF. THE COMMENTARY OF MUHAMMAD ASAD (LEOPOLD WEISS) FALSIFIES THE ISLAMIC BELIEFS REGARDING NABI ISAA (ALAYHIS SALAAM). THE BELIEFS REGARDING NABI ISAA (ALAYHIS SALAAM) PROPAGATED BY LEOPOLD WEISS ARE BELIEFS OF KUFR. THE COMMENTARY OF LEOPOLD WEISS IS A DIRECT REJECTION OF THE TAFSEER OF THE VERSES IN QUESTION GIVEN BY OUR NABI, MUHAMMAD (SALLALLAAHU ALAYHI WASALLAM). HENCE, ANY SUPPORT OR AID GIVEN TO THIS COMMITTEE SELLING THIS ANTI-ISLAMIC COMMENTARY WILL BE SUPPORT FOR KUFR. SUPPORTING THIS COMMENTARY OF LEOPOLD WEISS IS TANTAMOUNT TO UNDERMINING THE BELIEFS OF ISLAM.

IT IS UNLAWFUL AND AN ACT OF KUFR TO AID AND ABET KUFR. ISLAM DEMANDS THAT ALL ITS ADHERENTS REFRAIN FROM SUPPORTING THIS ATTEMPT OF KUFR-PROPAGATION.

ISSUED BY: MUJLISUL ULAMA OF SOUTH AFRICA

وللمحدث العلامة الشوكاني
رسالة سماها التوضيح في تواتر
ماجاء في المنتظر والدجال والمسيح ذكر
فيها تسعة وعشرين حديثا في نزوله
عليه السلام ما بين صحيح وحسن وصالح
هذا وازيد منه مرفوع واما الآثار
فتفوت الاحصاء الخ له

MUHADDITH Allamah Muhammad Anwar Shah states: "Muhaddith Allamah Shaukaani is the author of a book which he named:

'At-taudheeh fi-Tawaaturi maa jaa-a fil muntazar wad-Dajjaal wal Maseeh'.

In this book he (Muhaddith Shaukaani) enumerated twenty nine Ahadith regarding the Descent of Isaa (alayhis salaam). These Ahadith are in the Saheeh, Hasan and Saalih classes of Ahadith. The Marfoo' Ahadith (on this question) are greater in number than this, and narrations of the Sahaabah in this regard are innumerable..."

(Aqeedatul Islam)

فهذه احاديث متواترة عن رسول الله
صلى الله عليه وسلم من رواية ابي هريرة
وابن مسعود وعثمان بن العاص
وابي امامة والنواس بن سمعان
وعبدالله بن عمرو بن العاص
ومجمع بن جارية وابن ثعلبة الحزيف
ابن اسيد رضي الله عنهم وفيها
دلالة على صفة نزوله ومكانه الخ

AFTER narrating the relevent Ahadith on this question, Ibn Katheer states:

"These are the Mutawaatir Ahaadith of Rasulullah (sallallaahu alayhi wasallam), which have been narrated by Abu Hurairah, Ibn Mas-ud, Uthmaan Ibnul Aas, Abi Umaamah, Nawaas Ibn Sam-aan, Abdullah Bin Amr Bin Aas, Mujma' Bin Haarithah, Abu Shuraih, and Huzaifah Bin Aseed (May Allah be pleased with them). In these Ahadith is the explanation of the mode and place of Isaa's Descent..."

And, all the authorities of Hadith and Tafseer unanimously maintain that Isaa was raised with his physical body while being alive...

(Talkheesul Jeer)

ذكر الاحاديث الواردة في نزول عيسى
بن مريم عليهما الصلوة والسلام
الى الارض من السماء في اخر الزمان
قبل يوم القيمة له

THE famous Muhaddith and Mufassir, Imaam Ibn Katheer deals with the Ahadith pertaining to the Descent and Existence in Heaven of Isaa (alayhis salaam), in his Tafseer under the following caption:

THE NARRATION OF THOSE AHADITH REGARDING THE DESCENT OF ISAA IBN MARYAM (ALAYHIS SALAAM) FROM THE HEAVEN TO THE EARTH DURING THE LAST AGE PRIOR TO THE DAY OF QIYAAMAH.

ومنها اي من علامات الساعة
العظمى العلامة الثالثة ان
ينزل من السماء سيد المسيح
عيسى بن مريم عليه السلام
ونزوله ثابت بالكتاب والسنة
واجماع الامة واما الاجماع
فقد اجمعت الامة على نزوله
ولم يخالف فيه احد من
اهل الشريعة وانما انكره ذلك
الفلاسفة والملاحدة مما لا
يعتد بخلافهم له

THE third great Sign of the Signs of Qiyaamah is that Hadhrat Isaa Ibn Maryam (alayhis salaam) will descend from the Heaven. His "nuzul" (Descent) is established on the basis of the Quraan, the Sunnah and the Ijmaa (Concensus of the Ummah).

Regarding Ijmaa, verily, the Ummah has unanimously accepted the "nuzul" of Isaa. None among the people of the Shariah opposed this. It is only the philosophers and the athiests who have rejected this, but this rejection is of no consideration..."

(Aqeeda Saffaarini)

THE NUZUL (DESCENSION) OF NABI ISAA

BY
Maulana Mohamed Ali Moosagie

THE NUZUL or DESCENT of Nabi Isaa (alayhis salaam) is a BELIEF of Islam which is established on the basis of the highest category of Ahadith, viz. AHADITH-E-TAWAATUR. Ahkaam (laws) of the Fardh and Haraam category are formulated on the basis of Quraanic ayats and Mutawaatir Ahadith. One who rejects a law based on a Quraanic verse or a Mutawaatir Hadith becomes an infidel. He is rendered outside the pale of Islam by virtue of such rejection.

The extreme importance of the Islamic belief of Isaa's physical rise to heaven and his physical descent to earth could therefore be well understood. A mass of strong and very authentic Ahadith exist on the question of Isaa's NUZUL to earth. The fact that Isaa will make his "nuzul" (descent) to earth clearly demonstrates that he is alive in Heaven. If Isaa (alayhis salaam) was not alive in Heaven, then the question of his "nuzul" would be meaningless, for "nuzul" is the antonym of "rafa" which means "to rise". Like Isaa (alayhis salaam) was raised in the physical state to the Heaven, so will he descend to earth- in the physical state.

THE AHADITH OF RASULULLAH (SALLALLAAHU ALAYHI WASALLAM) ON THE NUZUL OF ISAA (ALAYHIS SALAAM) TO EARTH.

(1) Qutaibah narrates from Laith who narrates from Ibn Shuhaab who narrates from Saeed Bin Musayyib who narrates from Abu Hurairah who narrates from Nabi (sallallaahu alayhi wasallam):

"I take oath by The Being in whose possession is my life that surely, the son of Maryam will soon descend among you as a just ruler. He will break the crosses, kill the pigs, waive the Jizyah (Islamic tax on the dhimmis), and distribute (so much) wealth that there will remain none to accept it (i.e. no one will be in need of wealth because of its abundance)."

(Muslim, Tirmizi)

(2) *". . . Suddenly Isaa, the son of Maryam, will descend in the eastern parts of Damascus by the Minaarah Baidhaa (the white tower of the Musjid). His hands will be spread on the wings of two angels . . ."*

(Tirmizi)

(3) Hurmalah narrates from Ibn Wahab who narrates from Yunus who narrates from Ibn Shuhaab who narrates from Naafi' that Abu Hurairah said that Rasulullah (sallallaahu alayhi wasallam) said:

"What will be your state when the son of Maryam descends among you whilst your Imaam (Leader) will be from amongst you?"

(Muslim)

(4) Zuhair Bin Harb narrates from Mualla Bin Mansoor who narrates from Sulaimaan Bin Bilaal who narrates from Suhail who narrates from his father who narrates that Abu Hurairah said that Rasulullah (sallallaahu alayhi wasallam) said:

". . .And, when they (the Muslim army) reach Shaam, he (Isaa) will emerge. The army which will be in readiness for battle will be preparing the rows for Salaat, and whilst the Iqaamah for the Salaat will be about to commence, Isaa, son of Maryam will descend . . ."

(Muslim)

Hutbah Bin Khaalid narrates from Hummaam Bin Yahyaa who narrates from Qataadah who narrates from Abdur Rahmaan Bin Aadam who narrates from Abu Hurairah that Rasulullah (sallallaahu alayhi wasallam) said:

"Between him (i.e. Isaa-alayhis salaam) and me there is no Nabi. Verily, he will be descending. When you see him, you will recognize him as a man of medium height with a reddish-white (appearance). He will (descend) with two garments (on him). It will seem that beads of water are rolling (from his hair) whilst his hair will not be moist. He will fight with mankind on the (Faith) of Islam. He will smash the crosses, kill pigs and waive Jizyah. During his (Isaa's) time, Allah will destroy all religions besides Islam. And, hs (Isaa) will destroy Dajjaal. He (Isaa) will stay on earth forty years then die, and the Muslims will perform the Janaazah Salaat over him."

(Abu Dawood)

Mujamma' Bin Haarithah narrates that Rasulullah (sallallaahu alayhi wasallam) said:

"The son of Maryam (Isaa) will slay Dajjaal at the Gateway of Ludd (which is located in present day Syria)."

(Musnad of Imam Ahmad, Tirmizi)

In a Hadith- a very authentic Hadith- recorded in the Musnad of Imam Ahmad, in the Saheeh of Imam Muslim as well as the Hadith Books of other narrators, the following is stated by Hazrat Huzaifa Bin Asadi:

"Rasulullah (sallallaahu alayhi wasallam) said that the Final Hour (Qiyaamah) will not come to pass until the Descent of Isaa (alayhis salaam) . . ."

Imam Hasan Bisri narrates the following authentic Hadith regarding the "Nuzul" of Isaa (alayhis salaam) from the Heavens to the earth:

"Rasulullah (sallallaahu alayhi wasallam) said to the Jews: Verily, Isaa did not die. Verily, he will return to you bevore the Day of Qiyaamah."

(Muhaddith Ibn Abi Haatim and Muhaddith Ibn Jareer Tibri)

Ibn Abi Haatim and Ibn Jareer Tibri narrate a lengthy Hadith on the authority of Rabee Bin Anas. In this authentic Hadith, the following appears:

". . . Thus Rasulullah (sallallaahu alayhi wasallam) said to them (Christians): Do you not know that our Creator is alive. He does not die. And, verily, 'fanaa' (death) will come to Isaa."

(Tafseer Ibn Jareer)

In this Hadith Rasulullah (sallallaahu alayhi wasallam) states that death **"will come"** to Isaa (alayhis salaam). He did not say that Isaa (alayhis salaam) died already.

Imaam Tirmizi narrates in the chapter: "NUZUL-E-ISAA" (The Descent of Isaa) the authentic narrations of the following prominent Sahaabah:

Imraan Bin Haseen, Naafe Bin Uyainah, Abu Barzah Aslami, Huzaifah Bin Aseed, Abu Hurairah, Keesaan, Uthmaan Ibnul Aas, Jaabir Bin Abdullah, Abu Umaamah Baahalo, Ibn Mas-ud, Abdullah Bin Am Ibnu Aas, Samurah Bin Jundub, Nawaas Bin Sam'aan, Amr Bin Auf, Huzaifah Bin Yamaan (May Allah be pleased with them all).

THIS IS A SPECIAL ISSUE OF "THE MAJLIS" BROUGHT OUT TO COMBAT THE KUFR OF ANTI-ISLAMIC AND FRAUDULENT INTERPRETATIONS OF THE MODERNISTS ON THE QUESTION OF NABI ISAA (alayhis salaam).

NUZUL-E-ISA — DESCENSION OF IZAA

BY
HAZRAT MAULANA SAYED MOHAMMED BADRE ALAM

TRADITIONS RELATING TO DESCENSION OF ISAA *(alayhis salaam)*

The descension of ISAA *(alayhis salaam)* is so sure an event that the Holy Prophet *sallallaho alaihe wasallam* has predicted it on Oath.

(1) Hazrat Abu Huraira reports that the Holy Prophet said "I swear by the Supreme Being who holds my soul in His Power that the time is near when the son of Marium (Mary) will descend amongst you. He ISAA *(alayhis salaam)* will come as an impartial judge, will demolish the crucifix (cross) slay the pig and will end Jizyah. During his reign wealth will flow in such abundance that there will be no one prepared to take it. A single act of prostration before Allah will be considered more valuable than the whole world (Bukhari Sharif). After reporting this declaration of the Holy Prophet, Hazrat Abu Huraira went on to say that if you want to read it in the light of the revelations of Holy Qur'an you may read the following verse:

"There will be none left among the people of the Book, but who will believe in him ISAA *(alayhis salaam)* before his death."

In the report given by Hazrat Ata as mentioned in another Book of traditions (Muslim Sharif) it is further laid down that it will also be one of the blessings of the rule of ISAA *(alayhis salaam)* that no trace of malice of ill-will be left in the hearts of human beings.

Notes on Tradition No. 1.

The Holy Prophet *Sallallaho alaihe wasallam* would not have testified to the event of ISAA *(alayhis salaam)* descension by his own oath if it would not be some thing out of the order of nature. It follows that by the suggested re-appearance of ISAA *(alayhis salaam)* it certainly did not mean the ordinary birth of a human being which has nothing unusual about it requiring affirmation on oath. Secondly, the reporter of the tradition considers it important enough to be graded as a Quranic prophecy. We can thus imagine the degree of authenticity that may be attached to a prophecy which occurs in the traditions with solemn affirmation and is also mentioned in the HOLY QURAN. Certain peculiarities of the future rule of ISAA *(alayhis salaam)* have also been related in the Traditions in order to show that his will be an extra-ordinary personality; that he is destined to play the role of a mighty ruler who will destroy a world power like modern christianity materially and spiritually and that he will annihilate the biggest emblem of that religion, the Cross. In the wake of this moral revolution will follow immense temporal benefits so that on the whole these features of his rule will amount to an overwhelming testimony to his being the same ISAA *(alayhis salaam)* who had been sent to BANI ISRAEL.

It is further noteworthy that in the traditions in question, ISAA *(alayhis salaam)* has been characterised as an arbitrator which term can only be applied to one who is considered as honourable by all the contending parties, viz., the Moslems and people of the Book. Suppose a person who is born among the former is put up as the subject of the prophecy he cannot occupy the status of an arbitrator as he is himself a member of one of the parties concerned. The need for an acknowledged umpire arises from the fact that towards the ending of the world all the main religions are bound to be merged into one faith. For this purpose the differences existing between the people of the Book and the believers of HOLY QURAN have to be removed. Allah out of His wisdom, therefore, has ordained the ultimate re-appearance of ISAA *(alayhis salaam)* in this world at the final stages.

(2) The Holy Prophet *sallallaho alaihe wasallam* swore by the Supreme Being who held his soul in his power and said, "ISAA *(alayhis salaam)* son of Mary is sure to descend into this world and if he will stand by my grave and call me saying, 'O' Mohammed". I will certainly reply unto him." (Rooh-ul-Maani.)

(3) Hazrat Anas states that the Holy Prophet *sallallaho alaihe wasallam* said, "Whosoever amongst you is able to meet ISAA *(alayhis salaam)* son of Mary should convey my salutation to him without fail". (Masnad-e-Ahmed).

(4) Hazrat Abu Huraira stated that if he lived long enough he hoped to meet ISAA *(alayhis salaam)* personally but that if he died earlier then someone else who could see the times of ISAA *(alayhis salaam)* should convey his salutation to the latter (Masnad-e-Ahmed).

Notes on Tradition No. 4.

This and similar other traditions show that the re-appearance of ISAA *(alayhis salaam)* is a sure happening so that the first reporters thereof were constantly expecting it and that ISAA *(alayhis salaam)* would be an extraordinary personality. It is up to future Moslems who may happen to live in the times of ISAA *(alayhis salaam)* to earn the privilege of fulfilling the will of the Holy Prophet *sallallaho alaihe wasallam* conveying his salutation to ISAA *(alayhis salaam).*

ISAA (alayhis salaam) has not died so far. He is destined to come again and die a natural death.

(5) Hazrat Hasan reports that the Holy Prophet *sallallaho alaihe wasallam* said to Jews, "ISAA *(alayhis salaam)* has not died so far and is destined to return (in this world) to you". (Ibne-Kaseer).

Notes on Tradition No. 5.

It is interesting to note that the Holy Prophet *sallallaho alaihe wasallam* chose to address the Jews and Christians separately on the question. Since the Jews who believed in the previous death of ISAA *(alayhis salaam)* also denied his re-appearance, the Holy Prophet *sallallaho alaihe wasallam* while addressing them laid particular emphasis on ISAA *(alayhis salaam)* personal re-appearance and unequivocally negatived the previous occurrence of death, suggesting thereby that as ISAA *(alayhis salaam)* had not died at all he was bound to come again. In order to clarify that the very ISAA *(alayhis salaam)* who had ascended to the Heaven would reappear he has used the word "return". On the other hand Christians believe ISAA *(alayhis salaam)* to be a Divine being and so according to them no possibility of death can arise. Consequently, the Holy Prophet *sallallaho alaihe wasallam* while speaking to Christians alone tried to re-convince them by arguing that since ISAA *(alayhis salaam)* was destined to undergo natural demise after descension he could by no means be considered to be part of God-head.

(6) Rabee Mursalan reports that Christians went to the Holy Prophet, began to quarrel with him in respect of ISAA *(alayhis salaam),* son of Mary and asked him to tell them as to who was the father of ISAA *(alayhis salaam)* if he was not son of Allah. They began to utter various kinds of falsehood and calumnies against Allah Himself. The Holy Prophet said unto them, "Do you not even know that every son bears the likeness of his father. The Christians replied, "Verily, it is so." The Holy Prophet retorted, "Do you not admit that Allah is everlasting and knows no death while ISAA *(alayhis salaam)* is destined to undergo natural demise." The Christians agreed that it was so. (Dure-Mansoor);

Notes on Tradition No. 6.

If ISAA *(alayhis salaam)* had already died it was the fittest ocasion for expressing it. The HOLY PROPHET would certainly have affirmed the event of previous death. Neither in the traditions nor in the Holy Qur'an do we find any such hint even where the party addressed are Christians.

LET THIS COMMITTEE DISBAND

Continued from Page 1

Leopold Weiss has included in his commentary these beliefs of Kufr regarding the bodily rise of Isaa (alayhis salaam)? Are the members of this Committee aware of the fact that in his commentary, Leopold Weiss rejects the Mu'jizah (Miracles) of the Ambiyaa (alayhimus salaam)?

The Committee which has taken upon itself the task of attempting to publish and distribute the un-Islamic interpretation of Leopold Weiss must bear in mind that it is flirting with Kufr. It is aiding and abetting Kufr. Its attempts to promote the sale of this commentary which contains views of Kufr is in fact a move in the direction of undermining the Imaan of Believers. It is, therefore, imperative that this Committee disband and cancel all attempts to aid in the propagation of the theories of Kufr propounded by Leopold Weiss in his commentary. Failing to do so will be construed as a subtle attempt, a vile attempt, a satanic attempt to abet Kufr – to undermine the true teachings of our Nabi (sallallaahu alayhi wasallam). Persistence in the attempt to foist the Kufr interpretations of Leopold Weiss onto the Muslim community, will expose the members of this Committee to charges of consorting with Kufr based on the ulterior motive of undermining Islam.

We re-iterate the seriousness of the situation. The extreme gravity of aiding Kufr is not to be shrugged off lightly. We will not permit this Committee nor anyone else to entrench opinions of Kufr among the Believers. All those who participate in the attempt to support the dissemination of Leopold's anti-Islamic commentary of the Quraan will be charged, censured and branded as the enemies of Islam. If this Committee does not desist from promoting this interpretation of Kufr then let it be known that the matter will not rest here.

WARNING
MUSLIMS BEWARE

THE MUSLIM PUBLIC IS HEREBY WARNED TO DISASSOCIATE ITSELF FROM OFFERING ANY AID TO THE COMMITTEE WHICH IS PROMOTING THE PUBLICATION OF MUHAMMAD ASAD'S COMMENTARY ON THE QURAAN SHAREEF. THE COMMENTARY OF MUHAMMAD ASAD (LEOPOLD WEISS) FALSIFIES THE ISLAMIC BELIEFS REGARDING NABI ISAA (ALAYHIS SALAAM). THE BELIEFS REGARDING NABI ISAA (ALAYHIS SALAAM) PROPAGATED BY LEOPOLD WEISS ARE BELIEFS OF KUFR. THE COMMENTARY OF LEOPOLD WEISS IS A DIRECT REJECTION OF THE TAFSEER OF THE VERSES IN QUESTION GIVEN BY OUR NABI, MUHAMMAD (SALLALLAAHU ALAYHI WASALLAM). HENCE, ANY SUPPORT OR AID GIVEN TO THIS COMMITTEE SELLING THIS ANTI-ISLAMIC COMMENTARY WILL BE SUPPORT FOR KUFR. SUPPORTING THIS COMMENTARY OF LEOPOLD WEISS IS TANTAMOUNT TO UNDERMINING THE BELIEFS OF ISLAM.

IT IS UNLAWFUL AND AN ACT OF KUFR TO AID AND ABET KUFR. ISLAM DEMANDS THAT ALL ITS ADHERENTS REFRAIN FROM SUPPORTING THIS ATTEMPT OF KUFR-PROPAGATION.

ISSUED BY:
MUJLISUL ULAMA OF SOUTH AFRICA

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THE BELIEF OF ISLAM

ALL THE ULAMA OF SOUTH AFRICA, WHETHER OF THE JAMIATUL ULAMA ORGANIZATIONS, MUSLIM JUDICIAL COUNCIL OR MUJLISUL ULAMA, ADHERE TO THE ISLAMIC BELIEF THAT ISAA (alayhis salaam) WAS RAISED BODILY INTO HEAVEN BY ALLAH TA'ALA AND THAT ISAA (alayhis salaam) IS THERE ALIVE TO THIS DAY. THE ULAMA TOTALLY DISASSOCIATE THEMSELVES FROM THE UN-ISLAMIC INTERPRETATION OF THE RELEVANT VERSES ON ISAA (alayhis salaam) ADVANCED BY LEOPOLD WEISS IN HIS COMMENTARY. THE ONLY CORRECT AND AUTHENTIC BELIEF OF THE AHLE SUNNAH WAL JAMAH IS THE POPULAR BELIEF ACCEPTED BY THE UMMAH AND PROPOUNDED BY RASULULLAH (sallallaahu alayhi wasallam). ANY CONTRARY BELIEF ON THIS QUESTION IS A BELIEF OF KUFR SINCE IT WILL BE TANTAMOUNT TO REJECTING THE OFFICIAL BELIEF OF ISLAM.

The Majlis

"VOICE OF ISLAM"

RAJAB, 1398

Vol. 3 No. 5

EBRAHIM BISMILLA
P.O. Box 5099
BENONI SOUTH
1502

EXEMPTIONS FROM COMPULSORY EDUCATION TO BE GRANTED TO MUSLIMS

THE GOVERNMENT HAS GRANTED THE REQUEST OF THE MUSLIM COMMUNITY FOR EXEMPTIONS FROM COMPULSORY SECULAR SCHOOL ON THE BASIS OF ISLAMIC GROUNDS.

Provision has been made in the compulsory school law for exemptions to be granted to Muslim children on the Islamic grounds of "religious training". In a letter to the Mujlisul Ulama of S.A., the Secretary for Indian Affairs says:

"The Minister of Indian Affairs has referred to me your letter of 23rd January, 1978 with the request that I advise you that his appreciation for the religious convictions and traditions of the Muslim community is such that he will not cause any measure to bring conflict between the Muslim community and the authorities. In this regard provision has been made for the exemption of certain pupils from compulsory school attendance ..."

When the compulsory school attendance was announced early this year Muslims throughout the country were perturbed since this law would have seriously affected certain Islamic requirements, viz., Hifz classes and the injunction of Purdah for young girls who observe this very important demand of the Deen. Muslim organizations made representations to the Minister of Indian Affairs for exemptions to be granted to those Muslims who wish to observe these Islamic injunctions. By the Grace of Allah Ta'ala, this has now been granted by the authorities.

Any Muslim organization, Madressa or parent requiring exemption from compulsory school for their children on Islamic grounds should communicate directly with:

The Director of Indian Education,
Private Bag X54323,
Durban.

If any assistance is required in this matter the Mujlisul Ulama may be approached.

PACKO MEAT PRODUCTS

by
MUJLISUL ULAMA
OF S.A.

THE Mujlisul Ulama of South Africa draws the attention of the Muslim community of South Africa to the meat products marketed by Messrs. Packo (Pty.) Ltd. of Verulam, Natal. Packo (Pty.) Ltd. has been labelling its meat products as "HALAAL" for the past several years. Initially Packo was in possession of a "Halaal Certificate" from Sheikh Najaar of Cape Town. Although Packo is situated in Natal, it never succeeded in obtaining a Halaal Certificate from the Jamiatul Ulama of Natal. The Jamiatul Ulama of Natal did not certify Packo meat products as Halaal at any stage.

One of the conditions of validity for Sheikh Najaar's Halaal Certificates is that such certificates are renewable each year. A "Halaal Certificate" is valid only for the year of issue. However, Packo did not renew the Halaal Certificate granted to it by Sheikh Najaar for the years 1975, 1976 and 1977. This serious omission means that Packo was continuing all along to advertise its products as Halaal without being in possession of a Halaal Certificate even from Sheikh Najaar. Packo, thus had no right to advertise its products as "Halaal".

Packo's meat products have been branded as "HARAAM" by the Mujlisul Ulama of South Africa. The Jamiatul Ulama of Natal too does not accept that Packo meat products are "Halaal". Packo contends that its meat products are "Halaal" since all meats are obtained from the Durban abbatoir and all chickens from Rainbow Poultry. What Packo fails to understand is that a non-Muslim according to the Shariah cannot label foods as "Halaal" merely on the basis of obtaining such meats from "Halaal" sources. Packo's contention, therefore, cannot be accepted.

Packo (Pty.) Ltd. has now applied to the Jamiatul Ulama of Natal for a Halaal Certificate. But, even if Packo concedes to all the conditions imposed by the Jamiatul Ulama for the issue of a Halaal Certificate, Packo meat products cannot be marketed as "HALAAL" in the near future. There are possibly thousands of cases of Haraam Packo meats on the market presently labelled as "Halaal". Therefore, any issue of a Halaal Certificate will confuse the issue greatly, for the Muslim public will then be under the impression that all these products of Packo are "Halaal" by virtue of the Halaal Certificate granted to it.

Under the circumstances the MUJLISUL ULAMA OF S.A. WARNS ALL MUSLIMS TO STRICTLY ABSTAIN FROM ALL PACKO MEAT PRODUCTS. PACKO MEAT PRODUCTS ARE HARAAM, AND THE DELIBERATE CONSUMPTION OF HARAAM IS A CAPITAL SIN.

THE 'CONTROVERSY' UNRESOLVED

DR. MUHAMMAD ASAD'S (Leopold Weiss) condemnation of the Qadianis as an "un-Islamic" movement does not exonerate him from the charges of clear-cut KUFR which are levelled against him for his beliefs of Kufr. Qadiani or no Qadiani, this man, Leopold Weiss not only entertains, but believes and propagates views which the Shariah brands as Kufr. The unanimous belief of Islam with regard to Nabi Isaa (alayhis salaam) is that he (Isaa) never died a physical death, but that he was bodily raised into Heaven by Allah Ta'ala. There he lives to this day and will return to this earth prior to the advent of Qiyaamah. Any person rejecting this belief should know that such blasphemous rejection of an undisputed belief of Islam is a glaring specimen of Kufr. Hence, the propounder of Kufr must not be taken aback when pronouncements of Kufr are levelled against him for beliefs of Kufr entertained and expounded.

The "fact" or the figment that Muhammad Asad is a "world-renowned scholar" does not grant him immunity from the Beliefs of Imaan. The Demands of Imaan are equally applicable to Nabi, Ummat and so-called "world-renowned scholars" if such "world-renowned scholars" proclaim themselves to be Muslim. Leopold Weiss states in his commentary of the Quraan that the popular Islamic belief regarding the bodily raising of Isaa (alayhis salaam) and his being alive are "legends" and that the interpretations of the official and authoritative Mufassireen of the Quraan Shareef should be "summarily rejected". Yet this "popular" belief was the Belief of Rasulullah (sallallaahu alayhi wasallam) and the Belief of his noble Companions. Among the greatest Mufassireen of the Quraan Sharief were the Sahaabah of Rasulullah (sallallaahu alayhi wasallam), but Leopold Weiss asks Muslims to reject the Beliefs propounded by the Sahaabah.

The defenders of Leopold's views of Kufr – the modernists – who continuously claim to be the respositories or the sole repositories of "logic" and "reason" should not attempt to side-step the main charge brought against Leopold by the so-called "Majlis molvis", viz., that he alleges that Isaa (alayhis salaam) *has died a physical death.* The childish strategems of ridicule against the Ulama gorged out by the modernists will not in the least bit vindicate and exculpate their protege, viz., Asad, from the charge of Kufr levelled against him. If the votaries of so-called "logic", viz., the modernists, possess any intelligence then surely they must be able to advance a solid argument based on facts in defence of their protege whom they label "the world-renowned scholar". But, their only defense is to hurl epithets of ridicule against the Ulama. This matter could be simply resolved. Either Asad believes THAT ISAA (ALAYHIS SALAAM) DIED AND WILL NOT RETURN OR THAT HE DID NOT DIE AND WILL RETURN. Will the modernist defenders of Asad then state categorically what is Asad's belief regarding Isaa (alayhis salaam)? AND WHAT IS YOUR BELIEF (O DEFENDER OF ASAD!) REGARDING ISAA (ALAYHIS SALAAM)? Why do you always try to pull wool over the eyes of the public? Why don't you simply state that the charges brought by "The Majlis" against Asad are false since Asad does not believe as is alleged by "The Majlis"? Condemnation of the Qadianis by Asad does not "resolve" the controversy, for Asad's condemnation does not imply rejection of the belief of Kufr that Isaa (alayhis salaam) is not alive. To say that the "controversy" has been resolved because he "condemned" the Qadianis is a travesty of the truth. Condemning the Qadianis, condemning the Ulama, condemning "The Majlis" does not resolve the "controversy".

The controversy can only be resolved if and when Leopold Weiss renounces his opinion of Kufr that Isaa (alayhis salaam) died and does not live.

INCREASING CRIME IN ARAB COUNTRIES

ACCORDING to a recent study by Arab criminologists, the abundance of monetary wealth, the erosion of traditional customs and the influences of Western films in the cinema and on television have all contributed to the rising rate of crime in Arab countries.

The study stressed that the enforcing of Islamic penal law had hitherto served to discourage crime in Arab society. But now the picture has changed.

Kuwait had recorded the highest number of sex and crimes – 320 cases of prostitution and rape or molestation of women in 1972 which increased by 39% in the following four years covered by the report. In other countries the crime recorded a 54% increase in the last four years over the 1972 figure of 2,190 cases. In Tunisia, they rose by 191% over the 2,180 cases of 1972. In Libya, they rose by 83% over the 1,030 cases of 1972. In Sudan there were 875 cases of rape or molestation in 1972 and this rose by 123% in the same period. Only Egypt and Saudi Arabia was there a decline of 33 and 5% respectively.

The study noted that the rising crime rate is closely connected to social change in Arab society, for example a large number of women were involved in petty crimes of theft. Although the study did not present details on this, it commented that in the past women were protected within the household whereas at present many leave their homes to go out in search of work. Cases of theft increased in all Arab countries including the rich ones!

Another cause of the rising crime rate given in the study was the desire, 'after the pass of darkness' to emulate and compete with the modern West. This desire has led to the breakdown of firm family ties and the setting in of corruption and deviation while living a picture of modernity to the Arab World.

(Source: Summary from Al-Mujtama'a, Kuwait) – Islamic Echo)

THE POWER OF ALLAH'S NAMES

AL-MATEENO (O Thou Powerful One!)

A weak person reciting this Attribute in abundance will become strong, Insha'Allah.

AL-BASEERO (O Thou The See-er!)

Reciting this Attribute of Allah 100 times after Juma' Salaat produces purity of the heart and creates in one the enthusiasm for pious deeds.

AT-TAW-WAABO (O Thou Acceptor of repentance!)

When confronting an oppressor recite this Name of Allah ten times.

The Mujlisul Ulama of South Africa hereby declares all meat products processed by:

PACKO
(Pty.) Ltd.
of
Verulam, Natal
as
HARAAM

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. Which Yoghurt can we consume and which is Haraam?

A. All fruit Yoghurt manufactured by National Co-operative Dairies (NCD) are Haraam. Only the range of FRUIT Yoghurt cannot be consumed.

Q. It is permissible to eat ice cream and vanilla essence?

A. If the ingredients used in the manufacture of ice cream and vanilla essence are Halaal then there will be no doubt in its lawfulness. If the ingredients or some ingredients are not Halaal then, of course, consumption will be Haraam. We do not know if Vanilla essence contains any Haraam ingredients and we have no reason to suspect this product, hence we see nothing wrong in its consumption. Regarding ice cream, we have heard many rumours circulating that it contains Haraam gelatine. However, this has not been established conclusively by anyone as yet. We cannot therefore say that ice cream is Haraam. However, it is best to abstain from doubtful things. However, it should be remembered that a product will not become "doubtful" merely on the basis of rumours circulating among the general public. There must be strong grounds for a product to be assigned to the "Mushtabahaat" (doubtful) category.

Q. After the Eid Salaat it is customary for people to embrace each other and shake hands in the Musjid. Is this practice correct?

A. In places where this custom is considered to be compulsory and necessary, there one should refrain from it. Shaking hands with Muslims is in itself a laudable practice, however, to assign to it a status higher than what has been accorded to it by the Shariah would be indeed incorrect. This practice of shaking hands and embracing after Salaat has been accorded such an obligatory nature that those who do not uphold this custom are villified. This is palpably wrong. A practice which has not been regarded as compulsory by the Shariah should not be projected as such.

Q. Seeing that it is not permissible for a male to dye the hair or beard black, will it be permissible to perform Salaat behind an Imaam who does so?

A. The Mutawallees (Trustees) of the Musjid should not appoint a person who openly violates the Shariah, as the Imaam. However, if he happens to be Imaam your Salaat will be valid behind him.

Q. In some Musjids the Azaan is given inside the Musjid. What is the correct method?

A. It is Sunnat to call the Azaan from a raised place outside the confines of the Musjid proper (i.e. the Jamaat Khaana). The practice to recite the Azaan from inside the Musjid, is therefore, anti-Sunnah.

Q. Why is it not permissible to reply to the Azaan which is given before the Khutbah?

A. The Shariah has ruled that no reply should be given to the Azaan which is recited before Khutbah because Rasulullah (sallallaahu alayhi wasallam) has commanded silence from the time the Imaam emerges.

Q. In the third Raka't of the Maghrib Fardh Salaat the Imaam forgot to sit in Attahiyaat. If he completes the fourth Raka't and then makes Sajdah Sahw, will the Salaat be correct? Describe the procedure to follow.

A. The Fardh of Maghrib has not been discharged in this manner. Sitting in Tashahhud in the last Raka't of every Fardh Salaat is compulsory (Fardh). Omission of a Fardh constituent of Salaat nullifies the Salaat.

If the Imaam forgets to sit in the third or final Raka't of a Fardh Salaat, the Muqtadees should remind him by exclaiming: "Subhaanallaah". As long as he (the Imaam) did not complete the fourth Raka't, he should return to the sitting posture (Qa'dah), recite Tashahhud, make Sajdah Sahw and complete the Salaat. If, however, the error was detected only after completing the fourth Raka't, then Sajdah Sahw should be made and the Salaat completed as usual. In this case the four Raka'ts performed will become Nafl. The Fardh will have to be read again.

(**N.B.** The Raka't will be considered as completed when the head touches the ground for Sajdah).

Q. In the second Raka't of a four Raka't Fardh Salaat the Imaam forgot to sit in Tashahhud. If the Muqtadees remind him, should he sit down or proceed with the third Raka't?

A. If he is nearer to the position of sitting then he should sit in Tashahhud. If he is closer to the standing position (Qiyaam) he should continue with the third Raka't, and rectify the Salaat by performing Sajdah Sahw.

Q. Is it permissible to consume medicines containing alcohol?

A. By the term "alcohol" the common meaning of liquor or intoxicating wine is understood. However, medicinal alcohol does not fall under the four classifications of "khamr". Medicinal alcohol is a chemical compound derived from a great variety of sources, e.g. coal, tar, wood, plants, seeds, etc. Hence, medicines containing such forms of "alcohol" will not be Haraam.

Q. Does one's Namaaz break if the feet are lifted from the ground while making Sajdah?

A. If both feet are raised off the ground for the whole duration of the Sajdah then the Salaat will not be valid.

Q. Can a child who did not yet attain maturity call out the Azaan from the Musjid?

A. If the child understands the Azaan and knows how to recite it then he may perform this duty even if he has not yet attained maturity.

Q. When drinking the water of Zam Zam we generally stand, face the Qiblah and then drink the water. Is this compulsory?

A. It is not compulsory. However, it is meritorious to drink the holy water of Zam Zam in this respectful manner, and after drinking make Dua.

Q. After the Azaan some people lift their hands and make Dua, others do not lift their hands when making the Dua after Azaan. Which is the correct way?

A. It is "Afdhal" (better) to make the Dua after Azaan without raising the hands, but it is also permissible to raise the hands. However, where the practice of raising the hands after Azaan has become an obligatory practice, there one should refrain from adopting this method of Dua. Reciting the Dua without raising the hands (i.e. after the Azaan) should be the method adopted as this is the best.

Q. Azaan for Maghrib Salaat was given one minute before sunset, but the Maghrib Salaat commenced after sunset. Is this Salaat correct seeing that its Azaan was given before its time?

A. The Azaan given before time is not valid, but the Salaat is in order.

Q. A group of Musaafirs (travellers) made their four Raka't Fardh Salaat in Jamaat. One of the travellers led the Salaat as Imaam and performed four Raka'ts instead of the Qasr two Raka'ts. Is the Salaat of these travellers in order?

A. If the Musaafir deliberately performed four Raka'ts instead of the Qasr two, he will have committed a sin. It is not permissible according to the Hanafi Mazhab for the Musaafir to perform four Raka'ts Fardh. However, despite the sin involved, the Fardh has been discharged.

If the Musaafir forgets to sit in Tashahhud after two Raka'ts and only after completing the third Raka't does it occur to him then he should make Sajda Sahw. The four Raka'ts thus performed become Nafl. The Fardh will have to be re-read. If the Musaafir after sitting in Qa'dah after two Raka'ts completes another two Raka'ts in error then he should make Sajda Sahw. In this instance (i.e. where he did sit in Tashahhud) his Fardh is discharged.

Q. The Imaam of our Mosque indulges in the following activities:

(a) Owns a television.
(b) Listens to Haraam songs played over the tape recorder.
(c) Shakes hands with the wives of others.
(d) He generally practices innovation (Bida't).
(e) He regards payment for carrying out Janaazah Salaat and burial and performing Nikahs as compulsory. In other words it is compulsory to pay him when he does these services.
(f) He has been engaged by our society to teach children in the Madressa during the mornings. But instead, he has taken morning employment at a poultry plant to slaughter chickens there.
(g) It has become customary for the Jamaat to collect money during the two Eids for the purpose of giving it to this Imaam.

What steps does the Shariah permit us to take against this Imaam?

A. Your Imaam is Faasiq of the first order. One who indulges publicly in the evils mentioned and one who is so grossly negligent of his duty is wholly unfit to be the Imaam of the Musjid. It is perfectly correct to dismiss this Imaam from his post if he does not desist from the un-Islamic activities mentioned above.

The practice of collecting monies for the Imaam on the occasion of the Eids should also be discontinued. The Imaam is being paid for his services. If any member of the Jamaat feels so generous to present a gift to the Imaam then he should personally hand same to the Imaam. The form of collection made for the Imaam is no gift. It is an un-Islamic practice. Monies are in fact extracted from the public under covert or indirect pressure. People contribute to this form of collection because of it being customary. Gifts (Hadaayah) are not solicited. Gifts are forthcoming voluntarily and are given on the basis of love without going around like beggars collecting.

Q. If the Imaam realises his folly, shall he make Taubah publicly?

A. There is no need for this. Taubah should be made unto Allah Ta'ala. It will suffice if he desists from these evil acts.

Q. Some people have begun to perform two Jamaats for the Fardh Namaaz in our Mosque. After the official Jamaat has been completed another group which happened to come in late makes its Jamaat also in the Mosque. Is this permissible?

A. According to the Hanafi Mazhab it is not permissible to perform a second Jamaat inside the Musjid where Salaat is performed five times daily with congregation. If, however, Jamaat Salaat is not performed regularly in the Musjid, then it will be permissible to perform a second Jamaat.

Q. I am a widow, aged 28, with three daughters. I have just completed my Iddat at my late husband's house. However, my father has approached me to move to his house claiming that it is improper for me to remain at my late husband's house because I will be living in a house surrounded by "ghair mahrams" (my late husband's brothers). To substantiate his argument, my father read me an article in the Aug./Sept., 1977 issue of "Awake" by Mufti Ahmed Bemat (Shaikhul Hadith) titled, "Husband's elder and younger brothers are like death – Keep aloof from them". I will greatly appreciate it if you could enlighten me in my predicament and show me the correct procedure to be adopted according to the Shariah.

A. Your father is absolutely correct. According to the Shariah you have to avoid your brothers-in-law like "death", for Rasulullah (sallallaahu alayhi wasallam) has described a woman's brothers-in-law as "death" for her. Your Iddat has expired, hence you should move into your father's residence. This is only Islamic and in your best interests.

Q. If a woman is dressed in full Purdah (Burqah with Niqaab covering the face) will it be permissible for her to sit in the presence of an Aalim and obtain Islamic lessons?

A. The Quraan Shareef commands:

"And, when you (O men!) ask them (women) something, then ask them from behind a HIJAAB (screen)." (Surah Ahzaab)

According to the Shariah it will not be permissible for the woman, even in full Purdah, to sit in the presence of a male. It is necessary, i.e. compulsory, to erect a screen between the woman and the man, and even if there is a separating screen, the Aalim or any man shall not remain alone in the room if there is only one woman present. Rasulullah (sallallaahu alayhi wasallam) has warned against solitude with women, for he said that Shaitaan operates in the body of man like blood runs through the body-vessels. Ulama should be particularly cautious in this matter. The tricks and snares of the nafs are indeed great.

Q. How is it to make dua in Sajdah, i.e. making a special prostration for the purpose of dua?

A. In privacy such Sajdah could be made. However, one should refrain from it in the Musjid. In Durrul Mukhtaar it is stated:

"It is Makrooh (reprehensible) to make such a Sajdah after Salaat, for ignorant people will believe it to be Sunnat or even Waajib."

Q. Is it compulsory to recite "Bismillaah" between Surah Fatihah and a Surah during Salaat?

A. It is Mustahab.

Q. If a woman is a Haafizul Quraan, can she recite Qiraat aloud during Taraaweeh Salaat if she performs her Salaat at home?

A. It is not permissible for her to recite Qiraat during Salaat aloud.

Q. Some people recite Qiraat during Salaat while the Imaam is reciting Qiraat. Is this permissible?

A. According to the Hanafi Madhab it is not permissible to recite while the Imaam is reciting the Qiraat, and according to the Shaafi Madhab it is compulsory to recite Surah Fatihah during Salaat, even while the Imaam is reciting.

Q. During Salaat we recite "Aameen" at the end of Surah Faatihah. Is this Mustahab, Fardh or Sunnat?

A. It is Sunnatul Muakkadah. It is therefore essential to recite it.

Q. If the Imaam of a Mosque indulges in un-Islamic activities publicly, will it be better if we perform our Namaaz with Jamaat at home rather than behind this Imaam in the Mosque?

A. It is "Afdhal" (better and more meritorious) to perform your Salaat in the Musjid even though the Imaam be a Faasiq. It is stated in the Hadith:

"Perform Salaat behind every pious as well as evil person."

This means that the Salaat which is performed behind a Faasiq is discharged. However, the Imaamate of a Faasiq is Makrooh Tahrimi (which is a forbidden act). It is not permissible for the Mutawallees of the Musjid to appoint a Faasiq as the Imaam.

Q. Does one obtain the Sawaab of the Jamaat if one entered the Salaat after the Imaam made the first Salaam, but before completion of the second Salaam? Will it be considered that this Musallee has joined the Jamaat?

A. The Sawaab of the Jamaat is not obtained in this case. The Jamaat will be considered as terminated after the first Salaam. The Musallee in this case has not joined the Jamaat.

Q. If there is only one boy present, shall he stand alone during the congregational Salaat or shall he stand in the Saff (row) of the men?

A. He shall stand in the Saff of the men.

Q. I joined the congregational Salaat in the third Raka't, and after the Imaam made Salaam I continued to fulfil my missed Raka'ts. While doing so someone entered and joined me in the Salaat, i.e. he regarded me as his Imaam and performed his four Raka'ts in this manner. After I made the Salaam, he got up and completed his four Raka'ts. Is his Salaat performed in this manner proper?

A. His Salaat is not proper. He will have to perform his Salaat again. It is not permissible to make "Iqtidaa" (to follow) a "Masbooq" (one who has missed some Raka'ts of the Jamaat Salaat by joining the Jamaat after it has already commenced.).

Q. It is said that according to the Shariat the husband has to mete out equal treatment to his wives. Could you please explain the meaning of equality in this respect?

A. Equality in this regard refers to time spent with each wife, living quarters, food expenses, clothing expenses, in short, in all material aspects there should be equality of treatment. Equality in these respects is Waajib. Equality in love is not Waajib. But, greater love for one wife should not lead to injustice by the husband towards his other wives.

Q. Is it absolutely necessary to spend equal time with both wives?

A. Yes, it is Waajib. However, the wife has the right to make concession and waive any of her rights if she so desires.

NABI ISAA (alayhis salaam) NOT DEAD - WILL RETURN

A PRESS CONFERENCE was held by the Union of Muslim Organisations of U.K. & Eire (UMO) on Wednesday 24 May 1978 at the Imperial Hotel, London to clarify the position of the British Muslims with regard to Prophet Jesus (Peace and Blessings of ALLAH be on him) in view of the false claims by the Qadiyanis about his mysterious departure from this world.

Dr. Syed A. Pasha, General Secretary of the UMO stated that the belief of nearly one thousand million Muslims throughout the world is based on the eternal Word of Almighty ALLAH contained in the Holy Qur'an, chapter 4, verses 157 and 158, which clearly state that Prophet Jesus was neither killed nor crucified but "ALLAH raised him up unto Himself". Therefore the claim of the Qadiyanis that he died in Kashmir is baseless and a distortion of the truth.

Maulana Mufti Abdul Baqi, President of Jamait-ul-Ulema, U.K., clarified this matter further by stating that, according to the traditions of our holy Prophet Muhammad (Peace and Blessings of ALLAH be on him), Prophet Jesus will return to this earth as the follower of our holy Prophet Muhammad (Peace and Blessings of Allah be on them both) on the shoulders of two Angels and wrapped in two pieces of yellow cloth at the eastern minaret of the Jamia Mosque of Damascus. He will lead the Muslim army against Dajjal (anti-Christ) and his anti-Islamic forces and kill Dajjal at a place called Lud (which is presumably Lod airport in occupied Palestine). According to the Holy Qur'an, all the people of the Book (i.e. Jews and Christians) and the whole of humanity will then enter the fold of Islam proclaiming the Unity of ALLAH and the finality of Prophethood of Muhammad (Peace and Blessings of ALLAH be on him), believing in the Holy Qur'an to be the final revelation of Almighty ALLAH and following the Divine commands contained therein. Peace and justice will then reign supreme on earth and Jesus, now follower of Prophet Muhammad (Peace and Blessings of ALLAH be on him), having fulfilled his mission prophesied in the Holy Qur'an will depart from this world through the normal process of death and will be buried in the now fourth vacant grave in the hujra (room) where our holy Prophet Muhammad (Peace and Blessings of ALLAH be on him) is buried in Madina Munawwara in Arabia.

As none of these prophesies have been fulfilled so far, it is clear that Prophet Jesus (Peace and Blessings of Allah be on him) has not returned to this earth so far. Regarding Mirza Ghulam Ahmed, and his followers known as Qadiyanis (or Ahmadis or Mirzais), he said that, according to the books written by Mirza Ghulam Ahmad himself, he claimed sometimes to be Imam Mahdi, sometimes as Prophet Jesus and sometimes as a Prophet in his own right. He distorted the traditions of our holy Prophet in justifying these claims and thus confirmed by his own claims to be an impostor and an apostate. He became a willing tool of the then British colonial rulers and declared that Jihad has been forbidden and ordered the Muslims to accept British colonial dominnation. For nearly 1900 years since the mysterious disappearance of Prophet Jesus (Peace and Blessings of ALLAH be on him) no one ever claimed that he died in Kashmir until Mirza Ghulam Ahmad (he was born in Qadiyan, now in India in 1840 and died in 1908) introduced this among his many fabrications in order to justify his false claim to Prophethood. In the end, he met his fate which is befitting an impostor and apostate. He died of cholera in a humiliating fashion after himself invoking the curse of ALLAH (after Maulana Sanaullah of Amritsir accused him to be an impostor and a liar) if his claim to Prophethood was false. This is, thus, a confirmation of the falsity and deceit which he tried to perpetrate on the Muslims. In spite of such glaring and awe-inspiring evidence of Mirza Ghulam Ahamd being an apostate, if people follow him, they are rendering themselves clearly outside the pale of Islam. The Qadiyanis (or Ahmadis or Mirzais) are thus non-Muslims by their own choice and this has been affirmed by the Pakistan National Assembly in 1975 and earlier on by the Ulema and Muslim organisations of the whole world who met at an International Islamic Conference convened by Rabita (World Muslim League) in Mecca Mukarrama in 1974.

Mr. Farouk Hashem, Religious Attaché of the Egyptian embassy in London declared that the Qadiyanis (or Ahmadis or Mirzais) are treated as non-Muslims in Egypt.

It was also noted that all Muslim countries treat them as non-Muslims and Saudi Arabia, where pilgrimage is performed by Muslims every year, has totally banned their entry.

It is thus necessary to caution the Press and Media throughout the world, particularly in the United Kingdom, that they should not offend the sentiments and religious beliefs of nearly one thousand million Muslims and treat the Qadiyanis (or Ahmadis or Mirzais) as non-Muslims.

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HARAAM

KINDS OF WAHI

(Shaikhul Islam Hadhrat Husain Ahmad Madani – R.A.)

There are eight or nine classes of WAHI (Divine Revelation). The Dreams of Rasulullah (sallalaahu alayhi wasallam) as well as the dreams of all the Ambiyaa (alayhimus salaam) are also forms of Wahi. Ilhaam and Kashf are also forms of Wahi. Inspiration from Allah Ta'ala into the hearts of the Ambiyaa is also Wahi.

All explanations of Rasulullah (sallalaahu alayhi wasallam) regarding interpretation of the Words of Allah and pertaining to matters of the Deen are Wahi. Certain forms of Wahi are such that even the words were revealed and other forms are such that only the meanings were revealed. Rasulullah (sallallaahu alayhi wasallam) was given the choice of words to explain the Wahi of meanings.

There are two classes of Wahi pertaining to Words:

(1) Words directly related to Allah Ta'ala. This form of Wahi is known as the Quraan.

(2) Words not related to Allah Ta'ala. This form of Wahi is known as Hadith Qudsi.

The rest of the Ahadith Qauliyaa (Statements of Rasulullah-sallallaahu alayhi wasallam) is also a form of Wahi. All the various forms of Wahi are Waajibut Tasleem (Compulsory to accept), but the ranks of Acceptance of the various forms of Wahi differ.

RASULULLAH (SALLALLAAHU ALAYHI WASALLAM) SAID:
"ALL MY SAHAABAH ARE JUST AND PIOUS".

A SLANDER

Certain historians have claimed that Hadhrat Muaawiyah (R.A.) – one of the Sahaabah of Rasulullah, (Sallallaahu alayhi wasallam) – despite having knowledge of the "fisq" (evil) of Yazeed nominated him as the Khalifah. This allegation is baseless and false. Yes, it is possible that during Hadhrat Muaawiyah's lifetime Yazeed was involved in "fisq" privately and Hadhrat Muaawiyah (radiallaahu anhu) was not aware of this.

(Shaikhal Islam Hadhrat Maulana Husain Ahmad Madani – R.A.)

IS TV EDUCATIONAL?

THE VIEWS OF AN EMINENT AMERICAN EDUCATIONIST
TELEVISION STUNTS INTELLECTUAL GROWTH

AN EMINENT American educationist, Professor Lowell Little, claims that TV raises ignorant students. At an education seminar in Florida he said:

"Today's youth are so used to plopping down in front of a television set and not having to put their brains to work that when they come to sit in the classroom of a university all they are capable of doing is day-dreaming and vacantly watching the clock.

"It is a nationwide and possibly world-wide dilemma.

"As the first generation of youngsters all but raised on television has now reached college age it is abundantly clear that the boob tube (i.e. television) has destroyed any curiosity they may ever have had,"

Professor Little said that there was no mistaking the malign influence of "idiot television".

"People, 25 or younger, have had a diet of television and it shows," he said.

"When they talk it is so much immature drivel and they imitate the appalling grammer they hear on the tube.

"Their level of communication is just at the sixth grade level.

"Television has more influence on them than parents, teachers or clergy – and that is a disgrace.

"If I get through to four students out of 30 and arouse their interest that's the best I can expect."

SAWAAB FOR THE DEAD

An Aalim said that a man once narrated the following dream and incident:

"I saw in a Qabrastaan (graveyard) the inmates of the graves emerging from their graves and spreading out in the Qabrastaan. These people of the grave started to gather some objects. I was unable to discern what actually were they gathering from the Qabrastaan. I was greatly amazed and puzzled by the scene. Another man also from one of the graves was sitting one side. He was not gathering the objects as were the others. I went up to this man and enquired of him as to what these people were gathering. He replied that they were gathering the Quraan, Sadqah, etc. which Believers sent forth for the dead.

I asked him why he too was not gathering these objects. He replied that he had no need to gather these objects since he had a son still living who recited the Quraan Shareef and despatched the Sawaab of it to him. I asked this man to describe his son to me and to indicate his whereabouts. He indicated this to me and said that his son was a trader in a certain market-place. Upon saying this my eyes opened.

I visited this market-place and located the place and saw a young trader engaged in his trade and at the same time his lips were constantly moving. The description of this man given by the inmate of the grave matched the trader perfectly. I asked the trader the reason for his lips constantly moving. He said that he was reciting the Quraan Shareef and forwarding the Sawaab to his deceased father.

Sometime later I again saw in a dream the same scene being enacted in the same Qabrastaan. Among the people of the grave who were gathering the objects I saw that very man (who was previously sitting) also in the group. Now he too was gathering up the Sawaab of righteous deeds forwarded by those who were still living.

Upon awaking I was greatly amazed and bewildered. I immediately proceeded to visit the son of the dead man at his shop. When I arrived there I was informed that he (the trader) had already passed away. May Allah shower His Rahmat upon him."

(Nazhatul Basaateen)

MODERN METHODS OF SLAUGHTERING ANTI-ISLAMIC

by
HAZRAT ALLAMAH MUFTI MUHAMMAD SHAFI (R.A.)
(The late Grand Mufti of Pakistan and India)

. . . IF SOME permissible method is utilized to bring about unconciousness in the animal (before slaughtering) then too it will be Na-Jaiz (not permissible) for two reasons, viz.

(1) Prior to "unconciousness" the animal's faculty of perception was intact and functioning. After causing the "unconciousness" there is no certainty that the animal's faculty of perception has been nullified. On the contrary it is quite possible that the instrument used to create the (supposed) "unconciousness" merely effected a cessation of the physical movement of the animal without bringing about the nullification of the faculty of perception. For example: a person being firmly bound and his throat being choked. Despite there being no physical movement, his faculty of perception remains intact. Thus, the initial conciousness (i.e. prior to rendering "unconcious") of the animal is a certain fact and the effected "unconciousness" is a doubtful fact. Therefore, according to the logical and the Shar'ee principle that "Yaqeen (certainty) is not cancelled by Shak (doubt)", nullification of the animal's faculty of perception (by the mechanical or electrical means employed prior to slaughter) is not a proven fact. Hence, in the event that the faculty of perception remains intact, this method of effecting "unconciousness" will be a cause for unneccesary torture. For this reason the process of rendering animals "unconcious" before slaughter is not permissible.

The animal itself is not able to communicate its state.

(2) Those who utilize this method will surely regard their system of killing (animals) superior to the Shariah system which does not admit the rendering of animals unconcious prior to zabah (slaughtering). The originators of this method will regard the Islamic method as inferior and defective. To accord an innovated practice superiority over a "Mansoos" (that which is established by the Shariah) practice is an act of KUFR.

For these reasons this method is a 'Bidate Sayyiah' (an evil innovation) as well as "Tahreef fid-deen" (tampering with the Deen), hence it is an anti-Islamic method.

(Extract from Aalaate Jadeedah)

Conditions for the Validity of Salaat

There are several things which have to be fulfilled before starting the actual Salaat or Namaaz. If any one of these things is absent the Salaat will not be valid and may not be performed. These necessary things are known as the *Shuroot* or Conditions preceding Salaat. The Shuroot of Salaat are as follows:

1. *Tahaarah or Purity;*
2. *Satare Aurah or Covering of one's Aurah;*
3. *Istiqbale Qiblah or Facing the Qiblah;*
4. *Niyyat or Intention of Salaat:*
5. *Time.*

IN THE SPIRIT OF: "AL-JANNATU TAHTA ZILAA-LIS SUYOOF"

(PARADISE LIES UNDER THE SHADOW OF SWORDS - RASULULLAH - (sallallaahu alayhi wasallam)

Should any pass over this trampled land of Islam,
Pass by its countless bloody, untended tombs,
Their hearts will be torn by a lament from all sides.
From how many broken hearts submerged in the soil
Arises this moaning lament for our defeated last hope?

For fate left no path but this final defeat,
And eyes that awaited the hesitant dawn have vanished and gone.
How is it possible, o traveller, for one not wish to curse?
Lips are cracked dry from drinking the poison of loss,
While millions of "brothers" looked on from afar.

These deserted homes were once dearer than life;
Not always did the owl's gloomy hoot sound from their roofs.

Where frogs now hop, the gazelle used to roam;
Smiling shadows would gaze on the turbulent stream.
But a storm came, and crushed and strangled the past.

O faithless soil! Have you no loyalty to your own children?
Was not your dark heart lit by the glow of thousands of hearths?
O Allah, my solitude stifles me, is there no friend?
A stranger I am, without family or land . . . is there no refuge?

Is there naught but emptiness on every hand, not even an echo to tell me "no, there is not!"

Do not go, traveller, sit with me and weep;
My pain is too much for one heart, let us share it.

I know not how to vanquish despair;
For awesome mourning engulfs me.

I see before me a vast graveyard called "homeland,"
What a spectacle that man has to see!

See the long line of tombs, o traveller,
Where is its beginning and where is its end!

What eternal separation is this, what manifest loss!
The spirit of the heavens is crushed, the heart of the earth, shattered!

Scratch the earth's surface and see what emerges; —
Skulls crushed and shattered by the butt of a rifle!

Faces bruised, distorted, unrecognizable,
Eyes plucked out in unbridled savagery!

The grinning teeth of the slaughtered pour curses
On the savagery known as "civilization."

Thousands of bodies with blood frozen, pierced by bayonets,
Arms and heads severed and cast on all sides!

Babies taken from the cradle and their limbs torn apart;
Women slaughtered with their honour outraged.

White-haired elders, their heads smeared with tar,
And mothers whose breasts are severed by axes.

Heaps of human remains plucked from thousands of trunks —
Hair, ears, hands, jaws, fingers, from ruined bodies.

How many a poor creature the savages tortured
Impaled and burned, to draw out her young!

Such are the victims of castastrophe,
Cut down with knives like dry grass in the field.

Their being Muslim was so great a crime
That the worst of all punishment fell short of their due.

O caravan of spirits mounting from the earth
And leaving behind these pitiful corpses!

Think not that our blood boils with the yearning for martyrdom;

We are more numb and malodorous than any corpse.

Do not even look on us, but spit in our carrion faces,
Spit, so that some shame may arise in us.
Spit, yes, spit in the face of the indolent East,
Only then may the honor of its people stir.

Spit on the blows shamelessly aimed at our nation,
Spit on the whores that applaud them!

Spit in the shameless face of the People of the Cross,
Spit on their lying words and promises!

Look at the ludicrous creature they call "civilization,"
And spit on the hypocritical conscience of the age.

Spit, spit above all, on the mentality of the idiot
Who at the beginning of his accursed war

Impressed on our people as an article of faith,
"We need Western public opinion, so please forget Allah!"

And thus silenced the voice of religion.
Yes, my solitude has now deranged me;

But I find loneliness a compatible friend;
So leave me, o traveller, to weep alone.

The preceding poem was written in 1912, during the Balkan Wars in which the Ottoman State lost vast tracts of its territory in Europe to Greece, Bulgaria, Serbia and Montenegro. As the Ottoman armies withdrew, the Muslims were slaughtered by the triumphant Christian armies, to the applause of all Europe. The Ottoman defeat was brought about by the incompetence of the League of Union and Progress, a secularizing group that had rested control of the state from the great monarch, Sultan Abdulhamid.

It is a measure of the Muslim predicament that the poem, word for word, could be applied to the situation of the Muslims today. The slaughter inflicted on the Muslims of the Balkans is paralelled by the atrocities suffered by Muslims in Palestine, Lebanon, Cyprus, Eritrea, Turkistan, and the Philippines, and the message of our governments is still essentially the same: "please forget Allah!"

If this poem breathes an air of pessimism and despair, a remedy is suggested in our second poem, also by Memhmed Akif:

II

Who is this weeping with head inclined?
It is your right to life, o Muslim!
For Allah's sake, save the poor wretch,
And shake yourself from the slumber of death!

Long you have slept, but it's still not enough;
Much you have suffered, but you still haven't learned.
They have trampled your land from end to end
But still you won't stir, no, not a bit!

The sound you can hear is not a lullaby;
It is the eternal flood they call time,
Rushing toward the future in fury,
Come now, plunge into the turbulent tide.

None can stand barebreasted in the face of the flood;
Should anyone try, he will perish for sure.
Without understanding the waves and their current,
Why knowingly jump into the whirlpool?

Remember the terror you suffered before;
None will come to aid you tomorrow.

Let us suppose you have no care for yourself,
Do you feel no pity for your own infants?

Do you tell yourself, "I brought him into this world,
So I too will kill him, or let him die?"
Can one's claims as a parent really impel him
To commit this, the worst of all crimes?

Is it right to perish in meek despair?
Will not your sense of honor and pride awake?
Are you waiting for the day of resurrection?
The day is fast ending, and you still wait for the morning!

The life of a people whose eyes are fixed on the past
Will be a continuous succession of sorrow.
Allah has set the future in front of your eyes,
But you are not of a mind to look up and see it!

O vast Orient, o eternal wretchedness!
Come now, form at least the intention of stirring.
I fear that tomorrow not one curse will remain
The West will permit you to leave untasted.

Before your right to life is finally trampled to death
Retrieve it in bloodshed if you are men.
For today there is but one possessor of rights —
He who says, "no, I'll not surrender my rights!"

III

Bayram Morning at the Mosque of Suleymaniye

As the light in my heart increased each moment
A morning of majesty dawned in Suleymaniye.
The hour of the Bayram, beneath our own dome of heaven,
Reflects in a misty blue image
Nine centuries of our people and land.
The dusty curtain of time lifts with each moment,
And as the night begins to come to an end,
Wings are to be heard in the heavens, and on earth, moving feet.
Angels and men are approaching - how blessed and wondrous a scene!
The air is filled with a thousand varied images,
Returning from ancient campaigns on every horizon,
Coming from conquests unnumbered.

In the silence, light mingles with darkness
And men walk along mixed with fancy and image.
They flock into each gate of the mosque,
Some from the heavens, some from the earth,
And enter the divine building one after the other.
Allah's temple is filled on all sides;
In hours such as this, Suleymaniye is history.
The most valiant and steadfast of all warrior peoples
Has dedicated this building to Allah, its object of love.
This is Mosque is an expression in stone of Islam
And the finest monument of Allah's last religion.
So that it might behold infinity on every hand,
It rose on this sacred hill on Istanbul's horizon.
The cost was borne by ghazis and their commander;
The stone was vanquished by the architect and his laborers.
They opened a sublime gate onto the heavens,
Ever open for our noble, vast land,
For our armies of spirits to pass through
To the eternal mercy of Allah.
A simple soldier is the true architect of this triumphant mosque.

Sublime mosque! I understand thee only today,
And today I am proud of being heir to thee,
Once I imagined you a monument to geometry,
But now, looking at the throng beneath thy dome,
It is as if I have entered the realm of forgiveness
Peopled by the ancestors of whom I have yearningly dreamed.
This assembly, united in tongue, heart and faith,
Sees Being itself gathered in one place.
As all in unison invoke Allah the Great
Each voice becomes an infinitely surging takbir,
Like the rising call of the trumpets of war,
Like warhorses' manes mixed with the banners!

In the first row I saw a simple soldier,
Listening ecstatically to the repeated takbir.
How pure was the face of this pious warrior.

Who was he? The builder, the mason of this sublime house?
The Turk that came walking from the plain of Malazgirt?
His deep eyes were full of tears,
His face, the most beautiful of all heroic faces.

But it was plain he was tired from performing great tasks.
He is the strength that founded our land, then guarded it;
He is our very being, our blood and our flesh.
He is the living heir to our land and its true master.
The mere sight of him is today consolation
In the lands we still hold for those we long lost.

Rose gardens on enflamed on the opposite hill
Are a patch of red marked off from the sky.
Deep in the sky the cannons resound,
Hundreds of cities reecho at once.
Are these sounds from nearby, or from afar?
From Uskundar, Hisar or the mouth of the straits?
From Bursa, Konya, Izmir and still farther away;
The cannonshots pursue each other from mountain to mountain.
Now from everywhere, from the utmost east, from Beyazid and Van,
The same sound of the cannon is heard on all hands.
How uplifting and blessed is this infinite dawn,
As men, women and children, with hearts overflowing,
Listen together to the wind of sublime reminiscence,
The cannons of Mohacs echoing those of Chaldiran.
Whence come these cannonshots in the heavens, one after the other?

Surely each is coming from a different victory!
From Kossovo, Nigbolu, Varna and Istanbul.
Each recalls one such awesome event -
Belgrade, Budin, Egri and Uyvari,
The mountain chains that arise at our farthest frontier.

Whence come the cannonshots on the ocean's horizon?
Is Barbarossa's fleet back from the wars?
From the Aegean, from Tunisia, from Algeria?
Two hundred ships strung out on the horizon,
Coming from a meeting with the new-risen moon -
From what dawn come these blessed ships?

In the sublime mosque I was merged with the unity of my land.
Praise be to Allah that I saw again that hour
The spirits of the dead present with the living,
And my heart is full of light this Bayram morning.

Note: Bayram is the Turkish word for 'Id.

IV

O Lord, this storm unleashed is the army of the Turks;
O Lord, this is the army that dies for Thy sake.
So that Thy sublime Name may ever arise with the azan,
Grant it victory, o Lord, for it is the last army of Islam.

Yahya Kemal.

These two poems by Yahya Kemal bear eloquent witness to the way in which the Turkish sense of national identity - unless perverted into an ethnic nationalism of the modern kind - is intimately linked with Islamic enthusiasm and pride in the achievements of the five centuries during which the Ottomans bore the standard of the Caliphate. In the first poem, 'Id prayer performed in the Suleymaniye mosque, a perfect architectural embodiment of the spirit of Ottoman-Islamic civilization, with its strength, dignity, order, beauty and symmetry, becomes the occasion for Yahya Kemal to remember the conquests of the Ottomans, and each cannonshot marking the arrival of Bayram 'Id is like the echo of the Ottoman cannons that for centuries resounded on the battlefields of three continents. The second, short poem was written during the War of Liberation in the 1920's; Yahya Kemal's identification of the Turkish army as "the last army of Islam" has unfortunately proved true, since after the downfall of the Ottoman State not a single state army has emerged anywhere as the protector of Muslim interests. Less justified was his estimate of the outcome of the war: although it was waged as *jihad*, the Turkish national movement was deviated from its Islamic goals after victory through the apostatic measures of Mustafa Kemal (Ataturk), and the *azan* itself was banned from Turkish mosques for several decades. Our forth and last selection is a poetical protest against this perversion of Turkish life and history, from the pen of Necip Fazil Kisakurek.

The Legend of the Sakarya

Now man flows along in twisting rivers just like water;
Here you see me flowing, and over there, the Sakarya:
Step by step, water descends the slopes;
As for me, my fate is to thirst on the hillside.
Everything flows - water, history, stars, men, ideas -
And it flows in pairs; one half contains light, the other, dirt.
Caught up in the stream are clusters of beings, great and small;
Look at the cloud emerging, out of spit for the falling water!
But the Sakarya is different; does it flow uphill?
A leaden burden is mounted on its foaming back,
As it struggles wildly to tear open the slope.
O Sakarya, who said a rivet cannot be driven into water?
Should God wish, water can be folded and twisted,
And Turkish history is being fastened on the back of the Sakarya.

Alas, Sakarya, is it to you this burden has fallen?
This cause is humble, this cause is an orphan, this cause is great!

How heavy a trial rests on your head, Sakarya;
How can a canary carry a thousand-headed eagle?
I used to think that man was the porter for the sacred load,
A porter that might never hope for rank or money,
But only a bitter mouthful of soup spiced with poison,
And separation, from mother, homeland and friend.
Now beat yourself in repentance, Sakarya, it's what the time requires,
A time when all old suns have fled to the Milky Way.
Where is Yunus Emre, who used to wander on your banks,
Where is the army that scattered shining domes in your wake?
Where are your brothers, the valiant Nile, the green Danube?
When will the illustrious horseman return to his home?
Does the takbir still resound in the pulse of the bullets?
Does the crazed wind still catch that echo: "Allah is One"?
All of these lie within you, these tangled riddles;
Sakarya, nights have poured pitch on our lamps.
Boil without cease, Sakarya, like a troubled conscience;
You are a stranger in your home, a pariah in your land!
Man is made up of a few drops of blood, the river of a few drops of water;
It has collided with life and lies in ambush for it.
The mortal lie has come, immortal truth departed;
Who will revive you now, you living corpses?
If they cross the mountains of Qaf, all they'll find is a hair;
Your question to this demon will leave you with no brain.
Sakarya, pure offspring of artless Anatolia,
You and I alone have remained crazed with love for Allah's path!
You and I together are from dough watered with tears;
Let them look at our complexion, we are made of blood and of mud.
Fate has kneaded us in the claw of the scorpion;
Make no mistake, the world has always been thus, will always be so!
My bed is my shroud, your channel, your coffin;
Twist on, while I go, with the Last Prophet as my guide!
The path is his, being is his, all else is drudgery;
You have crawled too long on your face; on your feet, Sakarya!

Necip Fazil Kisakurek.

Note) The Sakarya, is the major river of Anatolia.

(Courtesy: Al-Bayan Journal)

PANMURE CHICKENS HARAAM – JAMIATUL ULAMA

THE JAMIATUL ULAMA (EASTERN CAPE) HAS BRANDED CHICKENS OF PANMURE CHICKENS (EAST LONDON) AS HARAAM. MUSLIMS ARE, THEREFORE WARNED TO ABSTAIN FROM THESE CHICKENS.

A pamphlet circulated by the Jamiatul Ulama of the Eastern Cape states:

"On 11th May, 1978, Moulana Nazeer Desai on Behalf of the *JAMIATUL ULAMA* (EASTERN CAPE) approached Messrs. PANMURE CHICKENS of East London with a view to undertake an inspection of the processing plant the chickens of which are marketed as "HALAAL". The Management of Panmure Chickens refused to allow Moulana Nazeer to make the inspection.

The resident Imaam of the East London Musjid, Imaam Fuad, insisted to the Panmure management that Moulana Nazeer, being a member of the JAMIATUL ULAMA was fully authorised to make the inspection in the interest of the MUSLIM community. However, despite Imaam Fuad's insistence, Panmure Chickens was adamant in its refusal.

The MUSLIM public is now warned to abstain from purchasing, consuming and selling PANMURE CHICKENS. Panmure chickens according to the SHARIA are HARAAM – unlawful for Muslims to consume, buy or sell. Muslims, according to the SHARIA are not allowed to purchase and consume meat products from non-Muslims if there is no certainty of the fact that such meats are HALAAL. If Panmure Chickens could refuse entry to the plant to even the Ulama, then the so-called "halaal" position becomes strongly suspect. If the guardians of the Sharia are to be denied the right to inspect plants which market their products as "HALAAL" then we submit that the whole "halaal" set-up in this country is extremely critical.

In the interests of their Imaam, Muslims must ABSTAIN from dealing in chickens which the JAMIATUL ULAMA now brands as HARAAM in terms of the SHARIA.

A SPECIAL APPEAL IS MADE TO THE MUSLIM BUSINESSMEN TO HONOUR THEIR PLEDGE WITH ALLAH TA'ALA BY UPHOLDING THE LAW OF ISLAM IN REFUSING TO BUY AND SELL HARAAM CHICKENS.

ACCORDING TO THE LAW OF ISLAM, HARAAM MEATS ARE CARRION DESCRIBED IN THE SHARIA AS "MAITAH", UNFIT FOR HUMAN AND ANIMAL CONSUMPTION."

NECESSITY OF CONSTANT ZIKR

HE WHOSE LAST SPEECH IS 'LAA-ILAAHA IL-LAL-LAAH'
WILL ENTER JANNAT.
(Rasulullah-sallallaahu alayhi wasallam)

The Mu'min has been sent to earth primarily to make the Zikr of Allah Ta'ala. In fact the Remembrance of Allah was the Divine Motivation underlying the creation of man and jinn. All else is subservient to this Divine Purpose. A Muslim, therefore should not permit any mundane activity to preclude him from the Remembrance of Allah. Throughout life the Mu'min has to engage in Zikrullah. This is an absolute necessity to ensure that his soul departs from this ephemeral existence with LAA-ILAAHA IL-LAL-LAAH. In order to achieve the great blessing stated by Rasulullah (sallallaahu alayhi wasallam) in the Hadith cited above, it is imperative that the Believer maintain his tongue fresh with the Zikr of Allah.

While walking and sitting; at work and in business; at home and on the road; inside the Musjid and outside; standing and lying down – in all circumstances and on all occasions the Believer MUST engage his tongue and heart in the Remembrance of Allah. In this regard the Zikr of "LAA-ILAAHA IL-LAL-LAAH" is most excellent. Besides this form any other form of Zikr may be employed.

The Sahaabah too had occupations and businesses, but they were never neglectful about Zikrullaah. It is for this reason that Allah Ta'ala speaks so highly of them in the Quraan Shareef. He says:

"They (the Sahaabah) are such men whom neither trade nor business divert from the Zikr of Allah . . ."

Therefore, even whilst engaged in your mundane occupations make the Zikr of Allah constantly until the habit of Zikr is inculcated in you. When constant Zikr has become your habit then even while sleeping and even in the state of unconsciousness you will be engaged in Zikr. It is essential that you inculcate in you the permanent habit of Zikr so that the LAST SPEECH ON YOUR TONGUE AT THE TIME OF YOUR MAUT (DEATH) WILL BE:

"LA-ILLAAHA IL-LAL-LAAHU MUHAMMADUR RASULULLAAH"

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* Stray thoughts in Salaat are eliminated by concentrating on the words being recited.
(Hadhrat Maulana Ashraf Ali Thanvi)

* Constancy in Mustahab and Nafl practices will finally deliver you to your goal of spiritual success.
(Hadhrat Maulana Ashraf Ali Thanvi)

IS YOUR GHUSAL CORRECT?

CHECK these facts: All your Namaaz are invalid if your Ghusl is not correct. Cleanliness is half of faith. Here is the method of Ghusl according to Sunnah:

Before making Ghusl one should make Miyyah (intention) thus: "I am performing Ghusl so as to become Paak." Without Niyyah, there is no Thawaab (reward) although Ghusl will be valid.

Ghusl should be made in a place of total privacy and one should not face towards the Kiblah while making Ghusl. Ghusl may be performed standing or seated, preferably seated. Use sufficient water, don't skimp nor be wasteful. One should abstain from speaking while performing Ghusl. It is better not to read any Kalimah or Aayah while bathing. Be aware of these rules whilst making Ghusl.

Procedure for performing Ghusl

1. Wash both hands up to and including wrists.
2. Wash the private parts. The hands and private parts should be washed even if one is not in the state of Janaabat or Najaasat.
3. If there is Najaasat elsewhere on the body, it should now be washed off.
4. Perform Wudu. If making Ghusl on a stool or platform where water will rapidly flow away, then perform the complete Wudu. If there is fear of the feet being immersed in waste water during the Ghusl then postpone the washing of the feet to the end of the Ghusl. Ensure that the mouth and nostrils are thoroughly rinsed thrice.
5. After performing Wudu, pour water over the head thrice, then pour thrice over right shoulder and thrice again over left shoulder. Now pour water over entire body and rub. If the hair of the head are not plaited, it is compulsory to wet all the hair up to the very base. If a single hair is left dry, Ghusl will not be valid. If the hair of a woman is plaited, she is excused from loosening her plaited hair, but it is compulsory for her to wet the base of each and every hair. If one fails to do this then the Ghusl will not be valid. As for men who grow long hair and plait them, they are NOT excused from leaving their hair dry. If a woman experiences difficulty or is unable to wet the very bottom of her plaited hair, then it is necessary for her to unplaite her hair and wash her entire head. It is Mustahab (preferable) to clean the body by rubbing it. All parts of the body should be rubbed with the hand so as to ensure that water has reached all parts of the body, and that no portion is left dry. Rings and earrings, etc., should be moved so as to ensure that no portion covered by them are left dry. Ensure that the navel and the ears are all wetted. If they are not wet Ghusl will be incomplete.
6. On completion one should confine oneself to a clean place. If, while performing Wudu, the feet had been washed, it is not necessary to wash them again. Dry the body with a clean towel, and dress as hastily as possible.
7. If, after Ghusl, one recalls that a certain portion of the body is left dry, it is not necessary to repeat the Ghusl, but merely wash the dry portion. It is not sufficient to pass a wet hand over the dry place. If one has forgotten to rinse the mouth or the nostrils, these too could be rinsed when recalled after Ghusl has been performed.
8. The three Faraa'id (compulsory acts) of Ghusl are: (a) to rinse the mouth in such a manner that water reaches the entire mouth. (b) To rinse the nostrils up to the ending of the fleshy part. (c) To completely wet the whole body. When one performs these Faraa'id intentionally or unintentionally, Ghusl will be valid.

TASAWWUF

DEFINITION OF TASAWWUF

Tasawwuf is the branch of Islamic Knowledge which deals with the Nature and the Attributes of Allah Ta'ala, and which concerns itself with those means and practices which purify and rectify man's "baatin" (the heart or the soul -the esoteric side of man) with a view to gain proximity unto Allah Ta'ala.

THE PURPOSE OF TASAWWUF

The purpose of Tasawwuf is gnosis of Allah Ta'ala -to recognize and know Allah Ta'ala. This is the purpose for which man has been created.

The Auliyaa of Allah Ta'ala have described Tasawwuf variously. Hadhrat Shaikh Shuhaabuddin Suharwardy (R.A.) states in his famous Kitaab, "Awaariful Ma'aarif":

(1) "Abu Muhammad Jareeri was questioned about Tasawwuf and he replied: Tasawwuf means entry into every noble quality and exit from every evil quality."
(2) "Junaid Baghdaadi said in answer to a question on Tasawwuf: Tasawwuf is the connection with Allah Ta'ala without any motive."
(3) "Abu Hafs said:
Tasawwuf is manners. For every time there is a manner; for every occasion there is a manner, and for every rank there is a manner."
(4) "Ruwaim said:
Tasawwuf is the total surrender of the soul to the Desire of Allah."
(5) "Junaid Baghdaadi said:
The sufi is like the earth. All forms of impurities are deposited on it, but it does not move. (In other words the Sufi has totally surrendered himself unto Allah Ta'la).

The summary of the aforegoing statements is that Tasawwuf is perfect, sincere and beautiful Idaabat and Obedience. The Road trod to achieve this supreme state is known as SULOOK.

ETYMOLOGY OF THE WORD, "TASAWWUF"

There are several versions as to the derivations of this term, "Tasawwuf".

(a) One version is that it has been derived from the term, "SUF" which means "wool". The Auliyaa have been described as "Sufis" because of their simple garment of wool which they donned, hence this knowledge imparted by the Auliyaa is termed "Tasawwuf".

(b) Hadhrat Shaikh Adbul Qaadir Jilaani (R.A.) and Imaam Ghizaali (R.A.) claim that the word has been derived from the term, "SIFAA". The word, "SUFI" is in the passive voice being a verb of the primary word, "MUSAAFAAT". "SUFI" thus means: "One who has been purified and saved from the calamities of the base nafs."

CONDITIONS FOR TASAWWUF

The acquisition of Tasawwuf is dependant upon the following conditions:

(1) Correct belief, viz. the Beliefs of the Ahl Sunnah Wal Jama'.
(2) Observance of All Fardh and Sunnat factors.

Hence, a non-Muslim and an innovator can never attain to the rank of Tasawwuf.

Hadhrat Junaid Baghdaadi (R.A.) states:

"Tasawwuf is dependent upon the observation of the exoteric Shariah in such a way that the effect of the Shariah acts upon the esoteric side of man and in turn the esoteric side reacts upon the exoteric side of man."

In other words it is the action and the interaction of the exoteric-self (Zaahir) and the esoteric-self (Baatin) brought about by the strict observance of the Shariah. After acceptance of the Beliefs (Aqaaid) of the Ahle Sunnah Wal Jama' and imprisoning the "nafs" (Man's carnal-self) within the confines of the Commands and Restrictions of the Shariah, all impressions of the lusts and desires of the nafs are eliminated. In this manner true tranquility of the heart is progressively obtained by degrees. When this reality is attained then man will find pleasure in nothing besides Zikrullaah.

In short the prime purpose of Tasawwuf is the total destruction of the evil and base traits of the nafs and to totally surrender oneself to the Pleasure of Allah.

(to be continued)

ZIKR IS LIFE

FROM
SHAIKHUL ISLAAM HADHRAT MAULANA
HUSAIN AHMAD MADANI (R.A.)

O My Brethren! Regard this precious life which you have received as a great blessing from Allah, and at all times engage yourself in the Zikr (Remembrance) of Allah Ta'ala. As far as is possible never become forgetful. This time (of life) is indeed a great 'Ni-mah' (favour and blessing). You should strive in the purification of the heart from the base and lowly animal propensities of the lowly 'nafs'. Rasulullah (sallallaahu alayhi wasallam) has said:

"Everything has its polish, and the polish of the heart is Zikrullaah (the remembrance of Allah)."

"There is nothing which is a greater saviour from the Punishment of Allah than Zikrullaah."

The best manner of saving oneself from the Wrath and Anger of Allah is the way of Zikr. Once while Rasulullah (sallallaahu alayhi wasallam) was explaining the significance of Zikr to the Sahaabah, he said that the hearts should be purified, and the way in which to purify the hearts is through Zikrullaah. Someone enquired: 'O Rasulullah! What is nobler – Zikrullaah or Jihaad in the Path of Allah? Rasulullah (sallallaahu alayhi wasallam) replied:

"The one who comes out in the Path of Allah (i.e. in Jihaad), gets wounded and is covered in blood from head to foot and finally gives his life, he too does not attain the Pleasure of Allah as much as the one who engages in the Zikr of Allah."

Jihaad in itself is acceptable on the basis of Zikrullah. If the 'mujaahid' does not make Zikr, his Jihaad too is not acceptable. Allah Ta'ala has commanded Zikr in Jihaad as well:

"O Believers! When you meet up with an army (of the Kuffaar) then be firm (against them) and make the Zikr of Allah so that you may attain victory (over the Kuffaar)."
(Quraan)

Thus the Remembrance of Allah is the ROOT of Jihaad.

Nabi Musaa (alayhis salaam) was commanded by Allah:

"Establish Salaat for MY REMEMBRANCE."
(Quraan)

The fundamental purpose, therefore, underlying Salaat is the Remembrance of Allah. The dignity and importance of Zikr is overriding. Its importance in the life of the Believer is such that Rasulullah (sallallaahu alayhi wasallam) said:

"The example of those who make the Zikr of Allah and those who do not make the Zikr of Allah is like a person who is alive and like a person who is dead."

Rasulullah (sallallaahu alayhi wasallam) has compared the one who makes Zikr to life and one who does not make Zikr to death. The Zaakir (the one who makes Zikr) is, therefore one in whose body pulsates LIFE and the non-Zaakir is one who is spiritually a corpse.

The emphasis on Zikr is indeed tremendous. Every second which passes in Zikr should be considered a pricelsss treasure, be this Zikr by means of the tongue, by the heart, by the Rooh or by one's breath.

EFFICACY OF ZIKR

The Words of the Quraan Shareef, Asmaa-e-Husnaa (the Beautiful Names of Allah Ta'ala), the Masnoon Dua and Durood Shareef are extremely efficacious. The efficacy of these forms of Zikr is not dependant upon understanding their meanings. The beneficial effects of these are obtainable even without understanding their meanings. However, the effect of understanding their meaning facilitates the efficacy of these forms of Zikr.

APOSTATIC GOVERNMENTS MOCK THE SHARIA

THE SHARI'A IS A VIRTUAL OUTCAST IN THE Muslim world today. In some countries its jurisdiction is limited to matters of inheritance, marriage and divorce, and even in this narrow sphere constant encroachments are made, notably in the matter of polygamy, which has been either forbidden or curtailed in Tunisia, Egypt and Iran. Many countries have items in their constitutions specifying that the shari'a is to be a source of law, or that no laws shall contradict the shari'a, but this remains almost always a dead letter. In Turkey, the shari'a is regarded as a historical phenomenon the time of which is now passed, and anyone wishing to revive the shari'a as law of the land must face the prospect of imprisonment. But there are certain states which claim to be based on the shari'a, or to be moving in the direction of implementing the shari'a. These states in fact offer the worst insult to the shari'a, more offensive than neglect or denial.

Most prominent, of course, is Saudi Arabia, which claims that the Quar'an is its constitution, and continues to enact such penalties as stoning for adultery, flogging for drunkenness, and severing of the hand for theft. The problem is that the penalties are not uniformly applied, otherwise we would see the Saudi royal family, together with the rest of the Saudi establishment, going around with stumps instead of hands. There is no record either of any of the emirs receiving the appropriate punishment for fornication or drunkenness. Then comes the fact that all provisions of the shari'a are not applied with equal determination; the commercial and economic life of the country is carried on in a purely capitalist fashion, without any regard for Islamic precept. Most important, the very nature of the government – hereditary rule by a family that has imposed itself on Arabia – is totally non-Islamic. What provision does the shari'a make for monarchy? We may characterize the claim of the Saudi regime, faithful servant of U.S. imperialism, to rule in the name of the Sharia as a hypocritical falsehood that serves only the enemies of Islam.

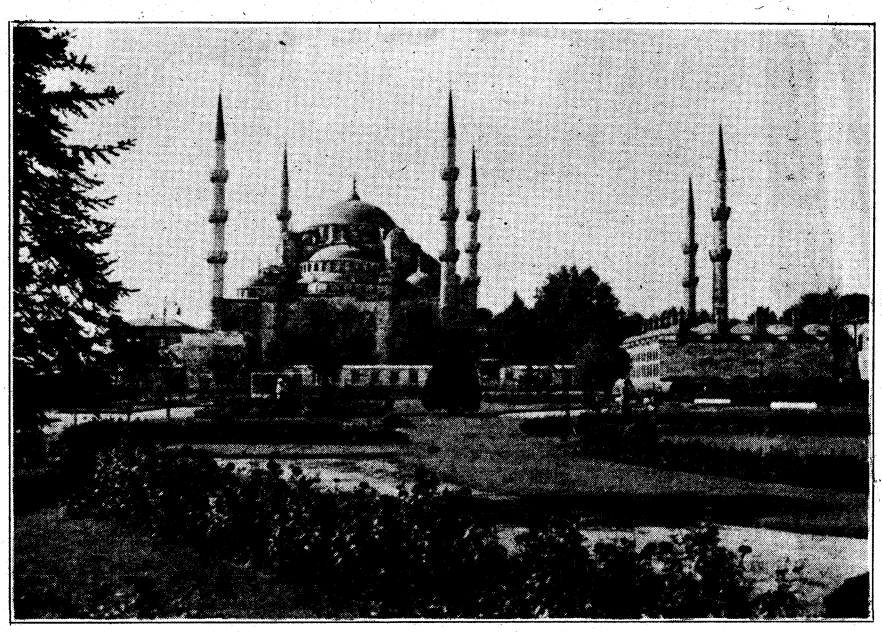
Libya, which in terms of international alignment and system of government appears to be the antithesis of Saudi Arabia, also makes a claim to be a shar'i state. It not merely reintroduced the Qur'anic penalty for theft, with much publicity, but has also claimed to be based *entirely* on the shari'a (thus Qadhafi, at the Christian-Muslim meeting in Tripoli last year). This claim is completely spurious, since virtually none of the provisions of the shari'a are applied with the exception of the celebrated hand-cutting. The Libyan regime, although "progressive" instead of "reactionary" is based on arbitrary rule, just like the Saudi regime; there is nothing in the shari'a about the legitimacy of a permanent military take-over. The Libyan claim to be a shar'i state fulfills the same purpose as the Saudi claim: to mock the shari'a and give propaganda material to the enemies of the shari'a.

Most recently, two other countries have followed the path of pretended allegiance to the shari'a: Egypt and Pakistan. Each of the two cases is discussed elsewhere in this issue of *al-Bayan*. They have in common with each other, as with Saudi Arabia and Libya, an extremely partial and selective view of the shari'a and a frivolous, political motivation, totally at odds with the sublime purposes of the shari'a. It will be recalled that Egypt last year banned the sale of alcohol to its Muslim citizens, but the law left so many loopholes and has been so left in abeyance as to have no effect at all. More recently, a law has come before the Egyptian parliament providing the death penalty for apostasy. At first sight it might be thought that this was intended as a measure of demographic control, but if enacted (most unlikely) it will serve only to prevent Copts seeking escape from marriage from embracing Islam for the purpose of obtaining divorces, and then reverting to Christianity. Sadat's purpose in going through these antics is doubtless to impress religious-minded sections of Egyptian public opinion and blunt the appeal of the militant Muslim groups now proliferating in the country.

In Pakistan, Zia-ul-Haqq, leader of the military coup that overthrew Bhutto, has announced his intention of banning alcohol, cutting off thieves' hands, publicly flogging miscreants, etc. Although no hand-severances are yet known to have taken place, floggings have begun, administered arbitrarily by soldiers who only recently were unhesitatingly firing into crowds of unarmed demonstrators. The purpose of this farce in Pakistan appears to be refurbishing the image of the army, and earning support for – or at least consent to – continued army domination of political life. For the Pakistani public seems to have an automatic reaction of unrestrained joy and childlike trust whenever some scoundrel bring the name "Islam" to his lips.

Most remarkable in these four cases is the preoccupation with relatively slight and petty matters, and this alone serves to demonstrate the hypocrisy of those involved. If the shari'a is thought worth consulting on the proper punishment of a thief, or what should be done with a molester of women, why are all its injunctions ignored when it comes to the organization of the state, the distribution of public wealth, the formation of foreign policy? Simply because such an application of the shari'a would mean instant suicide for all the holders of political power in the Muslim world. Easier and more convenient to turn attention on the drunkard and the thief. The obsession with hand-cutting on the part of these regimes also means that they hold the same misconception of the nature of Islamic law as numerous westerners, for whom the word *shari'a implies only cutting the hand of the thief and polygamy. The shari'a* is broader in its concerns and loftier in its aims than such misconceptions imply. It is the legal application to all aspects of human life of the divine wisdom imperatively revealed in God's Book and the sunna of His Prophet. It can never be a mere propaganda tool in the hands of those whom its true application would annihilate.

(Courtesy: Al-Bayan Journal.)



Sultan Ahmad Mosque – Istanbul, Turkey.

SHAIKHUL ISLAM HADHRAT MADANI (R.A.) SAID...

* Man should together with having 'Tawakkul" (Trust in Allah) rectify with understanding his worldly activities and never be forgetful of Allah Ta'la. These are among the requisites.
* Solitude with one's wife also aids in spiritual development.
* One should not worry unduly about "waswaas" (evil thoughts and whisperings from shaitaan). Never fear these "whisperings" (of shaitaan) and do not as a result neglect Zikr.
* The most beneficial way to purify the 'nafs' is to make Tilaawat of the quraan Shareef during Salaat in the latter part of the night (Tahajjud time). The efficacy of the Tilaawat is more marked if it is recited with concentration and if the Qiraat is long.
* Haughtiness and confidence in one's Ibaadat are most dangerous.
* The purpose of Zikr should be the attainment of Allah's Pleasure.
* The meaning of "Zikr-e-Roohi" (Zikr of the Soul) is the concentration of the heart (i.e. concentrating on Allah).
* Never feel despondent if you experience no pleasure in Zikr. The purpose of Zikr is the obtainal of Allah's Pleasure.
* Among the fundamental principles of "Tasawwuf" is to mistrust one's own nafs and entertain good thoughts about others. This is difficult upon the nafs.
* A wonderful remedy for warding off "waswaas" (stray thoughts and evil whisperings of shaitaan) is to recite Surah Naas 100 times daily. If not 100 times then at least 40 times.
* Be constant in Zikr. Pleasure is not the main purpose in making Zikr.
* "Hubbe Jaah" (desire for fame) is such a deep-rooted spiritual disease that the Auliyaa have said regarding it:
  "It is the last of all the diseases to leave the hearts of the Siddiqeen (Auliyaa of a very high rank)."
* The second and the breadth which passes in the Zikr of Allah, is in reality part of life. The rest (of time which passes without Zikrullaah) is debatable (whether it actually is or is not part of life), for Rasulullah (sallallaahu alayhi wasallam) has said:
  "The world is accursed; and, everything in it besides Zikrullah and that which aids it (Zikrullah) is accursed..."

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* The cure of sin is courage and "istighfaar" (Seeking forgiveness from Allah).

(Hadhrat Maulana Ashraf Ali Thanvi)

* Remove yourself from gatherings where "gheebat" (scandalling and gossiping) occurs.

(Hadhrat Maulana Ashraf Ali)

Trials and Hardships

Trials and hardships in this earthly life are not to be frowned upon by Believers. Allah Ta'ala many a time involves His chosen and beloved servants with difficulties and hardships. Thus when hardships are administered by Allah Ta'ala to His chosen ones then indeed they will be a blessing and a source of happiness for the Mu'min. Despondency and undue worry should not despoil this "ni-mat".

Rasulullah (sallallaahu alayhi wasallam) said:

"Those who are the most involved in trials are the Ambiyaa, and after them those who are closest, and after them those who are closest (to the Ambiyaa)."

This Hadith instils hope and happiness in the heart of the true Believer who is overtaken by worldly difficulties and trials. Worldly hardships, no matter in which form they appear, are in reality blessings for the People of Imaan. These trials compensate for our sins and are a medium for the attainment of lofty spiritual ranks.

Obtainal of spiritual purification here on earth and deliverance from the hardships of the Hereafter are in fact the greatest of victories.

ADVANTAGES AND BENEFITS OF THE MISWAAK

(1) **Eliminates bad odour and improves the sense of taste.**
Allamah Ibn Daqiq (R) says:
"The wisdom underlying the use of the Miswaak after rising from sleep is that during sleep bad vapours rise from the stomach towards the mouth. This causes bad odour in the mouth as well as a change in the sense of taste. Use of the Miswaak eliminates the bad odour and rectifies the change which occured in the taste."
(Nale Wa Ta'Leeq)

(2) **Sharpens the Memory**
"Hadhrat Ali (R) said that Miswaak sharpens the memory."

(3) **Sharpens the Intelligence**
"Four things increase the Intelligence —
(i) Shunning of Nonsensical talks
(ii) Use of the Miswaak
(iii) Sitting in the company of the pious, and
(iv) Sitting in the company of the Ulama
(Tibbe Nabawi)

(4) **Eliminates Slime**
"Hadhrat Ali (R) said that Miswaak removes slime."
(Ihya-Ul-Uloom)

(5) **A Cure for illness**
"Hadhrat Aishah (R) said that Miswaak (its constant use) is a cure for all illness excepting Death."
REPORTED BY DAILAMI IN FIRDAUS)

(6) Miswaak creates fragrance in the mouth.
(7) Miswaak strengthens the gums.
(8) Miswaak prevents tooth decay.
(9) Miswaak prevents further increase of decay which has already set in the teeth.
(10) Miswaak is a cure for headaches.
(11) Miswaak assists in eliminating toothaches.
(12) Miswaak creates lustre (Noor) on the face of the one who continually uses it.
(13) Miswaak causes the teeth to glow.
(14) Miswaak removes the yellowishness of the teeth.
(15) Miswaak strengthens the eye-sight.
(16) Miswaak is beneficial for the health of the entire body.
(17) Miswaak assists in the process of Digestion.
(18) Miswaak is a cure for a certain mouth disease known as Qilaa' – This is stated in Hujjatul Baaleghah.
(19) Miswaak clears the voice. This is stated in Tibbe Nabawi.
(21) Miswaak facilitates the appetite (Tibbe Nabawi).
(22) Miswaak increases the eloquence of one's speech.
"Abu Hurairah (R.A.) said that Miswaak increases the eloquence of a person."
(Al-Jaami')

(23) Miswaak (i.e. its constant use) will be a factor to ease the pangs of Death. The continuous use of the Miswaak makes it easy for the Rooh (Soul) to depart from the body when its appointed time arrives.
(Sharhus Sudoor)

(24) Miswaak increases the Sawaab of Salaat from seventy times to four hundred times.
(Hadith)

(25) Miswaak is a factor which will earn higher ranks in Jannat for the one who uses it.
(26) The Angels sing the praises of the one who uses the Miswaak.
(27) Use of the Miswaak displeases Shaitaan.
(28) Use of the Miswaak graces one with the companionship of the Angels.
(29) And, the greatest benefit of using the Miswaak is the obtainal of Allah Ta'ala's Pleasure.

WRITE FOR YOUR FREE BOOKLET:
"THE IMPORTANCE OF RASULULLAH'S SWAAK IN THE LIFE OF A MUSLIM".
Mujlisul Ulama of S.A.,
P.O. Box 3393,
Port Elizabeth.

EDITORIAL

THE SUNNAH - RENEW YOUR EFFORTS

Rasulullah (Salalahu-Alaihi-Wasallum) predicted about the later times — times such as the age wherein we find ourselves — that holding onto the Deen would be like holding a burning coal in one's hand. This is what the upholders of the Sunnah — especially those who after realisation turn from the error of modernism towards the Light of the Sunnah — are experiencing today. From all sides they are confronted by the Satanic onslaught of forces aligned against the Sunnah of Rasulullah (Sallah-u-Alaihi-Wasallum) either due to misunderstanding, inadequate Islamic knowledge, un-Islamic upbringing, inferiority complex or the impact of material sciences with their roots anchored in aethiestic theories and doctrines of scepticism.

In such barren grounds, such surroundings of hostility and unfriendliness towards the beloved and sacred practices of our beloved Nabi (Salalahu-Alaihi-Wasallum) it becomes of fundamental importance for us to renew doubly our efforts in the holy endeavour to plant the seeds of the forgotten, trampelled-upon and murdered Sunnah practices of Rasulullah (Salalahu-Alaihi-Wasallum) so that these noble institutions of piety may once again flourish with strength and glitter in the generations to come. In raising this Torch of the Sunnah, the upholders of the Deen should take reassurance and hope from the declaration of Rasulullah (Salalahu-Alaihi-Wasallum), viz.,

"He who clings to my Sunnah when my Ummah is corrupt, will receive the Reward of a hundred martyrs."

Today, in these times of religious turmoil and anti-Sunnahism, all lovers of the Sunnah have to don the Mantle of Jihaad against the onslaughts of the irreligious. And, the best and the strongest form of Jihaad in the struggle to revive and preserve the Sunnah of our Nabi (Salalahu-Alaihi-Wasallum) is to cloak ourselves with the practices of the Sunnah. It devolves upon us to give practical expression to these Sunnahs, no matter how "little" or how "insignificant" they may seem to the man drowned in the deception of this worldly life.

Detestation of the Sunnah, rejection of the Sunnah, mocking at the Sunnah is indeed a heinous crime committed against our beloved Rasulullah (sallallaahu alayhi wasallam). Ridiculing a practice, a habit, an inclination or a desire of Rasulullah (sallallaahu alayhi wasallam) is viewed by the Shariah in a most serious light. Such mocking is tantamount to the commission of Kufr regardless of the status or category such a "small" Sunnah may be occupying in Fiqh. Thus if a practice is classified in Fiqh as "Mustahab" it does not follow that it is "insignificant", that it is a "small" practice which could be discarded at whim and fancy. The Imaan of a Mu'min – the love of a Mu'min for Rasulullah (sallallaahu alayhi wasallam) demands that he assign that "little" practice – that "insignificant" practice of Rasulullah (sallallaahu alayhi wasallam) its due position of honour and reverence.

Laxity in adherence to the Sunnah should be sincerely regretted and dua should be made for "taufeeq" to practice the beloved Sunnats of Muhammadur Rasulullah (sallallaahu alayhi wasallam). Those who mock at the Sunnah practices should in fact be shuddering at the consequences which are most certainly to ensue in the wake of such blasphemous ridicule. They must fear, for on the Day of Qiyaamah they will be deprived of the Shafaa-at (Intercession) of Rasulullah (sallallaahu alayhi wasallam). May Allah save us from this destructful calamity.

There can be absolutely no Taqwaa – no piety without strict adherence to all aspects of the Sunnah – Sunnah in business, Sunnah in social life, Sunnah in political life, Sunnah in way of dress, Sunnah in way of eating, Sunnah in appearance, Sunnah in all aspects of our daily life. Obedience to the Sunnah is an absolute requisite for the development of Taqwaa. There can never be progressive intelligence in a Mu'min if he shuns the Sunnah, if he ridicules the Sunnah, if he mocks at the Sunnah and gives preference to the etiquettes and the norms of the Kuffar. The correct understanding of the meaning of the Sunnah is to be adequately gleaned from the following remark of Sayyidina Huzaifah (radiallaahu anhu) – an eminent Sahaabi –:

"SHALL I LEAVE THE SUNNAH OF MY BELOVED FOR THESE IGNORAMUSES?"

This remark was stated by this great Sahaabi on the occasion when someone suggested to him to adopt the eating custom (the "table-manners") of the Christians in order to appease them. This incident occurred when a group of Sahaabah were invited by the Christian king.

But, today, Muslims have shunned the Sunnats of their beloved Rasulullah (sallallaahu alayhi wasallam) in deference to the desires and customs of the Kuffaar.

And, Rasulullah (Sallallaaha Alayhi Wassalam) said:

"Whoever imitates a people becomes one of them."

MAY ALLAH TA'ALA MAKE US AMONG THOSE WHO SEEK TO IMITATE THE SACRED LIFE AND EXAMPLE OF RASULULLAH (SALLAH-ALAIHI-WASSALAM), AMEEN.

IMPORTANCE OF TABLIGHI WORK

P.A. Rashid Khan Kadirivi, Anantapur

It is not unfair to remind one of his duty when he is lethargic to carry it on. Nor is it wrong to make one feel his responsibility when he has failed to shoulder the same.

That is what is actually being done among other organisations, by the Tablighi Jamaat in the cause of Allah. It is purely a religious organisation. It shuns politics and is allergic to communalism. It is a mobile school where the teacher and the taught are alike. Its, *modus-operandi* is through a highly disciplined and well organised Jamaat under a systematic programme. A programme that has appealing character. Through Hadiths the importance of this mission could be traced.

To quote an instance, it so happened, once the Holy Prophet Mohammed (P.B.U.H.) bade Hazrath Maaz (R.A.) one of his *sahaba* (Companions) to set out on journey to a far-off place to preach Islam. The latter was a bit hesitant to go, not because he was disobeying the Holy Prophet but because his ambition was to be nearer to the Holy Prophet as the Prophet was ailing at that time.

Sensing this, the Holy Prophet told him that the more distance he travels in the cause of Allah, the nearer he will be to the Holy Prophet in Paradise. No sooner did he hear this than he set off on his mission.

The present movement of Tabligh was started by the late Maulana Mohammed Ilyas Sahib and after him it was sincerely persued by his son Maulana Mohammad Yusuf Sahib, widely known as *Hazratji*. The same is now under the guidance of Maulana Inamul Hasan of Khandla, Muzaffar Nagar district.

As already said the work of Tabligh is carried through a systematic programme.

For administrative convenience there will be regional centres (marakiz) to chalk out various programmes of the Tablighi work such as selecting places, convenient dates for holding Ijtemas (congregations) to arrange Jamaats from different places.

TASHKEEL

This is a Meeting between Ameer-e-Jamaat (Head) and the active workers. They discuss, select and settle the places where the Tablighi work is necessary. They draw up their further programme of fixing Ijtema and *Khusoosi Mulaqaat* (Contacting special invitees).

WORKING

Before a Jamaat sets out on Tablighi work, generally after offering Namaz-e-Asar they sit in the Mosque, make an appeal to those present to participate in the gashth, (Perambulation in preaching work). Afterwards, selection of the following three personnel will be made from among them.

(1) *Ameer:* He shall preferably be a learned person able to lead the Jamaat in a disciplined manner. All the participants in the 'gasht', should abide by his instructions.

(2) *Rahbar:* He is one who knows the locality and locals where the missionary work is to be done.

(3) *Mutakallim:* (Speaker) He has to speak to the person whom the *Rahbar* introduces. After so arranging, the Jamaat sets out on work after praying to Allah in all humility to make their effort in His way a success.

They go in streets, bazaars, shops and houses duly observing all rules of discipline. They keep to the left. They keep their eyes downcast. When the speaker speaks to the persons introduced by the *'Rahbar'* the other participants recite *'Kalima'* silently surrounding him.

The *Mutakallim* first influences his brother-in-faith by renewing the bondage of universal brotherhood, inherited through Kalima-e-Tayyaba and then reminds him of his duties and responsibilities as a Muslim and invites him to follow the Jamaat or at least to participate in the religious discourses in the local Mosque. Before the Jamaat sets out on *gasht* they leave a few workers in the mosque to engage those who come for prayers through Kitabi-Taleem (Book reading).

Shab-Guzari: It is a call to the Muslims to have a change in their mode of day-to-day life. They are expected to take their night's supper to the local mosque, dine in the company of others and spend the night in the salubrious climate of the mosque.

Ijtema: Often a huge congregation will be held in important places. Here Muslims from all over India and foreign countries, too, assemble and hear to the discourses on Islam.

After conclusion of the Ijtema different Jamaats will be arranged to work in different places according to the necessity.

Chilla: This is the most important item of the Tablighi work. It is a course of 40-days duration prescribed for a Muslim to spend in the cause of Allah at least once in his life, by which time he moulds himself into the correct way of life as is expected of him as a Muslim.

At a time when brothers of our own faith are far from the realities of their own religion, work of the above type is quite useful.

The work aims at washing out the rust deposited on the hearts of Muslims if any due to earthly temptations and again bring back the same to its original stage of glittering. The way the workers, leaving all sorts of comforts at home set out on the missionary work carrying their own beds provisions and utensils, poorly but cleanly clad is really a sight that attracts attention. Among them there are rich and poor but they eat together and sleep together.

(Reproduced from Radiance)

SHUKR OR GRATITUDE

(Hadhrat Maulana Muhammad Ismail Sambhali)

SHUKR (GRATITUDE AND THANKS) has three fundamentals.

(1) Awareness of the 'Ni-mat' (favour or gift) and the 'Mun-im' (The Benefactor).

It should be understood that all bounties ('ni-mat') are bestowed only through the Mercy of Allah Ta'ala Who is the True Benefactor ('Mun-im'). He alone is the Creator of all the mediums and means through which the various bounties are conveyed to us. A proper understanding of this fact will infuse in us two things; viz., (a) to be pleased with The Mun-im, and (b) ever-readiness to render obedience to the Commands of The Benefactor (Allah Ta'ala).

(2) Appreciation of the 'ni-mat' (GIFT) since it is the gift of Allah Ta'ala. This state of appreciation should inculcate humility in one.

(3) Utilization of the 'ni-mat' in obtaining the Pleasure of Allah Ta'ala.

For example: The eye is 'ni-mat' of Allah Ta'ala. The shukr or offering gratitude for this great gift is to employ it in reciting the Quraan Shareef and studying literature of the Deen; to use it in observing the wonders of Allah's creation so that the Power, Wisdom and the Grandeur of Allah Ta'ala becomes apparent. And, of its Shukr is to protect the gaze from staring at the 'ghair mahaareem' (those for whom Shariah has commanded the observation of Purdah) and from looking at all things unlawful.

Similarly, the ear is a 'nimat' of Allah Ta'ala. Showing gratitude (Shukr) for this gift is to employ it in listening to speech which is beneficial regarding the Aakhirat; and to prevent the ear from listening to nonsensical talks, 'gheebat' and all other forms of evil conversation.

The tongue is a 'ni-mat' of Allah Ta'ala. Its Shukr is to employ it in Zikrullaah and to prevent it from complaining in adversity.

The heart is a 'ni-mat' and its Shukr is to employ it in sincerity, meditation and Knowledge of Allah, and to decorate it with the noble angelic qualities as well as to eliminate the baser animal qualities from it. In short all the organs of the body as well as wealth and honour are bounties from Allah Ta'ala and fulfilment of their Shukr is to utilize them in the obedience of Allah Ta'ala.

Perfect Shukr could be offered by only him in whose heart there is the effulgence of Allah Ta'ala's 'Hikmat' (Wisdom) and 'Ma-rifat' (gnosis). Such a person is fully cognizant with the mysteries of all things and in all things he observes the manifestation of his Beloved (Allah Ta'ala). Those who have not attained this lofty rank, nevertheless have to obey the Sunnah and confine themselves to the limits fixed by the Shariah. In this manner will they be able to discharge their gratitude (Shukr) for the bounties Allah Ta'ala bestowed upon them.

Transgression of the limits prescribed by the Shariah implies 'Kufraan-e-nimat' (or ingratitude). For instance, glancing at a 'naa-mehram' involves ingratitude for the 'nimat' of the eye as well for all those bounties like the sun, etc. whose interaction makes sight possible, for minus the eye, sight is not possible and similarly without the sun, sight is not possible. Thus an evil glance cast initiates a chain reaction in ingratitude. Ingratitude for several blessings are implied in the misuse of the eye. Similar is the case with all sin. Commission of sin sets off in its wake a chain reaction in ingratitude, for when one sin is committed then ingratitude to numerous 'nimats' is involved because of the inter-relation of the various bounties of Allah to each other.

PICTURE TAKEN "DECEPTIVELY"

The Editor,
The Sunday Tribune,
Field Street,
Durban.

Sir,

I wish to protest at the unethical standards applied by your newspaper in the report "Muslims urge ban on chicken".

A member of your staff had my photograph taken, very deceptively, and had it published contrary to my wishes. The fact that taking of photos* runs contrary to our religious convictions was brought to the attention of Mr. Peter Knight who in turn informed the editorial board. Am I to believe that you cannot exercise your "freedom of the Press" without causing religious hurt. Surely you can reconcile both these factors, otherwise we'll be forced to see sense in the Prime Minister's proposed press curbs (now shelved).

* of animate objects.

Yours faithfully,
M. MOHAMED.
Sec. M.U.S.A.

IMPORTANT CLARIFICATION

The Publishers regret the omission of this letter from the previous issue.

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

ZAKAAT QUESTIONS

Q. A husband owes his wife R1000 for Mehr. In calculating his Zakaat is the debt of Mehr deductable like all other debt. For example, his Zakaat-taxable goods amount to R5000. He owes his creditors R3000 and his wife R1000 for Mehr. Shall he deduct the sum of R4000 from his Zakaat-taxable assets of R5000 and pay Zakaat on the balance of R1000?

A. The debt of Mehr is not deductable from Zakaat-taxable assets. In this example Zakaat will be payable on R2000.

Q. Is Zakaat to be paid on the wealth of a minor?

A. According to the Hanafi Madhab Zakaat is not levied on the wealth of a minor. Adulthood is a condition for the levying of Zakaat. According to the Shaafi Madhab Zakaat will be levied on the wealth of a minor.

Q. I have taken out money with the intention of Zakaat. Is it Waajib for me now to give out this very money (which I had put aside as my Zakaat) to the poor or can I buy with the money goods and give these goods to the poor?

A. According to the Hanafi Madhab the Zakaat will be discharged. It is permissible to substitute goods for money in making payment of Zakaat. But, according to the Shafi Madhab if the money, goods, etc. were set aside with the Niyyat of Zakaat then it will not be permissible to substitute this with anything else. Once the form of Zakaat has been specified, discharge in the form of specification becomes compulsory according to the Shaafi Madhab.

Q. If Haraam wealth and Halaal wealth become mixed will Zakaat be payable on such "mixed" wealth?

A. Such Haraam wealth mixed will be considered to have been assimilated by the Halaal wealth, and in so far as Zakaat is concerned, "assimilation" ("khalt") will be considered as "destruction" ("Istihlaak"), i.e. destruction of the Haraam wealth. Zakaat will, therefore, be payable on the whole of such "mixed" wealth.

N.B. This "assimilation" is not to be misinterpreted to mean that Haraam wealth becomes Halaal or lawful by "mixing" it with Halaal wealth. One can never become the owner of Haraam wealth. It is Waajib to restore such ill-gotten wealth to the rightful owner. The effect of consuming and utilizing such "mixed" or "assimilated" wealth is spiritually disastrous. In the context of Zakaat, the aspect of "destruction" (Istihlaak) is taken into consideration to levy Zakaat.

ZAKAAT – Fundamental of Islam

The auspicious month of Ramadhaan is approaching us. Fasting is one of the FIVE FUNDAMENTAL PILLARS OF ISLAM. Like Fasting, ZAKAAT too is one of the FIVE FUNDAMENTAL PILLARS OF ISLAM. Payment of Zakaat is COMPULSORY upon all those who own an amount equal to what is known as the NISAAB. The current NISAAB amount is R82 (eighty two Rand).

Thus whoever owns this amount or more in the form of cash, merchandise (stock-in-trade), gold or silver (whether in the form of coins or jewellery) is liable for payment of Zakaat. Once you own the Nisaab and twelve months have passed over your wealth, you will have to pay Zakaat which is equal to 2½% of your wealth.

Zakaat is not a voluntary charity, but a FARDH – compulsory obligation which you must discharge in accordance with the rules laid down by the Shariah of Islam. Therefore, do not fail in fulfilling this very important obligation, for if you are neglectful in this duty of Zakaat, you will be weakening the very structure of your IMAAN which is based on the FIVE FUNDAMENTAL PILLARS of which ZAKAAT is one.

HOW TO CALCULATE YOUR ZAKAAT

EXAMPLE:

ASSETS PAYABLE BY ZAKAAT

Stock-in-trade	R5 000
Gold and silver jewellery	2 000
Cash on hand	500
Cash in Bank	1 000
	R8 500
Less Liabilities	4 000
Nett amount taxable by Zakaat	R4 500

Zakaat = 2½% of R4 500
= R112,50

***Zakaat of R25 is payable on every R1 000 or R2,50 on every R100.**

ZAKAAT IS NOT PAYABLE ON THE FOLLOWING ITEMS:

(1) Fixed property
(2) Plant and equipment
(3) Fixtures and fittings
(4) Vehicles for use
(5) Precious stones (unless for selling-purpose)
(6) Household goods: furniture, utensils, clothing, etc. irrespective of value.

ZAKAAT ITEMS

* Zakaat is payable on "Qardh", i.e. monies owing to you for either goods or cash advanced. When such monies are received Zakaat will be payable on as many years as these monies were outstanding. For example: If the amount owing to you was repaid after five years, Zakaat on this amount will be payable for five years. The debt of Mehr (dowry) is excluded from this rule. If the wife receives her mehr after a number of years, she will not have to pay Zakaat for the past years.
* According to the Hanafi Madhab it is permissible to pay Zakaat in advance for a number of years if the Zakaat-payer happens to be "Maalikun Nisaab" (the owner of Nisaab which in current value is approximately R80). However, if he donates money with the intention of it being Zakaat while in actual fact he is not "Maalikun Nisaab", then such donation will not be regarded as Zakaat. It will be a Nafl (voluntary) charity. When he becomes the owner of Nisaab he will have to pay Zakaat.

  According to the Shaafi Madhab advance Zakaat could be paid for only one year.
* Zakaat is Waajib on all gold and silver regardless of the purpose for which these were procured. Thus, Zakaat will be payable on all gold and silver jewellery even if these are for one's own use. This is according to the Hanafi Madhab. According to the Shaafi Madhab lawful gold and silver jewellery will not be taxed by Zakaat. Excessive gold and silver jewellery will be regarded as "unlawful", hence Zakaat will be levied. Gold and silver utensils being unlawful will be liable for Zakaat taxation.
* Fixed property is exempted from Zakaat according to both Hanafi and Shaafi Madhab regardless of the value of these properties. Even if such fixed property is hired out, Zakaat will not be levied on them. Zakaat will be payable on the income of these properties if such income amounts to Nisaab and exists at the time when Zakaat payment is due, viz., at the end of twelve months. If the income derived from such fixed property was expended during the course of the year then Zakaat tax will not be payable.
* Zakaat is payable on "merchandise", i.e. goods for sale. The meaning of "merchandise" in the context of Zakaat is stock purchased with the express intention of reselling. This is according Hanafi Madhab. Thus if a quantity of stock was purchased for private use, but after purchase one decides to dispose of same by sale then such goods will not be considered as "merchandise" for Zakaat taxation. When stock is taken of "merchandise" for Zakaat purposes, these goods bought for private use will not be added to the general merchandise stock. (Hanafi).

  According to the Shaafi Madhab, goods will be regarded as "merchandise" once the Niyyat (intention) is made to sell it for profit. Hence, goods bought initially for private use will be transformed into "merchandise" if an intention is made to sell it.

ZAKAAT ON ALLOY

WHEN an alloy (a base metal mixed with gold or silver) is considered for Zakaat tax, the percentage content of the metals in the alloy will be taken into consideration. If the gold or silver content is greater than the content of the base metal, then the whole of the alloy will be regarded as gold/silver for Zakaat purposes. If the base metal is greater in content than the gold/silver, then the whole of the alloy will be regarded as "ordinary goods". This is according to the Hanafi Madhab.

According to the Shaafi Madhab if the gold/silver content in the alloy is the equivalent of Nisaab then Zakaat will be levied on such gold/silver contained in the alloy.

SEND YOUR ZAKAAT TO . . .

MUJLISUL ULAMA ZAKAAT ORGANISATION OF SOUTH AFRICA
P.O. BOX 3393, PORT ELIZABETH

Enclosed herewith please find R.....cheque/ postal orders being my Zakaat payment.

Name .....

Address .....
If the money you send is other than Zakaat, please specify.

REFER ALL YOUR ZAKAAT QUERIES TO . . .

MUJLISUL ULAMA ZAKAAT ORGANISATION OF SOUTH AFRICA
P.O. Box 3393, Port Elizabeth

PURPOSE OF MUZO

THE MUJLISUL ULAMA ZAKAAT ORGANIZATION is not a fund-raising body. This organization does not solicit or appeal for any funds for its administrative expenses. The purpose of the Mujlisul Ulama Zakaat Organization is to assist Muslims in the proper Islamic discharge of their Zakaat obligations. If the Islamic Zakaat tax is not discharged in accordance with the Shariah, the Zakaat obligation of the Zakaat-payers will not be fulfilled. It is therefore imperative that all Muslims who are liable for Zakaat payment ensure that their Zakaat is discharged in strict accordance with the Shariah.

If you are able to dispense of your Zakaat in your own locality in accordance with the Laws of Islam then you should do so. However, if you feel that you will not be able to do Islamic justice to your Zakaat distribution then forward your Zakaat to the Mujlisul Ulama Zakaat Organization. Insha'Allah, we shall assist you in the correct Islamic distribution of your Zakaat. Do not send your Zakaat to such bodies or persons who do not distribute according to the Shariah. Remember that Zakaat is one of the fundamentals of Islam. Such an important and essential Ibaadat should not be executed with negligence.

NISAAB OF ZAKAAT

THE NISAAB IS THAT AMOUNT OF ZAKAAT-TAXABLE WEALTH IN ONES POSSESSION WHICH QUALIFIES ONE FOR ZAKAAT TAXATION.

The person who possesses Zakaat-taxable assets to the value of Nisaab is called "Maalikun Nisaab".

* The current Nisaab in South African currency is approximately eighty rands (R80).
* Reduction in the Nisaab during the course of the year will not affect the payment of Zakaat. Thus if during the course of the year one's Zakaat-taxable wealth decreased to below R80, but at the end of the twelve months the amount was restored to R80 or more then Zakaat will be payable.
* Total loss or destruction of the Nisaab will waive Zakaat. Thus if during the course of the year the entire Nisaab of R80 was lost, destroyed or used up then Zakaat will be levied only after full twelve months lapse after restoration of the Nisaab. For example: In Muharram, Zaid was Maalikun Nisaab, but after six months he lost all his wealth. However, at the end of Zil-Hajj (i.e. twelve months after he became Maalikun Nisaab) he again had wealth to the value of Nisaab. In this case Zakaat will not be liable on Zaid. He will be liable for Zakaat only if he still has his Nisaab intact after another six months have passed since his twelve month period will be considered from the time his Nisaab was restored.

ANSWER THESE QUESTIONS

(1) A person performed two Raka'ts Salaat and in these two Raka'ts he performed twenty Sajdah and his Salaat is in order. How is this possible?
(2) A man in the state of janaabat (greater impurity) entered the Musjid and when he emerged from the Musjid he was Paak (clean and pure from the state of janaabat). How is this possible?
(3) A man has neither Wudhu nor Tayammum, but he is in the state of Salaat, and his Salaat is valid in this state. How is this possible?
(4) There are two parts of the body, the washing of which is sometimes Fardh and sometimes not Fardh for purposes of Wudhu. Which parts are these?
(5) The Imaam and the Muqtadi both laughed aloud during the Salaat. As a result of the Wudhu of the Imaam broke but not that of the Muqtadi. How is this possible? (Laughing aloud during Salaat nullifies Wudhu according to the Hanafi Madhab).
(6) A man undertook a journey from place A to place B and the distance between these two places is 60 miles, but this person is not yet a Musaafir qualifying for Qasr Salaat. How is this possible?
(According to the Shariah a journey of forty eight miles makes one a Musaafir qualifying for Qasr Salaat.)

Answers on Page 10

WARNING

THE MUSLIM PUBLIC IS WARNED TO REFRAIN FROM LENDING SUPPORT TO THE COMMITTEE WHICH IS ATTEMPTING TO INTRODUCE INTO SOUTH AFRICA THE DISTRIBUTION OF MUHAMMAD ASAD'S TRANSLATION AND COMMENTARY OF THE GLORIOUS QURAAN. WE HAVE STRONG REASON TO BELIEVE THAT MUHAMMAD ASAD'S INTERPRETATION OF CERTAIN QURANIC VERSES IS IN DIRECT CONTRADICTION WITH THE COMMENTARIES OF RASULULLAH (sallallaahu alayhi wasallam). CONTAMINATION OF ONE'S IMAAN WILL RESULT FROM THE ACCEPTANCE OF COMMENTARIES WHICH PROPOUND UN-ISLAMIC BELIEFS. UNTIL FURTHER NOTIFICATION FROM THE ULAMA, ALL MUSLIMS MUST ABSTAIN FROM ASSISTING IN THE DISTRIBUTION OF MUHAMMAD ASAD'S COMMENTARY OF THE QURAAN.

EDITOR

THIS QURAN . . .

Hadhrat Shaikhul Islam Maulana Madani (R.A.) says:
The remover of negligence; the polisher of the heart and the soul; the decorator of the heart and the soul; the inculcator of tenderness in the heart; the creator of fear (of Allah) in the heart; the eliminator of hardness of the heart; the remover of darkness from the heart; the drawer of the Malaaikah of Allah; the establisher of tranquility in the heart, and the attainer of the Pleasure of Allah Ta'ala is this QURAAN. Therefore, recite it in abundance.

EFFECT OF TAHAARAT

The Malaaikah (Angels) by nature have a strong love for Tahaarat (purity) and "Light". By nature they possess a detestation for Najaasat (impurity) and "darkness'. By virtue of this common factor of Tahaarat they establish their connection with the one who performs Salaat since Tahaarat is an obligatory condition for Salaat. In this manner love with Allah Ta'ala is attained.

Purity (Tahaarat) is, therefore an essential factor in the attainment of proximity to Allah Ta'ala. Tahaarat is highly beneficial in warding off "balaa" (misfortunes). Rasulullah (sallallaahu alayhi wasallam) said with regard to Tahaarat:

"WUDHU IS THE WEAPON OF THE BELIEVER".

The Mu'min should therefore endeavour to be with Wudhu at all times.

External Purity or Tahaarat of the body plays an important part in obtaining Internal Purity or Purity of the Soul.

RECITATION OF DUROOD

THE RECITATION OF DUROOD AND SALAAM UPON OUR NABI (sallallaahu alayhi wasallam) AT LEAST ONCE IN A LIFETIME IS *FARDH*. THIS IS COMMANDED IN THE QURAAN SHAREEF.

WHEN THE MENTION OF RASULULLAH (sallallaahu alayhi wasallam) IS MADE IN A GATHERING THEN IT IS *WAAJIB* TO RECITE DUROOD AND SALAAM AT LEAST ONCE, PROVIDED THAT ONE IS NOT ENGAGED IN SALAAT OR LISTENING TO THE KHUTBAH. THIS IS ESTABLISHED FROM MANY AHADITH.

RECITING DUROOD UPON OUR NABI (sallallaahu alayhi wasallam) DURING SALAAT AFTER TASHAHHUD IS *SUNNATUL MUAKKADAH*, AND ACCORDING TO IMAAM SHAFI IT IS *FARDH*.

AT ALL OTHER TIMES ITS RECITATION IS MUSTAHAB.

APATHY TO THE TEACHING OF THE DEEN

Al-Ghazali laments over the general lack of interest in and apathy of the people towards the **tenets** of faith and calls attention towards the need of **spread**ing literacy and disseminating the knowledge of religion. After emphasising the paramount need for spreading religious knowledge he continues:

"For anyone who is solicitous of his religion, the teaching and spreading the knowledge of the faith, which is also a joint obligation, is such a serious occupation that it would not permit him to go into unnecessary juristic details and waste his time in any scholastic hair-splitting or similar other trivialities."

Al-Ghazali explained why the wrangling over disputed issues had come to assume such an importance among the pedagogues of his time who, in due course, had begun to devote their time and energy to those fruitless quibblings. Tracing the history of these vain disputations he writes:

"The Caliphs succeeding the Prophet of Islam, were scholars and jurists, competent to give juristic opinions in all matters and they seldom required the help of other companions of the Prophet in this task. The learned among the companions, therefore, occupied themselves with the studies and orisons leading to salvation in the world-to-come. If they were ever asked for any legal opinion, they would refer the question to another jurist and remain absorbed in the recollection of God. Numerous instances of this kind have been preserved by the annalists. Thereafter, underserving and incompetent persons came to preside over the Islamic commonwealth. They were also incompetent to give legal opinions or settle the disputes of the people and, therefore, they had of necessity to depend upon the jurisconsults in the administration of justice. The scholars among the descendants of the companions of the Holy Prophet generally followed in the footsteps of the scholars of the old; they were aware of the true content of the faith, were selfless and detached, and hence they avoided the company of the rulers and kings. The Ummayyad and the 'Abbásid Caliphs had to look round for them and implore them to accept the offices of jurists and judges. The plebeian masses of the time, who witnessed the solicitations of the kings and disdainful indifference of the devout scholar-jurists, thought that the study of juristic sciences was the easiest way to acquire riches and honour as well as to gain an access into the entourage of the nobility. These elements, therefore, themselves applied for the governmental offices and manoeuvred to win the favour of rulers and administrators in the hope of achieving worldly success. Some of them gained their end while others licked the dust but even those who did succeed had to humble themselves by applying for these offices. They had to come down from the exalted place of scholars to that of plebeians. Another result of it was that the scholars who were earlier implored to accept these offices began to offer themselves as candidates; earlier they were honoured for their selfless detachment from the ruling circles but now they lost their respect by becoming the henchmen of the kings and rulers. A few scholars were, however, an exception to it in every age.

ISLAMIC LITERATURE AVAILABLE

The following booklets are available. Write for your free copies:

The Importance of Rasulullah's Miswaak
Women in Mosques
The Friday Khutbah
Music and Islam
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The following books are in the process of publication and will be available soon:

KITAABUS SALAAT
MASNOON DUAS
TAJWEED
FIQH-PRIMER

Write to:
Mujlisul Ulama of South Africa,
P.O. Box 3393,
Port Elizabeth.

BELIEF IN ISA'S BODILY RISE IS ABSOLUTE

HE (ISAA) IS UNTIL TODAY ALIVE. HE WILL APPEAR CLOSE TO QIYAAMAH. THIS IS STATED IN THE MUTAWAATIR AHADITH.

(N.B. Mutawaatir Ahadith is a category of Hadith which has the weight and force of Quraanic verses. The effect of Mutawaatir Hadith's is ABSOLUTE. In other words belief and acceptance of the Ahkaam established by Mutawatir Ahadith are Fardh (Absolutely Compulsory). Mutawaatir Hadith is the highest category of Hadith. The rejector of this type of Hadith becomes a Kaafir or a non-believer.)

(Tafseer Ibn Katheer)

NO ESCAPE FROM ALLAH'S WRATH

An evil man once died. When his grave was dug a huge serpent was found inside. Another grave was dug and there too a similar huge serpent was found. Again another grave was dug and again a similar serpent was discovered. In this manner thirty graves were dug and in each grave this huge serpent appeared.

Finally the people realised that there was no escape from the Punishment of Allah Ta'ala. This serpent was in fact the consequences of this man's evil. There was, therefore no alternative, but to bury him along with this serpent in his grave.

(Nazhatul Basaateen)

Sayings of Yusuf Bin Husain

* **He who makes the Zikr of Allah in sincerity refrains from discussing others besides Allah.**
* **The sign of Love with Allah is abstention from all things which divert one from Allah's remembrance.**
* **The recognition of a Truthful servant (of Allah) lies in two things, viz., he loves solitude with Allah and he conceals his worship.**
* **The noblest state of earth is Ikhlaas (Sincerity).**
* **Perfect 'uboodiat' (total obedience) is to remain in constant obedience to Allah Ta'ala.**
* **The most disgraceful one is he who has greed.**
* **The noblest among mankind is a saint who is truthful and patient.**

I HAVE NEVER SEEN THOSE WHO FEAR ALLAH DEPENDENT UPON EARNING THEIR LIVING
(Hadhrat Sufyaan Thauri)

THE NOBLEST IN CREATION

Hadhrat Sufyaan Thauri (rahmatullaah alayhi) said:
"The noblest and most loved in creation are five types of persons.

(1) An Aalim who is abstentious, i.e. he does not hanker after the material pleasures of the world.
(2) A Sufi (saint) who is a Faqeeh (jurist).
(3) A wealthy person who is humble.
(4) A grateful (i.e. grateful unto Allah-) dervish (Durwesh Shaakir).
(5) A gracious follower of the Sunnah.

REMEMBER THAT THE OPPONENTS OF THE DEEN (AMONG THE MUSLIMS) HAVE THEIR FACES TURNED AWAY FROM THE QIBLAH IN THE GRAVE.

(Hadhrat Auzaa-i)

ACCEPTANCE OF DUA

The acceptance of Dua (supplication) is dependant upon several conditions. It is necessary that these conditions be fulfilled so that our Duas are accepted by Allah Ta'ala. These conditions are:

(a) The food which one eats must be Halaal. Haraam food negates the acceptance of Dua.
(b) The clothing one wears must be obtained from Halaal sources. The money with which clothing is bought must be Halaal otherwise Dua will not be accepted.
(c) Dua must be made with a sincere heart.
(d) One must have patience and not demand that Allah Ta'ala accept the Dua immediately. Impatience and demand will not avail.
(e) Yaqeen or firm faith that Allah Ta'ala will definitely accept our Dua.
(f) Although there is no stipulated time for Dua, one should make Dua preferably during such times and occasions in which Allah Ta'ala accepts Dua readily. For example: after the Fardh Salaat, during Tahajjud time, on Fridays, etc.
(g) Before making the Dua one should recite Hamd (the Praises of Allah Ta'ala.)
(h) Before and after the Dua one should recite Durood Shareef an odd number of times, e.g. three times, five times, seven times, etc.
(i) The Dua should be often repeated.

It should be remembered that sometimes despite the existence of all the conditions for acceptance of Dua, we still find that our wishes have not been granted. In such an event one should not become despondent. Allah Ta'ala is the sole Authority. What he pleases to do none can question. Even if it seems that our prayers are not being heeded we should offer thanks (Shukr) unto Allah Ta'ala, for in the non-fulfilment of our wishes lie our gain. Allah Ta'ala, in His Infinite Wisdom knows that non-fulfilment of our Dua will be in our best interest. If the Dua of every person had to be always fulfilled here on earth, then the order of this mundane life would be disarranged.

Even if our Dua is not fulfilled here on earth, we shall obtain its reward in full measure in the Hereafter. Hence, despondency and complaint are not traits in the character of a Mu'min. The Believer is commanded to say at all times and in all circumstances:

"All Praise is due unto Allah Ta'ala in all circumstances."

KITABUS SALAAT

A comprehensive eight page book titled:
KITAABUS SALAAT
(The Book of Salaat)
has just been published by the Young Men's Muslim Association of Benoni. This valuable book is for free distribution. Write for your free copy to:

Young Men's Muslim Association,
P.O. Box 5036,
Benoni South,
1502.

KNOWLEDGE BETTER THAN WEALTH

1. A man of wealth has many enemies while a man of knowledge has many friends.
2. Knowledge is better because it increases with distributions. While wealth decreases by that act.
3. Knowledge is better because a learned man is apt to be generous while a wealthy person is apt to be miserly.
4. Knowledge is better because it cannot be stolen while wealth can be stolen.

WARNING
MUSLIMS BEWARE

THE MUSLIM PUBLIC IS HEREBY WARNED TO DISASSOCIATE ITSELF FROM OFFERING ANY AID TO THE COMMITTEE WHICH IS PROMOTING THE PUBLICATION OF MUHAMMAD ASAD'S COMMENTARY ON THE QURAAN SHAREEF. THE COMMENTARY OF MUHAMMAD ASAS (LEOPOLD WEISS) FALSIFIES THE ISLAMIC BELIEFS REGARDING NABI ISAA (ALAYHIS SALAAM). THE BELIEFS REGARDING NABI ISAA (ALAYHIS SALAAM) PROPAGATED BY LEOPOLD WEISS ARE BELIEFS OF KUFR. THE COMMENTARY OF LEOPOLD WEISS IS A DIRECT REJECTION OF THE TAFSEER OF THE VERSES IN QUESTION GIVEN BY OUR NABI, MUHAMMAD (SALLALLAAHU ALAYHI WASALLAM). HENCE, ANY SUPPORT OR AID GIVEN TO THIS COMMITTEE SELLING THIS ANTI-ISLAMIC COMMENTARY WILL BE SUPPORT FOR KUFR. SUPPORTING THIS COMMENTARY OF LEOPOLD WEISS IS TANTAMOUNT TO UNDERMINING THE BELIEFS OF ISLAM.

IT IS UNLAWFUL AND AN ACT OF KUFR TO AID AND ABET KUFR. ISLAM DEMANDS THAT ALL ITS ADHERENTS REFRAIN FROM SUPPORTING THIS ATTEMPT OF KUFR-PROPAGATION.

ISSUED BY:
MUJLISUL ULAMA OF SOUTH AFRICA

TRADE AND COMMERCE IN ISLAM

PROHIBITED TRADE PRACTICES

NAJISH

Rasulullah (sallallaahu alayhi wasallam) prohibited the practice of "najish".

"Najish" means to enhance or increase the price of merchandise by a false tender, i.e. with no intention to purchase, the purpose of enhancing the price being merely to incite others to offer a higher price.

SAUM

Rasulullah (sallallaahu alayhi wasallam) has also prohibited the practice of offering a higher price for an article the sale of which has already been concluded by mutual agreement of two parties. If a person is engaged in transacting a sale then it is not lawful for another to intervene and offer a higher price. The third party will have to wait until the transaction has either been concluded or fell through. This prohibition does not refer to auction bidding which is allowed.

SALE DURING JUMA'

When the first Azaan is called on Friday for Juma' Salaat then it is not lawful to engage in trade.

QURAANIC INSURANCE AGAINST FIRE AND THEFT

Recite Ayatul Qursi morning and evening. It is your protection against theft and fire. Besides being a guard for you, Ayaatul Qursi Brings Barkat in your business as well.

IT IS NOT LAWFUL . . .

* to charge interest on overdue accounts.
* to overdraw your banking account and pay interest.
* to charge interest for discounting bills.
* to enter into endowment-insurance policies.
* to insure your plate glass.
* to insure your vehicle, stock, etc.
* to usurp the deposit on a laybye parcel on the pretext that the customer did not call for it within a stipulated period.
* to deduct from the wages of staff for goods damaged accidentally.

EXEMPTION FROM DEFECTS

According to the Hanafi Madhab it is permissible to sell an article on the condition of "Exemption from all defects", i.e. "as is" – with faults and all. If the purchaser agreed to this condition, he will not be entitled to return the goods on the grounds of it being defective.

The Shafi Madhab disallows this, stating that it is necessary to enumerate all the defects of the commodity offered for sale. A general "exemption from all defects" will not be lawful according to the Shaffi Madhab.

TIME OF TAHAJJUD

The time for Tahajjud Salaat is from after Salaatul Ishaa until Subuh Saadiq (until just before commencement of Fajr Salaat time). Hadhrat Aishah (radiallaahu anhaa) narrates that Rasulullah (sallallaahu alayhi wasallam) performed Tahajjud Salaat in the early part of the night as well as in the middle and during the latter part of the night. However, during the last days of Rasulullah's life he performed Tahajjud mainly during the latter part of the night. As the night progresses, the Barakaat and the Mercies of Allah Ta'ala descend in greater measure. This increase in the Barakaat and Rahmat progresses until it reaches its height in the last sixth of the night. During the last sixth part of the night the Grace and Mercy of Allah Ta'ala are at their pinnacle.

The term "tahajjud" is derived from the word, "hujood" which means: "to refrain from sleep". This meaning applies to all the time after Ishaa.

INVALID SALES

BAY' BAATIL or a sale transaction which is null. This form of transaction is null with regard to nature and quality of the sale. A sale transaction will be BAATIL (null) if one or both commodities of exchange, viz. the goods and the price, happen to be Haraam (unlawful), e.g. the sale of "maitah" (carrion), wine, blood, pig, etc.

A "Baatil" transaction does not effect right of property, i.e. the commodities of exchange in such a transaction do not enter the ownership of the parties concerned, viz., the buyer and the seller. All commodities which have exchange value according to the Shariah are described as "MAAL" (wealth). According to Islam carrion, pig, wine, blood, etc. have no exchange-value and are not regarded as "maal" or wealth.

BAY' FAASID or a sale which is lawful in nature or essence but null with regard to quality. In this kind of transaction both commodities of exchange are "Maal" (wealth) but a defect arises in the transaction due to the violation of some rule of the Shariah. For example to sell goods which are not in one's ownership or to sell commodities prior to taking possession of same.

A "Faasid" transaction effects right of property after possession has been taken, but one is not empowered to make use of the article in any way whatsoever.

A sale will be regarded as "Faasid" by the stipulation of any condition advantageous to either party or repugnant to the requirements of the sale transaction. Examples of such "faasid" sale contracts:

(a) To sell an article on condition that it is loaned out.
(b) To sell an article on condition that it be given as a present to someone after a while.
(c) To sell a building on condition that the seller be allowed to occupy it for a certain period.
(d) To sell an article on condition that the buyer gives the seller a loan of cash or goods.
(e) To sell an article on condition that after a while the article is resold to the seller.

In a "Faasid" transaction the buyer becomes the owner of the article purchased if the seller gave consent to the buyer to take possession of the article. In this case the buyer is liable for the VALUE (i.e. the current market-value) and not the price of the article. According to Imaam Shaafi (R.A.) the buyer does not become the owner even after taking possession by consent of the seller. After taking possession of the article in the "faasid" transaction, the buyer is liable for the value (and not the price) of the article if the article has no identical likeness. If the article has identical likeness then the article (if lost or destroyed) will be compensated for by replacing it with like article and not by tendering the value. Hence, if the article of sale was an animal (for example) it shall be compensated for by tendering its value since animals have no identical likeness. However, if the article was grain (for example) it shall be compensated by giving the seller a like quantity of grain and not the value of the grain.

Both parties have the right to anul a "faasid" transaction.

It is not lawful to bring into use or derive benefit from an article purchased in a "faasid" transaction. It is Waajib (compulsory) to cancel a "faasid" sale transaction.

If the article obtained in a "faasid" sale is resold at a profit, then it is incumbent to bestow such profit to charity. It is not lawful to utilize such profit.

ANSWERS TO QUESTIONS

(1) He recited the whole Quraan in the two Raka'ts, hence fourteen Sajdah are the Sajdah of Tilaawat, four Sajdah are the Sajdah of the two Raka'ts and two Sajdah are the Sajdah of Sahw.
(2) This man who was in the state of janaabat, while taking ghusal forgot to rinse his mouth. Rinsing the mouth is Fardh for obtaining purity from janaabat. After entering the Musjid it occurred to him that he did not rinse his mouth. Hence he drank water inside the Musjid and rinsed his mouth at the same time. Thus he emerged in a state of purity (paak) from within the Musjid.
(3) This man is a Laahiq.
(4) The chin and the cheeks. Before the beard comes out it is Fardh to wash these parts. However, after the beard has come out and densely covers these parts then their washing is not compulsory in Wudhu.
(5) The Imaam laughed first and thereafter the Muqtadi. Hence the Imaam's Wudhu broke and his Salaat became null. Since the Muqtadi laughed after the Imaam had laughed, his (Muqtadi's) Wudhu did not break. Only his Salaat became null. The Muqtadi's laughter was not inside Salaat, but outside the Salaat.
(6) Between place A and place B is the hometown of this man. The journey from his hometown to place B is less than forty eight miles.

THE LAST WORDS

There was once a trader whose involvement in his trade was such that he became completely forgetful of Allah Ta'ala. While he was on his death bed he repeatedly said:

"What is the price of this bale?".

People present endeavoured to induce him to recite the Kalimah, "LA-ILAA HA ILAL LAAH", but the only words which came from him were: "What is the price of this bale?"

A Shaikh of the time upon seeing this advised his Mureeds to make Zikr of Kalimah Shahaadat in abundance so that this Kalimah may be on one's lips at the time of death just like the trader whose last words were "What is the price of this bale?" because throughout life this was his chief concern.

(Nazhatul Basaateen)

* An evil gaze (i.e. casting glances at that which Allah has forbidden) is a disastrous and a deeprooted spiritual disease. It calls for stringent remedial measures. For example: Perform twenty Raka'ts Nafl Salaat for one evil glance cast.

(Hadhrat Maulana Ashraf Ali Thanvi)

* It is incumbent upon man not to act according to the demands of the evil traits in the nafs. He is responsible for only curbing these dictates. He is not responsible for their elimination.

(Hadhrat Maulana Ashraf Ali Thanvi)

UNDERSTANDING HADITH

THE TRUE UNDERSTANDING OF A HADITH IS POSSIBLE ONLY AFTER ALL ITS NARRATING SOURCES HAVE BEEN EXAMINED. IMAAM SUYUTI (R.A.) HAS STIPULATED UP TO EIGHTY NARRATING SOURCES TO BE EXAMINED BEFORE THE MEANING COULD BE PROPERLY UNDERSTOOD.

(Shaikhul Islam Hadhrat Husain Ahmad Madani-R.A.)

NECESSARY TECHNICAL TERMS OF FIGH

THERE are *Eight Classes of Divine Laws* regarding the deeds and actions of man:

(i) Fardh; (ii) Waajib; (iii) Sunnat; (iv) Mustahab; (v) Haraam; (vi) Makrooh-Tahrimi; (vii) Makrooh Tanzihi; (viii) Mubah.

FARDH

Fardh is a Divine Command which is established by such proof known as *Daleel Qat-i (Absolute Proof).* One who neglects a Fardh injunction without any valid Islamic excuse is termed by the Shariah as a *Faasiq.*

One who rejects a Fardh injunction is termed a *Kaafir* and is beyond the pale of Islam.

Fardh is subdivided into two classes: (i) *Fardh Ain;* (2) *Fardh Kifaayah.*

1. *Fardh Ain* is a duty which is compulsory upon every Muslim. Neglect of *Fardh Ain* without a valid (Islamic) reason warrants punishment, and such a person is described as a *Faasiq.*
2. *Fardh Kifaayah* is a compulsory duty, which, if discharged by a few members in a community, will absolve the whole community. However, if not a single person in the community executes it then the entire community will be liable and sinful.

WAAJIB

Waajib is a Divine Command established by proof known as *Daleel Zanni* (or such proof which although very strong, but of a lower category than *Daleel Qat-i).* One who neglects or rejects a *Waajib* injunction is termed a *Faasiq.*

SUNNAT

Sunnat refer to such deeds as practised by Rasulullah ﷺ or his Sahabah رضي الله عنهم. *Sunnat is divided into two classes:*

1. *Sunnatul Muak-kadah;*
2. *Sunnatul Ghair-Muak-kadah.*

Sunnatul Muak-kadah is an action which was steadfastly upheld by Rasulullah ﷺ or his Sahabah رضي الله عنهم and was not left off without valid reason. One who constantly neglects it is also termed a *Faasiq.*

Sunnatul Ghair-Muak-kadah is an act which was practised by Rasulullah ﷺ and his Sahaba رضي الله عنهم, but which they sometimes left off without any excuse.

Execution of Sunnatul Ghair-Muak-kadah warrants great Sawaab (reward) and failure to carry it out does not warrant punishment.

It is also known as *Sunnatuz-Zaa-idah* as well as *Sunnatul-Aadiyah.*

MUSTAHAB

Mustahab refers to an act practiced occasionally by Rasulullah (sallallaahu alayhi wasallam) and his Sahaabah. Its practice warrants Sawaab, and non-observance is not liable for punishment. The Fuqahaa refer to this category also as Mandoob, Tataw-wu' and Nafl.

HARAAM

Haraam is such a forbidden act, the prohibition of which is established by strong proof known as Daleel Qat-i (Absolute Proof). Its perpertrator is a Faasiq and its rejector a Kaafir.

MAKROOH TAHRIMI

Makrooh Tahrimi is a forbidden act, the prohibition of which is established by proof known as Daleel Zanni. Its perpertrator as well as rejector is described as a Faasiq.

MAKROOH TANZIHI

Makrooh Tanzihi is an act which will occasion Sawaab if NOT practiced.

(N.B. Constant perpertration of Makrooh Tanzihi will transform the act into Makrooh Tahrimi.)

MUBAAH

Mubaah is an act which if done does not occasion Sawaab and if not done does not warrant punishment. It is an act which is purely permissible.

ULAMA'S CORNER

ULAMA and the TRUTH

by
YOUNG MEN'S MUSLIM ASSOCIATION
(Benoni-Transvaal)

The Ulama-e-Haq constitute that group of people of whom Allah's beloved Rasool mentioned in the following hadith:

"THERE WILL EVER REMAIN A GROUP WHO WILL FIGHT ON THE HAQ. THOSE WHO OPPOSE THEM (THIS GROUP) OR DO NOT AID THEM, WILL NOT BE ABLE TO HARM THEM (THIS GROUP). THEY WILL REMAIN STEADFAST ON THE HAQ UNTIL THE COMMAND (QIYAMAH) OF ALLAH ARRIVES."

If all the anti-Sunnah, anti-Ulama and anti-Islamic groups together with all the forces of evil team up to oppose the Ulama-e-Haq – the true defenders of the Deen – they will never be able to overcome them. These valiant sons of Islam, far from being vanquished by their enemies, will carry aloft the Torch of Haq (Truth) till the Day of Qiyamah. Rasoolullah's blessed words can never be falsified.

If the Sahaabah-e-Kiraam (RA) in defence of the Deen sacrificed their lives and if Hazrat Abubaker Siddique (RA) during his Khilaafat was ever prepared to make jihaad against those Muslims who were reluctant to pay Zakaat, why on earth should the Ulama-e-Haq be criticised for making jihaad (by means of the pen or by word of mouth) in defence of the Shariah?

Hikmah in Propagation

A common argument that is generally advanced against the Ulama is that they do not use 'hikmah' (wisdom) or diplomacy when propagating Islam. Most certainly, hikmah is most essential for the propagation of our Deen and the Ulama do make use of it. However, it should be borne in mind that there are times when a situation demands a different approach. For example when the Qadiyani movement made an onslaught on the Imaan of the Muslims the Ulama were compelled to expose them to prevent the Ummah from being misled. Similarly if today we find in our midst a group of people who, after being warned (in a diplomatic manner) about their wrongs still continue defiantly with their anti-Islamic preachings in total disregard of clear warnings given to them, there is no alternative but to expose them publicly so that the masses may be protected against misguidance. Failure to expose such a rebellious group would be tantamount to condoning their evils and the resultant misguidance of countless innocent Muslims who might be adversely influenced by their false preachings.

Ulama to Proclaim Truth

When Rasoolullah ﷺ proclaimed the truth he was opposed, stoned and had to bear the insults of the enemies of Islam. The Ulama, by virtue of their lofty position of being the Warathatul Ambiyaa (inheritors of the Prophets), are bound to be faced with similar opposition in their sacred mission but that should not deter them from executing their duty. Rasoolullah ﷺ said:

"SPEAK THE TRUTH, EVEN THOUGH IT BE BITTER."

"LET NOT THE FEAR OF THE PEOPLE PREVENT YOU FROM PROCLAIMING THE TRUTH WHEN YOU KNOW IT."

The Ulama-e-Haq are those who uphold the truth notwithstanding the insults and criticism of the people. In their verbal and literary jihaad against the enemies of Sunnah they repose their full faith and trust on Allah Ta'ala and identify themselves with those of whom the Qur'aan says:

"And they (are such men) who fear not the insults of those who insult."

and with those of whom Rasoolullah ﷺ said:

"He who searches for the pleasure of Allah, and in so doing he incurs the anger of the people Allah is sufficient for him with regard to the difficulties the people (put in his path). And, he who searches for the pleasure of the people, and in so doing, incurs the anger of Allah, Allah casts him to the people."

Comments of Hazrat Maulana Zakariah

There is a tendency amongst some Muslims to frown upon the Ulama for their uncompromising stand against modernist groups who disseminate their own brand of Islam based on anti-Islamic ideas. They falsely term this act of defending Islam as 'controversy' and plead for 'peace'. Hazrat Maulana Zakariah, a great religious divine, while commenting on this type of negative attitude avers:

"Nowadays it is considered a merit to have 'peace' with all, and please everyone on every occasion. They say it is a requirement of etiquette, though they have to make peace with Devil and his followers even. Religiously and morally one must not make friends with the sinners, the transgressors and the tyrants. At least one must instruct those to do good whom he easily can; for instance; his subordinates, his servants, his wife, his children, and his relation'. To be absolutely silent about Tabligh is an unpardonable crime before Allah . . ."

Hazrat Sufyan Thauri says:

"Whoever is very favourite with his relations and neighbours, we suspect him to be very slow in preaching the true teachings of religion.

"Numerous traditions say that when a sin is committed secretly, its harm is generally limited to the sinner only, but when a sin is committed openly, it necessarily affects all the people around; firstly, because their minds are induced to the same evil; secondly, because they may not prevent the transgressor from that evil, and thus be guilty before Allah!

"Now, everyone can see for himself, how many sins are committed before him every day, and he, in spite of having power to prevent the same, neglects it, and does not become active to uproot evil. And the trouble is, if anyone is up to put the wrong-doers down, the ignorant and shameless people oppose him, instead of co-operating with him. 'Yet the tyrants will soon know from which direction they are turned (to their punishment)."

Hazrat Maulana's words fit the present-day situation like a glove! Do we not find today Muslims who in the name of 'peace' criticise and oppose the Ulama-e-Haq who are engaged in their mission of uprooting evil and exposing the rebellious elements who are bent upon spreading falsehood in the name of religious reconstruction work.

No Friendship with Transgressors

Some people who sympathise with anti-Islamic groups philosophise that in order to reform a misguided group one has to join them. It is their firm contention that by associating with such a group an opportunity is afforded to correct their wrongs. This may be true in the case of a group that is sincere and prepared to learn when instructed. This, however, is not feasible if the group adamantly maintains with all the emphasis at its command that its standpoint is the only true and correct one. It is imperative to disconnect one's relationship with such a group lest one becomes a participant in the evils perpetrated by them. The following hadith of Rasoolullah ﷺ throws light on this subject:

"The decline and fall in Bani Israel started thus: when the pious of them saw certain sins being committed by the transgressors, they prevented them from the same; but when the sinners did not repent, they continued their relationship and friendship with them. So, when the pious of them did not disconnect their relationship with the transgressors, Allah united their hearts in the same category."

Then the Holy Prophet ﷺ read a verse of the Holy Qur'aan, which says: "The disobedient and transgressors among the Bani Israel were accursed by Allah." Thereafter the Prophet ﷺ instructed the Sahaabah: "(To avoid such a decline) you people must command others to do good deeds and prevent them from forbidden things, you should check every tyrant and should invite him to truth and justice."

In the light of the above hadith of Rasoolullah ﷺ the erroneous philosophy that 'if you cannot beat them, join them,' falls to the ground! Hence those Ulama who dissociate themselves from anti-Islamic and rebellious groups undoubtedly stand on the platform of uncompromising truth. They are assured of help from Allah Ta'ala.

Says Allah in the Holy Qur'aan:

"O BELIEVERS! IF YOU HELP ALLAH HE WILL HELP YOU, AND WILL MAKE YOUR FEET FIRM (AGAINST YOUR ENEMIES)."

"O BELIEVERS! IF ALLAH HELPS YOU, THEN NO ONE CAN OVERPOWER YOU; AND IF HE DOES NOT HELP YOU THEN WHO CAN HELP YOU? — AND ONLY IN ALLAH SHOULD THE BELIEVERS PUT THEIR TRUST."

May Allah Ta'ala guide the Ummah and save them from the false preachings of the modernists — Ameen.

تقوی کی تحصیل کا طریقہ

حاصل یہ کہ تقوے کے لئے فکر غذ ضروری ہے کہ یوں سوچے کہ اس کے لئے ایک خاص زاد کی ضرورت ہے اور وہ ہمارے پاس نہیں ہم بالکل مفلس پراگندہ ہیں یہ ایسا افلاس ہے کہ دنیا کا افلاس اس کے مقابلہ میں کچھ بھی نہیں دنیا کا افلاس آخر ایک دن ختم ہو جائے گا اور اس افلاس کا کہیں خاتمہ نہیں وہاں یہ حالت ہوگی ؎

کہ بازار چند انکہ آگندہ تر تہیدست را دل پراگندہ تر

کہ وہاں کا بازار گرم ہوگا اقسام اقسام کی عمدہ چیزیں سجی ہوں گی مگر تمہاری جیب خالی ہوگی ذرا غور کرو اس وقت تمہاری کیا حالت ہوگی صاحبو! ہنوز وقت باقی ہے اپنا علاج کر لو اور زاد راہ جمع کر لو۔ وَلْتَنْظُرْ نَفْسٌ (اور چاہئے کہ نفس دیکھے) ایک کلیہ ہے اللہ کے بندوں نے اس کے جزئی طریقے نکال کر تلاش کر لئے ہیں ان میں ایک طریقہ یہ ہے کہ دن رات میں ایک وقت تجویز کر لو اور اس وقت بیٹھ کر سوچا کرو سب سے اول یہ سوچو کہ خدا تعالیٰ کی کیا کیا نعمتیں ہم پر ہیں اس کے بعد یہ سوچو کہ ہم اللہ تعالیٰ کے ساتھ کیا برتاؤ کرتے ہیں ہم اس کی نعمتوں کا کس قدر شکر ادا کرتے ہیں اور کچھ بھی نہیں تو صبح سے شام تک کے گناہ ہی گن ڈالے اس کے بعد غور کرے کہ اگر ہمارا یہ برتاؤ کسی دوسرے خصوص حاکم یا آقا سے ہوتا تو وہ کیا کرتا اور جو کچھ ذہن میں آئے اس کی بابت سوچے کہ خدا تعالیٰ بھی ہمارے ساتھ یہ کر سکتا ہے اس کے بعد سوچے کہ میدان قیامت برپا ہے آفتاب قریب آگیا ہے احکم الحاکمین (سب سے بڑا حاکم) کا اجلاس ہو رہا ہے۔ نہ کوئی بیرسٹر ہے نہ کوئی وکیل ہے اور اس اثناء میں مجھے پکارا گیا ہے فرشتے آئے اور مجھ کو پکڑ کر لے گئے اور وہاں لیجا کر چھوڑ دیا اب مجھ سے میرے اعمال کی بازپرس ہو رہی ہے اور میرے پاس کوئی معقول جواب نہیں نہ کوئی ٹھکانا ہے کہ وہاں بھاگ کر پناہ لوں ہاں سامنے جہنم ہے۔ ملائکہ گرفتار کر کے مجھ کو پابدست دگے دست بدست دگے۔ جہنم کی طرف لیجا رہے ہیں بس یہ سوچکر فوراً سربسجود ہو جاؤ اور نہایت گڑگڑا کر خدا کی بارگاہ میں اپنے گناہوں سے توبہ کرو اور روؤ اور اگر رونا نہ آئے رونے کی صورت بناؤ اور یہ دعا کرو کہ اے خدا میرے گناہوں کو معاف کر اور مجھے ہمت دے کہ مجھ سے گناہ نہ ہوں یہ تو رات کو کرے اور دن میں علماء کے رسائل لیکر اُن کو پڑھے اور اپنے بچوں اور بیوی کو بھی پڑھائے اگرچہ بچے انگریزی ہی پڑھتے ہوں افسوس تم لوگ اولاد کو کندہ جہنم (دوزخ کا کھونٹا) بنانے کے لئے پرورش کرتے ہو۔ صاحبو! جب ان کا مآل یہ ہوا تو ان کے پیدا ہونے سے اور پرورش ہونے سے کیا نفع ہوا اس سے تو پیدا ہی ہوتے اور بچپن میں مرجاتے تو اچھا تھا ؎

مرا اے کاشکے مادر نمیزاد ۔۔۔ وگر میزاد کس شیرم نمیداد

اے کاش کوئی مجھ کو نہ جنتی نہ جنا ۔۔۔ جنتی بھی اگر دودھ نہ پھر کوئی پلاتی

~ مجدد الملت حکیم الامت حضرت مولانا محمد اشرف علی تھانوی قدس سرہ ~

LET NOT THE MALEVOLENCE OF THE "ULAMAA-E-SOO" PERTURB YOU.
(Hakimul Ummat Maulana Ashraf Ali Thanvi)

TEACHING (the Deen) IS REPRESENTATIVE OF 'MURAAQABAH'
(Hakimul Ummat Maulana Ashraf Ali Thanvi)

The following question and answer are recorded in the Kitab, *Naf'ul Mufti Was-Saa-Il:*

QUESTION: Is it permissible to don such clothing having pictures on them?

ANSWER: It is forbidden. Such a person resembles one who carries idols on his person . . . and, hence, it is forbidden to perform Salaat wearing such clothing.

"Portrait sculpture originated in Egypt because of the belief that images of the dead aided the soul's survival."

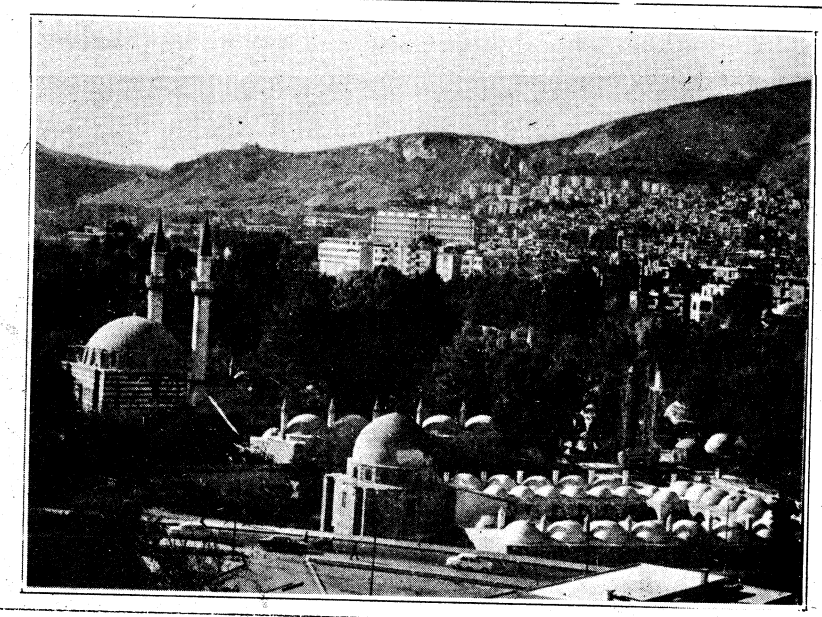
". . . Temple walls are richly adorned with relics of gods and worshipping kings (Temple of Seti I, Abydos) . . ."

"Classic Greek sculpture, throughout its history served religion with statues of gods."

(Encyclopaedia International.)

مدرسہ و انجمن کی ترقی کی سہل صورت

ایک سہل ترکیب آپ کو بتلاتا ہوں کہ جو کام شروع کرنا ہو اتنا شروع کیجئے جو آپ اپنی ذات سے کر سکیں جب کام شروع ہو جائیگا اور دوسرے دیکھیں گے خود بخود تمہاری مدد کریں گے۔ دیکھئے اسلام کا کام بھی یوں ہی ترقی پذیر ہوا اگر اسلام کا کام متعارف ضابطے سے ہوتا تو کم سے کم ایک جماعت تو ہوتی حالانکہ وہاں صرف ایک تن تنہا حضور کا مبارک دم تھا خدا تعالیٰ اسلام کی ترقی کو بیان فرماتے ہیں کَزَرْعٍ اَخْرَجَ شَطْئَهٗ فَاٰزَرَهٗ الخ تو صاحبو ترقی اسلام کی ہمیشہ یوں ہی ہوئی ہے



SYRIA:
DAMASCUS –
SULEYMANIEH
MOSQUE

THE FRAUDS OF "SCIENTIFIC RESEARCH"

EVIDENCE that research findings are frequently faked by scientists was recently disclosed by a lecturer at the London University.

Dr. Ian St. James-Roberts, who has conducted a survey among scientists, claims that more than nine tenths of those who replied to a questionnaire admitted that they had either direct or indirect experience of intentional bias in research findings.

The most frequent kind of cheating is data "massage" where findings are eased and stretched to fit the desired result. Other types are complete fabrication of experiment and data and deliberate misinterpretation.

A remarkable tale of fraud involving a British scientist, a leading German research institute and several scientific journals is disclosed in the Nature journal. Dr. Robert Gullis in a letter to the journal confessed that results published in eight scientific papers over four years "are mere figments of my imagination". There was another recent allegation that the notorious Sir Cyril Burt faked data to support his theory that heredity is more important than environment in deciding intelligence.

The social values of the Western World is perilously dependent upon such "research findings" by their scientific "prophets". Lacking a comprehensive view of the Universe and the unique position of mankind in the entire creation of Allah, the scientific community will unceasingly be misled by the whims and "mere fragmentation of imagination" of a number of scientists.

(Islamic Echo – London)

THE MUHADDITHEEN TRADITIONISTS OF ISLAM

BY MAULANA ABUL HASAN ALI NADVI

Allah Almighty provided Islam with hundreds of earnest scholars, peerless in prodigious memory and intelligence, industry and enthusiasm, erudition and scholarly attainments, for the cultivation and development of the science of Tradition. A large number of these, belonging to the non-Arab stock and coming from distant lands, set off on extensive travels all over the Islamic world in quest of the Traditions. Indifferent to everything else, they devoted themselves to attending the lectures of the great doctors of theology and planning their work for collecting the Prophet's sayings and traditions about his acts and doings. No other science, nor yet a people can claim to have had savants as devoted and zealous, and, at the same time, as meticulous and trustworthy as were the traditionists. They moved heaven and earth to hunt for the Traditions from every corner of the Islamic world: al-Bukhari set off on his errand at the age of 13 and went all the way from Bukhara to Egypt; Abu Hatim Razi says that he traversed 3000 *farsankh* (9000 miles) on foot and thereafter left counting the mileage; Ibn Haivan of Andalusia (Spain) attended lectures of the doctors of Tradition at Andalusia, Iraq, Hijaz and Yaman wading through the whole of North Africa from Tanja to Suez and then across the Red Sea to Yaman. A large number of traditionists have left accounts of their travels, covering Asia, Africa and Europe (Spain). As a matter of fact, it was not uncommon in those days to tread from Andalusia in Europe to Khurasan in Central Asia for the sake of acquiring knowledge from the reputed doctors of theology in different cities.

Dictionary of Biography

These savants did not simply collect and compile the Traditions but they also made researches in regard to the narrators of the Traditions, their integrity, truthfulness, moral and spiritual excellence. In this way an account of the lives of all those transmitters of the sayings or doings of the Prophet, who had had the promise of "an exalted fame" by the Lord, came to light. All these hundreds of thousands narrators became known to posterity since they had handed down a Tradition or part thereof, thereby bringing into existence another science known as *Asmá ur-rijal*. This branch of knowledge is a living monument of the deep erudition and scholarly attainment, bent for research and the sense of responsibility, intellectual acumen and lofty idealism of the people inventing it. In truth and reality, the *Ummah* can rightly feel proud of their achievement. In his introduction to Hafiz Ibn Hajar's *al-Isábah-fi-Tamíz-is-Sahábah* Dr. A. Sprenger has paid a glowing tribute to the savants of the Traditions:

"The glory of the literature of the Mohammadans is its literary biography. There is no nation, nor has there been any which like them has during twelve centuries recorded the life of every man of letters. If the biographical records of the Musalmans were collected, we should probably have accounts of the lives of half a million of distinguished persons, and it would be found that there is not a decennium of their history, nor a place of importance which has not its representatives."

Trustworthiness of the Traditionists.

The traditionists did not simply narrate the biographical accounts of the transmitters of Traditions; they took every conceivable care to record absolutely authentic memoirs in regard to the character and disposition, integrity and prudence, knowledge and retentive memory of the narrators. They gleaned all available information about the narrators gathered from their contemporaries, without any partiality, fear or favour, no matter whether the narrator was a pious and illuminated soul or a ruler. One of the annalists says:

"The matchless courage exhibited by the traditionists in subjecting the narrators of Traditions to an impartial and close scrutiny can justly claim a pride of place in the annals of Islamic peoples. There were numerous caliphs and commanders noted for their despotism, among the narrators, but the Traditionists assigned them that very rank which they deserved. Imám Wak'ee was a reputed Traditionist but his father was a treasurer under the employ of the State. Therefore, whenever Wak'ee had an occasion to relate a Tradition handed down by his father, he accepted the same if it was supported by another reliable narrator and rejected it if nobodyin support of his father was to be found. Such a conscientious and cautious lot were these Traditionists."[1]

Mas'udi was a Traditionist. He was paid a visit in 154 A. H. by another traditionist, Ma'ádh ibn Ma'ádh, but as the former took the help of his memoirs, Ma'ádh rejected his Traditions on the ground of his weak memory.[2] Ma'ádh was once offered ten thousand *dinars* simply for remaining silent in regard to the reliability or otherwise of a witness. He refused the offer contemptuously saying that he could not suppress an evidence.

YUSUF BIN HUSAIN

Hadhrat Yusuf Bin Husain (rahmatullah alayhi) was the Mureed (disciple) of Hadhrat Zunnun Misri (rahmatullah alayhi). Among the great Auliyaa who were his contemporaries were Abu Sa-eed and Abu Turaab (rahmatullaah alayhimaa). Yusuf Bin Husain was Qutub of his time. A man of the noblest of virtues and most brilliant spiritual capabilities. His rank in the spiritual realm is so lofty that he has been designated "Hujjatul Wilaayat" or "The Proof of Sainthood". He was a saint distinguished in both esoteric (Baatin) and exoteric (Zaahir) Knowledge of the Deen.

His conversion to Tasawwuf and his initiation into Sulook (the Spiritual Path trod by the great Auliyaa of Allah Ta'ala) took place as a result of an inherent Fear of Allah. It is related that once Yusuf Bin Husain was in a company of a tribe of Arabs on a journey. On this journey a lady of noble birth and exceptional beauty fell in love with Yusuf Bin Husain who was a man extremely handsome. This lady who was captivated by the handsomeness of Yusuf Bin Husain one day presented herself in the presence of Yusuf Bin Husain making bold her claim of love for him. Yusuf Bin Husain was immediately shaken with the Fear of Allah. Trembling with the Fear of Allah, Yusuf Bin Husain, like one being pursued ran from the place where this fair lady appeared to him.

That very night Yusuf Bin Husain saw in a dream that he was in a great plain filled with a multitude of men all dressed in green garments. In the centre of the vast crowd was a throne on which was seated a man whom Yusuf Bin Husain concluded was the king. Yusuf Bin Husain approached this gathering and enquired as to who they were. He was informed that the gathering was a group of Malaaikah (Angels) and the man sitting on the throne was Nabi Yusuf (alayhis salaam). Yusuf (alayhis salaam) together with the gathering of Malaaikah came to welcome him (Yusuf Bin Husain). Upon hearing this, Yusuf Bin Husain broke down in tears saying: 'Of what worth am I that Nabi Yusuf (alayhis salaam) had to come to welcome me?' In the meantime Nabi Yusuf (alayhis salaam) descended from the throne, embraced Yusuf Bin Husain and invited him to sit alongside him (Nabi Yusuf) on the throne. Yusuf Bin Husain then asked:

"O Nabi of Allah! What have I done to warrant this great honour?"

Nabi Yusuf (alayhis salaam) replied:

"O Yusuf Bin Husain! Allah Ta'ala sent me together with this company of Malaaikah to welcome you because you sought refuge in the Fear of Allah when the daughter of the Arab came to you. Glad tidings unto you. You will be seeing Allah Ta'ala. O Yusuf Bin Husain! Know that in every age there is a Saint who occupies the pinnacle of sainthood. That saint in this age is Zunnun Misri (rahmatullaah alayhi). He knows the "Ismul A-zam' (the Greatest Name of Allah). Go to him".

Saying this, Nabi Yusuf (alayhis salaam) departed and Yusuf Bin Husain's eyes opened. This dream astonished Yusuf Bin Husain who set off for Egypt in search of Hadhrat Zunnun Misri (rahmatullaah alayhi). Upon reaching Egypt he went directly to the Musjid of Zunnun Misri (rahmatullaah alayhi). Here he located Hadhrat Zunnun Misri (R.A.). He greeted. Zunnun Misri replied to his salaam. Yusuf Bin Husain thereupon seated himself in the Musjid. Yusuf Bin Husain was so much awed by Zunnun Misri that he could not muster sufficient courage to question Zunnun Misri. As a result he (Yusuf Bin Husain) remained in the state of I'tikaaf in the Musjid for a full year. As the second year commenced, Zunnun Misri asked:

"O young man! What has brought you here?"

"O young man! From which land do you come?"

Yusuf Bin Husain said: "The land of Ra."

Then, he again remained in I-tikaaf for another year with silence prevailing between himself and Zunnun Misri. As the second year ended Zunnun Misri asked:

"O young man! For what purpose have you come here?"

Yusuf Bin Husain replied: "I have come to meet you."

Thereupon Zunnun Misri again maintained silence and Yusuf Bin Husain remained in the Musjid in the state of I'tikaaf for another year. As the third year expired, Zunnun Misri asked:

"O young man! What is it that you require?"

Yusuf Bin Husain replied: "I wish to learn the 'Ismul A-zam'".

Silence again followed and Yusuf Bin Husain remained in I'tikaaf a fourth year.

After the fourth year passed, Zunnun Misri presented Yusuf Bin Husain with a dish covered with a cloth. He instructed Yusuf Bin Husain to go to the banks of the river Nile and hand the dish to a saint who will be sitting there. Zunnun instructed Yusuf Bin Husain to remember whatever this saint told him. Yusuf Bin Husain taking the dish proceeded as instructed. Along the route he realised that some object was moving in the dish. His curiosity had the better of him and he thus opened the dish. As he opened the dish, out jumped a mouse. The mouse scurried off leaving Yusuf Bin Husain in bewilderment and remorse. What answer will he now give Zunnun? Shall he return to Zunnun or proceed with the empty dish to the saint? Finally in this state of uncertainty he decided to proceed to the saint on the Nile. When Yusuf Bin Husain came within view of the saint, he (the saint) smiled and said: "Are you the one who requested Zunnun for the Ismul A'zam?"

After Yusuf replied in the affirmative, the saint said:

"Zunnun was aware of your impatience, O Yusuf Bin Husain! He, therefore tested you by placing the mouse in the dish. Subhaanallah! You were unable to control yourself with regard to a mouse, how then will you be able to control yourself with regard to the Ismul A'zam?"

Feeling much embarrassed at his folly, Yusuf Bin Husain returned to Zunnun who said: "Last night I petitioned Allah Ta'ala seven times for permission to impart the Ismul A'zam to you, but permission was refused. Allah said: 'The time is not yet appropriate. Test him firstly with a mouse'. It is for this reason that I sent you with the mouse. But, you were unable to control yourself. Now return to your land, Ra until the time arrives for the Ismul A'zam to be imparted to you.

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آثر المجلس

"VOICE OF ISLAM"

RAMADHAN-UL-MUBARAK, 1398 Vol. 3 No. 6

IBRAHIM BISMILLA
P.O. Box 5090
BENONI SOUTH
1502

ASAD'S COMMENTARY MAULANA SEMA WARNS MUSLIMS

STOP THIS COMMENTARY SALE

MAULANA CASSIM MOHAMMED SEMA SAHEB, MUFTI OF NATAL DEMANDS IN THE NAME OF ISLAM THAT THE COMMITTEE RESPONSIBLE FOR THE PROPAGATION OF DR. ASAD'S VIEWS OF KUFR ON THE QUESTION OF NABI ISAA (alayhis salaam) DESIST IMMEDIATELY FROM THE INTRODUCTION INTO SOUTH AFRICA OF ASAD'S QURAAN COMMENTARY. THE MAULANA SAHEB'S CALL TO THE MEMBERS OF THIS COMMITTEE IS:

"It is imperative that the Sales Committee members who, we are confident are members of the Ahle Sunnah Wal Jamaa', immediately STOP SELLING DR. ASAD'S QURAAN TRANSLATION TO INNOCENT MUSLIMS AND REFUND ALL MONIES COLLECTED SO FAR IN THIS ENDEAVOUR.

Only by so doing will the members of this Committee save the Imaan of thousands of innocent Muslims as well as there own Imaan. By disassociation from this attempt only, will the members of this Committee save themselves from the Wrath of Allah. Verily, Allah is All-Forgiving, All-Merciful."

MAULANA SEMA WARNS ICSA

MAULANA CASSIM SEMA SAHEB, MUFTI OF NATAL AND JOINT SECRETARY OF JAMIATUL ULAMA OF NATAL WARNS THE ISLAMIC COUNCIL OF SOUTH AFRICA (ICSA) AGAINST INVOLVEMENT IN THE ATTEMPT TO DISSEMINATE DR. ASAD'S QURAAN TRANSLATION. MAULANA SEMA SAHEB THUS STATES:

"WE RELUCTANTLY ARE COMPELLED TO DRAW THE ATTENTION OF THE ISLAMIC COUNCIL OF SOUTH AFRICA THAT THOSE OF US (i.e. of the Jamiatul Ulama-Natal) WHO ARE ITS (ICSA'S) MEMBERS WILL HAVE NO ALTERNATIVE BUT TO RESIGN FROM ICSA SINCE SOME OF ITS MEMBERS HAVE BECOME INVOLVED IN PROMOTING THE SALE OF DR. ASAD'S QURAN TRANSLATION IN SOUTH AFRICA."

MAULANA CASSIM MOHAMMED SEMA, THE MUFTI OF NATAL AS WELL AS JOINT SECRETARY OF JAMIATUL ULAMA NATAL, IN A STATEMENT TO "THE MAJLIS" BRANDED DR. MUHAMMAD ASAD'S VIEWS ON ISAA (alayhis salaam) AS "AN ACT OF KUFR". MAULANA SEMA SAHEB WHO IS ALSO THE PRINCIPAL OF DARUL ULOOM, NEWCASTLE, CALLS ON THE MUSLIM PUBLIC TO REFRAIN FROM GIVING ANY SUPPORT TO THE SALES COMMITTEE WHICH HAS UNDERTAKEN THE GRIEVOUS WRONG OF PROPAGATING THE OPINION OF ASAD, WHICH IN TERMS OF THE SHARIAH IS AN OPEN CASE OF KUFR.

Maulana Sema Saheb in his statement states:

"For the last fourteen centuries the beliefs of the Muslim Ummah with regard to Nabi Isaa (alayhis salaam) have been as follows:

(1) Nabi Isaa (alayhis salaam) was born without the agency of a father.
(2) Nabi Isaa (alayhis salaam) was taken up alive bodily into heaven by Allah Ta'ala and he did not die yet.
(3) Nabi Isaa (alayhis salaam) will return to earth prior to the advent of Qiyaamah. He will then die and be buried in Medina where a grave has been reserved for him in the Hujrah (room) where Rasulullah (sallallaahu alayhi wasallam) lies buried.

This public statement has become necessary in view of the fact that a Quran translation into English by Dr. Muhammad Asad, which denies Muslim beliefs regarding points (2) and (3) above, is being sold to Muslims in South Africa.

WE WISH TO WARN MUSLIMS AGAINST BUYING THIS QURAN TRANSLATION. BELIEF IN THE VIEWS OF ASAD ON THIS QUESTION IS AN ACT OF KUFR. MAY ALLAH TA'ALA GUIDE ALL MUSLIMS."

Abu Hurrairah narrates from Nabi (sallallaahu alayhi wasallam) that he said regarding the descent of Isaa: During his time, all religions besides Islam will be eliminated. He will destroy Dajjaal and he will remain on earth for forty years. He will then die and Muslims will read the (Janaazah) Salaat over him. – Baghawi.

(Tafseerul Mazhari)

MAULANA MAGDA STATES BELIEF ON ISAA

MAULANA ABDUL HAQ MAGDA, AN OFFICIAL OF THE JAMIATUL ULAMA OF NATAL AS WELL AS MEMBER OF THE MUJLISUL ULAMA OF SOUTH AFRICA, IN A STATEMENT TO "THE MAJLIS" said that the clear and emphatic belief of Islam regarding Isaa (alayhis salaam) is:

(a) Isaa (alayhis salaam) did not yet die.
(b) Isaa (alayhis salaam) was lifted bodily into heaven by Allah.
(c) Isaa (alayhis salaam) is alive to this day in heaven.
(d) Isaa (alayhis salaam) will descend to earth just before the advent of Qiyaamah.
(e) Isaa (alayhis salaam) will then die and be buried alongside Rasulullah (sallallaahu alayhi wasallam).

Maulana Magda adds:

"This is the only belief and view of the Ahl Sunnah Wal Jamaa. This is the only belief of the Sahaabah, which has been transmitted to us on the basis of Ahaadithe Mutawaatarah, (i.e. an unbroken chain of transmission right from the age of the Sahaaba down to the present times).

I am aware of the fact that certain members of Icsa (of which the Jamiatul Ulama-Natal is also a member) have involved themselves with the sales Committee selling and propagating the anti-Islamic opinion of Dr. Asad. I wish it to be known that the Jamiatul Ulama of Natal notwithstanding its affiliation to Icsa, does in no way whatsoever condone the involvement of any person in the attempt to disseminate the un-Islamic interpretation of Dr. Asad. I fully support Maulana Cassim Sema Saheb, the Joint Secretary of Jamiatul Ulama-Natal in his call for a cessation to the dissemination of Dr. Asad's Quraan commentary which is in contradiction to the Beliefs held by the Ahle Sunnah Wal Jamaat for the past fourteen hundred years.

I further wholeheartedly support Maulana Cassim Sema Saheb, our Secretary (i.e. of Jamiatul Ulama of Natal) in his call for Jamiat members to resign from Icsa in the event of Icsa's refusal to disassociate itself from the un-Islamic activity of the sales Committee of Asad. In the interests of the Haq and in defense of the Beliefs of Islam it is imperative that the Jamiat press Icsa to bring pressure to bear upon its members to refrain from assisting the effort to sell Asad's commentary in South Africa. This is the least we expect from Icsa. If Icsa cannot make a decisive stand on such an important and fundamental issue as BELIEFS (Aqaa-id) then I contend that the position of all Ulama in the Icsa set-up will become untenable.

ICSA - STATE YOUR CASE ON NABI ISAA

THE MUJLISUL ULAMA OF SOUTH AFRICA HEREBY CALLS ON ICSA (Islamic Council of South Africa) TO STATE PUBLICLY ITS POLICY AND ITS VIEWS ON THE ISLAMIC B ELIEFS REGARDING THE QUESTION OF ISAA (alayhis salaam).

You (i.e. Icsa) have all along been endeavouring to have yourselves proclaimed as the REPRESENTATIVE OF ISLAM in this country. (Alhamdulillah, you have failed in this unjustified bid of yours and Insha'Allah, you will not succeed in the attempt to hoist yourselves as the Representatives of Islam in this country.) Despite your claim to be the "representative of Islam" you are maintaining an ominous silence on this vital issue of Nabi Isaa (alayhis salaam) which affects the Imaan of thousands of Muslims.

You (Icsa) desire to be the "spokesman of the Muslim community of South Africa", but you lack the courage to state your opinion on the matter.

You desire to represent all the Muslims of South Africa, but prominent members of your organization are actively involved in the propagation and dissemination of views which are in diametric conflict with the Beliefs of Islam – beliefs which the entire Ummah has upheld on the solid basis of the Proofs of the Shariah for the past fourteen centuries.

You wish to be known as our "representative", but your members are busy sowing the seeds of Kufr.

If the executive is unable to issue a statement clarifying the dubious involvement of its members in this Quraan translation of Asad, then at least the "judicial committee" of Icsa, which consists of Ulama should give a clear-cut direction to the Ummah in South Africa regarding the opinions of Kufr contained in Asad's commentary of the Quraan Shareef. The judicial committee of Icsa will indeed be committing a fatal blunder if it opts for silence in a matter of such fundamental importance – in a matter which is a choice between Kufr and Imaan.

If the Icsa executive considers it necessary to refrain from making known its stand on this important issue then the judicial committee of Ulama serving on Icsa have no alternative but to honour the Pledge of Allegience to Allah by asserting its authority or by resigning en-bloc from an organization whose members move in harmonious association with men who cherish and propagate beliefs of Kufr.

CAPE TOWN BEEF HARAAM

THE MUJLISUL ULAMA OF SOUTH AFRICA, AFTER HAVING STUDIED THE DETAILED REPORT ISSUED BY MAJLIS SHURA AL ISLAMI OF CAPE TOWN ON THE SLAUGHTERING CONDITIONS AND SET-UP AT THE CAPE TOWN ABATTOIR, HEREBY DECLARES THAT ALL BEEF IN CAPE TOWN IS HARAAM FOR MUSLIM CONSUMPTION.

THE SHARIAH BRANDS HARAAM MEATS AS "MAITAH" OR CARRION – DEAD FLESH – WHICH IS UNFIT FOR HUMAN CONSUMPTION. IT IS THEREFORE INCUMBENT UPON MUSLIMS TO ABSTAIN FROM BEEF IN CAPE TOWN.

(See full report inside)

RAINBOW CHICKENS

THE MUSLIM PUBLIC IS HEREBY NOTIFIED TO ABSTAIN FROM ALL RAINBOW CHICKENS – HAMMERSDALE AS WELL AS WORCESTER. A SERIOUS DISCREPENCY HAS BEEN DISCOVERED AT THE RAINBOW CHICKEN PLANT AT HAMMERSDALE, NATAL. UNTIL THE MATTER HAS BEEN RESOLVED MUSLIMS MUST ABSTAIN FROM CONSUMING, BUYING AND SELLING THESE CHICKENS.

DETAILS WILL BE RELEASED LATER.

(Mujlisul Ulama of S.A.)

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. In our town a non-Muslim butchery advertises his meats as halaal. In his butchery he has a separate meat-counter for halaal meat. He says that he has separate knives, utensils and a saw for halaal meats. In the same premises he sells haraam meats including pork. Some Muslims have started to do their meat purchases from this butchery although no Muslim body had certified this butchery's meats as halaal. The owner of the butchery says that he purchases the halaal meat from the Johannesburg abbatoir and that the carcasses bear a halaal marking which is stamped on the carcasses at the abbatoir. Is such meat halaal? Are Muslims allowed to buy and eat the meat from this butchery?

A. No matter from where this non-Muslim buys his meat and no matter what assurance he gives, his meats are Haraam. The Shariah rules that the word and the assurance of a non-Muslim on matters of Deen are not acceptable. It is therefore, not lawful for Muslims to purchase the Haraam meat from this butchery. You should make a report regarding this matter to your local Ulama body who will then expose the illegal advertisement of this particular butcher. Alternatively you may furnish us with the name and address of the said butchery so that we may inform the Muslim public through "The Majlis".

Q. Someone told me that Imam Maalik (R.A.) as well as Hazrat Ibn Abbaas (R.A.) also hold the view that Nabi Isaa (alayhis salaam) died a physical death. Could you please explain?

A. The one who told you this has slandered these great and holy personages. Hadhrat Ibn Abbaas (R.A.) and Imaam Maalik (R.A.) are at one with the entire Ahl Sunnah Wal Jamaa in the irrefutable belief of Islam that Isaa (alayhis salaam) was raised bodily into heaven and is to this day alive. Dishonest persons have abortively attempted to fraud support for their beliefs of Kufr by alleging that Imaam Maalik and Ibn Abbaas support the opinion of Isaa's death.

Q. Three months after pregnancy a woman had a miscarriage. What is the Shariah order regarding burial of the miscarried "baby"?

A. If some human form or organ, e.g. hand, foot, nail or hair, has developed then it will be regarded as a baby in terms of the Shariah. Ghusal will be given. It will be wrapped in a single sheet and buried without performing Salaatul Janaazah. If no human form or organ is discernible then it will be merely buried without ghusal and kafan.

Q. Is it sunnat to recite Surah "Innaa anzalnaa" after Wudhu?

A. It is not sunnat, but it has been a practice of pious people. Its recital, therefore, after Wudhu is beneficial provided that it is not believed to be a Sunnah practice.

Q. Is it permissible to utilize the fat obtained from wild animals (lions, elephants, etc.) for purposes other than eating?

A. It is not permissible.

Q. Is it Fardh, Sunnat, etc. for the Imaam to make faateha after every Sunnat and Nafl Namaaz with the Jamaat saying aloud Aameen?

A. It is neither Fardh nor Sunnat. In fact this practice is not permissible. This practice known as "faatehaa thaani" has been established as a compulsory practice by those who have strayed from the Sunnah. It is necessary to abstain from this practice. It is Sunnah to make Dua in congregation after every Fardh Salaat. To make Dua after Sunnat and Nafl Salaat is the choice of the individual. One is free to make any Dua at any time. But, it is not lawful to assign any Shar'ee status (e.g. Fardh, Waajib, Sunnat, etc.) to an innovated practice.

Q. Is it a sunnat to oblige the bride and bridegroom to drink "sharbat" (a drink of water, sugar and colouring)?

A. It is not a Sunnah practice. It is a custom from which Muslims should abstain.

Q. According to the Sunnah is there any special faateha to be recited when taking the mayyit (deceased) from the house?

A. The only Sunnah Dua for the deceased is the Salaatul Janaazah. The customary "faatehas" are innovated practices which have no origin or sanction in the Sunnah. It is necessary to refrain from these practices.

Q. Is it sunnat to call the Azaan after burial?

A. It is in fact an evil innovation warranting punishment. The Sunnah of Rasulullah (sallallaahu alayhi wasallam) and of the noble Sahaabah does not permit this innovation.

Q. What do you think about "chahaarum", "chaaliswa", etc. practices for the souls of the dead?

A. These practices are un-Islamic innovations. The souls of the dead do not obtain any Sawaab from the observance of these un-Islamic innovated practices. These are practices taken from idolatrous religions. Neither Rasulullah (sallallaahu alayhi wasallam) nor his illustrious Sahaabah ever ordered or practiced these customs.

Q. What is the position of Halwa in Shabe-Baraat?

A. It is an evil innovation. A practice which has no Islamic support – no origin in the Sunnah.

Q. What is the position of customary Moulood festivals? Please explain fully.

A. In brief, this custom is also an evil innovation and not permissible in Islam. The scope of this page does not permit a detailed explanation. Insha'Allah, a detailed explanation of this practice will be forwarded to you.

Q. What is the Islamic position of Halqa Zikr carried out on Thursdays in Mosques, especially here in Mauritius. Zikr is made loudly with people jumping in ecstacy occasionally?

A. Hadhrat Ibn Masood (R.A.) the venerable Companion of Rasulullah (sallallaahu alayhi wasallam) ordered the expulsion from the Musjid of such base innovators. This is a practice of "Riyaa" (ostentation) and a custom of evil innovation originated by men who had drifted far, far from the Path of Rasulullah (sallallaahu alayhi wasallam). Indulgence in such un-Islamic practices is a grave sin.

Q. Is it permissible for a Muslim lady to make zabah?

A. It is permissible.

Q. What is the significance of burning lobaan and agarbatti? Of what are these made?

A. Burning of lobaan (incense) and agarbatti has no Islamic significance. We do not know of what these are made.

Q. Is it permissible to perform Sajda Tilaawat after Asr Salaat?

A. After Asr Salaat, but before the sun's rays become dull, it is permissible to perform Sajda Tilaawat, Salaatul Janaazah and Qadhaa Salaat. It is not permissible to perform these once the sun's rays have lost their heat intensity. It is not permissible to perform Nafl Salaat after the Asr Fardh has been read.

Q. I joined the Jamaat Salaat during Qadah Ulaa. While reciting Tashahhud the Imaam arose. Shall I complete Tashahhud and then get up or follow the Imaam immediately?

A. You should complete the recitation of Tashahhud and then join the Imaam.

Q. It has been said that Satan cannot assume the form of Rasulullah (sallallaahu alayhi wasallam) in one's dream. This is the authoritative and accepted view of the Ulama. If one sees in a dream Rasulullah (sallallaahu alayhi wasallam) giving an instruction, and such instruction appears to be contrary to the teaching of the Shariah, what course should one adopt?

A. There exists total unanimity (Ijmaa) of the Ummah that dreams as well as "kashf" (inspiration or forms of revelation to the Auliyaa) even if thousands of persons witness such dreams or kashf, shall not be accorded preference in the event of it conflicting with the Proofs of the Shariah, viz., Quraan, Sunnah, Ijmaa and Qiyaas. Any kashf or dream which conflicts with the Shariah shall necessarily be rejected. If the one who claims such a dream (instruction from Rasulullah-sallallaahu alayhi wasallam) or kashf (which conflicts with the Shariah) is not a reliable person then he shall be branded as a liar and a fraud. And, if he happens to be a pious person, then it shall be said that he has been the victim of some confusion and misunderstanding. For example, a certain pious man in Egypt saw in his dream that Rasulullah (sallallaahu alayhi wasallam) said: "I drink liquor." All the Ulama of Egypt unanimously proclaimed that this pious person erred as a result of confusion in the dream. Rasulullah (sallallaahu alayhi wasallam) must have said something else which this man misunderstood. A further explanation regarding such dreams in which one sees Rasulullah (sallallaahu alayhi wasallam) issueing an instruction in contradiction to the Shariah, is the view presented by the Ulama-e-Baatin, viz. Ulama who have attained perfection in Tasawwuf. They state that the "Zaat-e-Mubaarak" (the holy nature or being of Rasulullah-sallallaahu alayhi wasallam) in the realm of Barzakh (the state which follows death) is like a mirror. On certain occasions the one who sees Rasulullah (sallallaahu alayhi wasallam) in a dream will view his (the dreamer's) own actions mirrored in the glorious "zaat" of Rasulullah (sallallaahu alayhi wasallam). In view of these interpretations as well as the existence of other possibilities it is not permissible to rescind any teaching of the Shariah on the basis of such dreams and revelations. (The aforegoing explanation has been given by Hakimul Ummat, Hadhrat Maulana Ashraf Ali Thanvi-R.A.)

Q. Your Special Issue of "The Majlis" dealt rather harshly with Dr. Muhammad Asad. I find it difficult to accept that he has committed "kufr" by entertaining the opinion that Prophet Jesus (Peace be upon him.) had already died. I am sure that it is not Islamic to decry the opinions of others. Dr. Asad never at any stage supported the Qadiani movement. To place him in the category of the Qadianis is an act of grave injustice. I feel that you owe him an apology.

A. IF indeed we had erred in charging Muhammad Asad with kufr then an apology would be wholly insufficient. The charge of kufr which we have levelled against Muhammad Asad is most serious. We are fully conscious of the gravity of the charge brought by us. But, the need for it is of overriding importance. If we had dealt "harshly" with Asad then such "harshness" was occasioned by the "harshness" of Asad's un-Islamic belief coupled with the "harsh" attempts being made by the un-Islamic Committee to promote the country-wide dissemination of Asad's commentary which seeks to scuttle the fourteenth century – old Beliefs of Rasulullah (sallallaahu alayhi wasallam).

For a man in this century to tell us that the official Belief of Islam upheld now for fourteen hundred years – upheld by the Sahaabas (without any difference of opinion), upheld by the Fuqahaa (all the Fuqahaa), upheld by the Muhaddithen, the Auliyaa and the entire Ummah of Islam – is a "fairy-tale", is a "legend", is to be "summarily rejected" is indeed extremely "harsh". The great Ulama of Islam have emphatically stated that rejection of the belief that Isaa (alayhis salaam) is alive and that he will descend again, is kufr and that the one who subscribes to such a view is a kaafir. We have stated that the belief of Asad regarding Isaa (alayhis salaam) is "an act of kufr". This in fact is so. The one who claims that it is not kufr should state his arguments on the basis of the Proofs of Shariah.

Asad's commentary is not new to us. He has entertained such un-Islamic views in his commentary a number of years ago and the Raabitah also disassociated itself from Asad's commentary. However, now concerted attempts are being made to promote the commentary of Asad extensively throughout the country. And, the sad facade to this un-Islamic effort is this Committee which although professing to be members of the Ahl Sunnah Wal Jamaa, is actively engaged in the un-Islamic attempt to ground beliefs which the Ahl Sunnah Wal Jamaa has branded as beliefs of kufr. If a decisive effort is not made to combat the evil which this Committee is striving to sow within the community of Islam in this country then we will be guilty of gross dereliction of sacred duty, viz. defending of the Beliefs propagated by Muhammadur Rasulullah (sallallaahu alayhi wasallam).

Attempts are being made by the supporters of so-called "rationalism" to present Asad's view on Isaa (alayhis salaam) as an authoritative opinion in Islam. Subtle attempts are made to water down the extreme importance of the Ahle Sunnah belief pertaining to Isaa (alayhis salaam). Muslims who lack solid Islamic knowledge are being misled and deceived into believing that there exist two official Islamic opinions on the question of Isaa's life, supposed death and descent. But, this is not so. Islam admits of no contrary opinion on this score. The ruling of the Shariah on Isaa (alayhis salaam) being alive and his Nuzool is unambiguous, categoric and emphatic. The Shariah proclaims the contrary opinion, viz. that Isaa (alayhis salaam) died and will not descend, to be kufr. This is what the great authorities of the Ahl Sunnah Wal Jamaa state. May Allah Ta'ala preserve the Imaan of Believers from the onslaughts of modernity.

Hazrat Shah Waliullah Muhaddith (R) states in his Kitab, *Hujjatul-Lahil-Baalighah:*

". . . indulgence in picture-making opens the door to the worship of idols. In most communities idol-worship started with picture-making."

IMPORTANT CLARIFICATION

A PHOTOGRAPH OF MAULANA MOHAMMED FAREED, SECRETARY OF THE MUJLISUL ULAMA, APPEARED RECENTLY IN THE SUNDAY TRIBUNE. THE MUJLISUL ULAMA WISHES TO INFORM ALL MUSLIMS THAT THE PICTURE OF MAULANA FAREED WAS TAKEN SURREPTITIOUSLY BY THE SUNDAY TRIBUNE REPORTER. MAULANA MOHAMMED FAREED DID NOT GIVE THE REPORTER ANY PERMISSION FOR TAKING HIS PICTURE.

A LETTER OBJECTING TO THE TAKING AND PUBLICATION OF THE PICTURE WAS WRITTEN TO THE SUNDAY TRIBUNE WHICH CONSIDERED IT NECESSARY TO WITHOLD PUBLICATION OF IT. THE LETTER WHICH WAS NOT PUBLISHED BY THE SUNDAY TRIBUNE APPEARS ON THIS PAGE OF "THE MAJLIS".

WE RE-ITERATE THAT ISLAM STRICTLY FORBIDS PICTURES OF ANIMATE OBJECTS. MAULANA MOHAMMED FAREED AS WELL AS EVERY MEMBER OF THE MUJLISUL ULAMA AND ALL ULAMA-E-HAQ SUBSCRIBE TO THE VIEW THAT THE SHARIAH HAS BANNED PICTURES OF HUMAN BEINGS AND ANIMALS MOST STRINGENTLY. MAULANA FAREED AS WELL AS THE MUJLISUL ULAMA DISASSOCIATE THEMSELVES FROM THE PICTURE WHICH APPEARED IN THE SUNDAY TRIBUNE IN CONTRAVENTION OF ETHICAL STANDARDS.

(MUJLISUL ULAMA OF S.A.)

PICTURE TAKEN "DECEPTIVELY"

The Editor,
The Sunday Tribune,
Field Street,
Durban.

Sir,

I wish to protest at the unethical standards applied by your newspaper in the report "Muslims urge ban on chicken".

A member of your staff had my photograph taken, very deceptively, and had it published contrary to my wishes. The fact that taking of photos* runs contrary to our religious convictions was brought to the attention of Mr. Peter Knight who in turn informed the editorial board. Am I to believe that you cannot exercise your "freedom of the Press" without causing religious hurt. Surely you can reconcile both these factors, otherwise we'll be forced to see sense in the Prime Minister's proposed press curbs (now shelved).

* of animate objects.

Yours faithfully,
M. MOHAMED.
Sec. M.U.S.A.

IMPORTANT CLARIFICATION

The Publishers regret the omission of this letter from the previous issue.

THE CAPE MEAT PROBLEM

OPEN LETTER TO LEADERS AND OPINIONMAKERS WITHIN THE MUSLIM COMMUNITY.

by

Majlis Shura Al-Islami

REPORT ON THE SLAUGHTERING METHODS EMPLOYED AT THE CAPE TOWN ABATTOIRS.

ASSALAAMU Alaykum Wa Ragmatullahi Wa Barakatu.

This letter and enclosed report are directed to you as an influential person and opinion-maker within the Muslim Community so that you may have a first-hand account of Ashura's in-depth investigations with respect to the slaughtering of cattle at the Cape Town Municipal Abattoirs.

In the past Ashura received many complaints from the Muslim Public with respect to the abuses of the Halaal requirements at the abattoirs and some of the business houses and Ashura in turn took up the matter with the Muslim Judicial Council on a number of occasions.

In 1974 Ashura submitted to the M.J.C. a lengthy memorandum dealing with, among others, the re-organisation of the control and issue of Halaal Certificates. Unfortunately the M.J.C. was not prepared to entertain Ashura's proposals on this issue.

These complaints continued and escalated to such an extent that in July 1977 Ashura decided to conduct on-the-spot investigations and in the process visited the Cape Town Abattoirs and interviewed a number of people directly involved with the slaughtering processes.

In January 1978 the Ashura, frustrated by the persistent intransigence of the M.J.C. over the years, published a news bulletin covering the findings of Ashura's investigations at the abattoirs and highlighting, among others, the various irregularities and the questionable nature of the slaughtering procedure.

The M.J.C. took umbrage at Ashura's action and individual members of the M.J.C. went so far as to condemn Ashura publicly. Faced with possible unfavourable public reaction, the M.J.C. went to great pains to allay public fear that the meat was not fit for Muslim consumption. They resorted to belittling Ashura's efforts rather than to effectively remedying the situation. They went as far as to the mimbars and Ashura virtually became a scape-goat in the issue. Public opinion was so moulded by them that Ashura now stood indicated of having disturbed a hornets nest.

Far from being discouraged by the M.J.C.'s unwarranted attacks on its integrity, Ashura undauntedly continued to persue its investigations into the question of Halaal slaughtering. To this end Ashura engaged the services of a professional, Veterinary Surgeon in a consultative capacity with respect to the stunning and pithing processes employed during slaughtering by Muslims. (The Rabbi (jewish priest) does not employ these two processes at all). Ashura also interviewed a number of alims (see the report) to obtain the actual Laws of slaughtering as laid down by the Shariah.

Ashura, through the good offices of the Veterinary Surgeon, managed to arrange an interview with the directors of the abattoirs to discuss possible changes that could be effected at the abattoirs. In an effort to involve independent and objective observers, Ashura extended invitations to certain members of the M.J.C. to accompany them, but these invitations were politely turned down. The directors were very amenable to Ashura's requests for changes at the abattoirs to satisfy the Muslim public's Halaal requirements provided these were presented on a formal basis.

Ashura drew up a comprehensive set of recommendations for changes at the abattoirs and requested a joint meeting with the M.J.C. to discuss these in a letter addressed to the Secretary and Chairman of the M.J.C., posted on Tuesday 18/5/78. Ashura received a reply from the Secretary of the M.J.C. dated Thursday, 20/5/78 (only two days later) rejecting Ashura's request for a joint meeting.

Ashura subsequently arranged a second meeting with the directors of the abattoirs where they presented these proposals to them.

The directors have now advised Ashura that, because the M.J.C. is regarded by them as the 'official mouthpiece of the Moslem Community of Cape Town', that Ashura should liaise with the M.J.C. to bring about these changes.

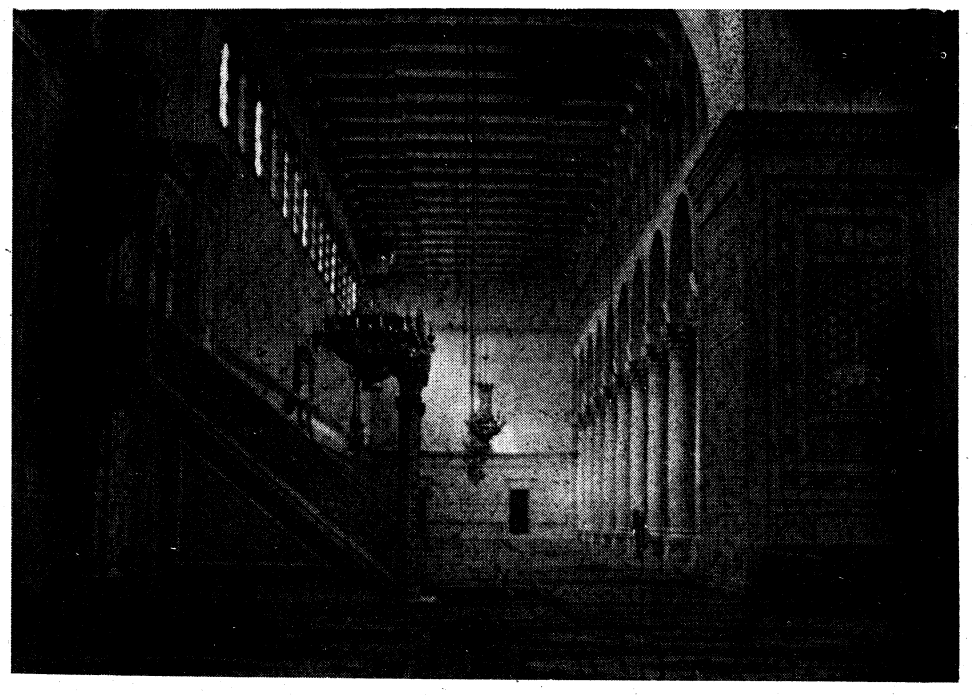
Ashura has now reached an impasse, because all previous attempts to liaise with the M.J.C. on this issue has met with rejection.

As a result of its enquiries and investigations the Ashura's official view is that the slaughtering methods (i.e. stunning and pithing) as presently employed at the abattoirs do not conform with the Islamic Halaal requirements and as such **the beef emanating therefrom is not Halaal.**

This viewpoint is contrary to that held by the M.J.C. and as such implies that Ashura does **not** recognise the M.J.C. as the "official mouthpiece of the Moslem" **in so far as this issue is concerned.**

This letter and its enclosed report have been sent to you with the expressed purpose of enlisting your support for Ashura's further attempts to bring about the necessary changes at the abattoirs, Insha 'Allah.

Ashura welcomes your valued opinions and recommendations on this matter.



Damascus – Interior of the Omayades Mosque

CAPE TOWN BEEF HARAAM

THE MAJLIS ASHURA AL ISLAMI OF CAPE TOWN, AFTER EXHAUSTIVE INVESTIGATIONS OF THE SLAUGHTERING CONDITIONS PREVALENT AT THE CAPE TOWN ABATTOIR, HAS ARRIVED AT THE CONCLUSION THAT BEEF IN CAPE TOWN IS HARAAM. THIS CONCLUSION IS CONTAINED IN THE REPORT ISSUED BY MAJLIS ASHURA AL-ISLAMI. The Report states:

"Ashura has now reached a dead-end with regard to its negotiations with the Director of the abattoir. While the Director is insisting that Ashura liaise with the Muslim Judicial Council on this matter, the M.J.C. has virtually shut the doors in Ashura's face.

At an Executive meeting held on Sunday, 25th June 1978, an unanimous decision was taken TO DISCLOSE TO THE PUBLIC the full report of Ashura's investigations and its attempts to bring about changes at the abattoir so that the beef meets the Halaal requirements of the Muslim community. The Executive could not reconcile itself to the fact that while its members **REGARD BEEF AS HARAAM AND ARE NOT EATING BEEF,** members of the Muslim public have **not** been informed that Ashura does not regard beef as being fit for consumption.

The Halaal Committee decided to reply to the Director's letter informing him of the stale-mate reached in its negotiations with the M.J.C. and also warning him that Ashura will call upon the Muslim public to boycott beef if he fails to accede to Ashura's request to bring about the necessary changes at the abattoir."

Backing up the conclusion of Ashura that Cape Town Beef is HARAAM are the verdicts of two prominent Sheikhs of Cape Town. In the opinion of Sheikh Sharkier and Sheikh A. Abdur Raouf, CAPE TOWN BEEF IS HARAAM. In this regard the Majlis Ashura Al Islami Report states:

"Messrs. A. Gool, Y. Abrahams and G. Hendricks interviewed Sheikh Sharkier at his residence on 14th April 1978. Ashura's delegation came to him for the express purpose that he must tell the delegation, in no uncertain terms, whether he regarded beef *(i.e. Cape Town beef)* as Halaal or not. Sheikh Sharkier then categorically stated that **he regarded the beef as Haraam."**

Sheikh Sharkier also stated that "PITHING" (*I.E. THE BRUTAL TORTURE INFLICTED ON THE ANIMAL BY STABBING IT SEVERAL TIMES IN THE BACK OF THE NECK – Editor)* is an illegal act.

The Report adds:

"Sheikh Abdur Raouf concluded that the present slaughtering method employed at the abattoir with regard to cattle cannot be regarded as a Halaal method and as such **BEEF MUST BE REGARDED AS HARAAM."**

"Maulana Cassiem Baderoon was surprised to hear Ashura's claim that the M.J.C. had rejected its request for a joint meeting to discuss the recommendations to bring about changes at the abattoir. He expressed shock when Ashura informed him of the slaughtering methods employed at the abattoir. He used the word 'murderous' to describe the system of slaughtering employed. He urged Ashura to make contact with the M.J.C. again, failing which Ashura should then proceed along the course which she feels is the best solution to the problem."

MUSLIMS ABSTAIN!

A DETAILED AND COMPREHENSIVE REPORT ON THE SLAUGHTERING METHODS PREVALENT AT THE CAPE TOWN ABATTOIR HAS BEEN ISSUED BY THE MAJLIS SHURA AL-ISLAMI OF CAPE TOWN. THE REPORT DEALS THOROUGHLY WITH ALL ASPECTS PERTAINING TO SLAUGHTERING AT THE CAPE TOWN ABATTOIR THE CHAOTIC AND BRUTAL METHODS OF KILLING PREVALENT AT THE ABATTOIR ARE BOTH SHOCKING AND UN-ISLAMIC. THE MAJLIS SHURA AL-ISLAMI INVESTIGATIONS LEAD TO THE CONCLUSION THAT BEEF IN CAPE TOWN IS HARAAM. UNTIL THE SITUATION HAS BEEN REMEDIED IT IS BEST THAT MUSLIMS ABSTAIN FROM BEEF AND SAUSAGE CONSUMPTION IN CAPE TOWN.

THE MAJLIS ASHURA AL ISLAMI STATES:

"IT HAS BEEN ESTABLISHED THAT MEAT FROM OTHER CENTRES IS REACHING THE CAPE TOWN MEAT MARKET QUITE REGULARLY AND THAT THESE MEATS ARE NOT HALAAL.

'PITHING' – ANIMAL TORTURE

DR. A.M. SOUTHEY of Stanhope Veterinary Hospital (Cape) describes the brutal "pithing" method employed at the Cape Town abattoir as follows:

"Pithing is the act of severing or irreversibly damaging the spinal cord at the junction of the skull and first cervical vertebrae. This is done from behind and the pith may even be pushed forward to further damage and base of the brain. It results in loss of voluntary movement of the body, barring the head. **NB** Respiratory paralysis is immediate and death follows. In my opinion within fifteen minutes the heart beat would have stopped and the animal would be clinically dead."

BRUTALITY AND TORTURE AT CAPE TOWN'S ABATTOIR

CRUEL AND BRUTAL METHODS ARE UTILIZED AT THE CAPE TOWN ABATTOIR IN ORDER TO IMMOBILIZE ANIMALS PRIOR TO THE ACTUAL ACT OF SLAUGHTERING. THE REPORT ISSUED BY MAJLIS ASHURA AL ISLAMI STATES:

"All cattle are 'stunned' before slaughtering. A steel pin of at least 4"(10cm) long is shot into the skull causing brain haemorrhage resulting in blood oozing out of the beast's mouth. There are occasions when more than one shot is fired into the skull, particularly in the case of bulls. A certain bull was seen shot four times in the skull. This is followed by stabbing a knife into the back of the neck at the base of the skull to sever the spinal cord. A particular bull was stabbed no less than six times before it was rendered completely immobile. The actual slaughtering of the cattle only takes place after the stunning and stabbing acts."

YUGOSLAV MISSION REJECTS "HALAAL" SET-UP

A YUGOSLAVIAN delegation recently visited the Cape Town abattoir to explore the possibility of importing Halaal meats for the Yugoslavian market. The delegation after inspecting the abattoir rejected the "halaal" set-up of the abattoir. In its report, the Majlis Ashura Al-Islami says:

"Dr. van Heerden, Deputy Director of the Cape Town abattoir also informed Ashura that a Yugoslavian trade mission visited the abattoir early in the year. They were interested in buying Halaal meats for the Yugoslavian Market. They however, were not satisfied that our meats meet with certain Halaal requirements as they observed a number of irregularities occuring at the abattoir."

JAMIAT (INDIA) CONDEMNS BURMA ATROCITIES

THE Jamiatul Ulama-e-Hind at a meeting in Raipur, India condemned the atrocities and brutalities committed by the Burmese regime on the Arakanese Muslim minority of Burma. The Jamiat appealed to the United Nations and all countries to intervene urgently to end the reign of terror against the Burmese Muslims.

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

YOUR FITRAH

IN A Hadith of Rasulullah (S.A.W.) it is reported that the Fasts of the Believer remain suspended between heaven and earth until such time that he has discharged his Sadaqatul Fitr. The payment of the Fitrah is therefore most essential. But, many Muslims are grossly negligent of the manner in which they discharge the obligation of the Sadaqatul Fitr. It must be borne in mind that in view of the abovementioned statement of Rasulullah (S.A.W.) payment of the Fitrah should not be treated lightly. Rasulullah (S.A.W.) has further exhorted that the Fitrah he paid before attending the Eid Salaat. However, if this exhortation of Rasulullah (S.A.W.) was not respected by the Believer then he/she should make haste to discharge the Fitrah as soon as possible so that the way will be clear for the procession of one's Fasts unto Allah Ta'ala.

It has been discovered that in discharging this obligation Muslims are exercising much negligence in that they make over their Fitrah payments to representatives whose Islamic credentials (as far as Islamic knowledge is concerned) are highly dubious. A number of organizations annually solicit and campaign for the collection of Zakaat and Fitrah funds, yet many or most of the officials who are handling these sacred funds are totally ignorant of the Islamic rules pertaining to the distribution of Zakaat and Fitrah funds. The Shariah has formulated specific rules regarding the payment and distribution of Fitrah and Zakaat monies. If these charities are not channelled in accordance with the Divine rules of Islam then the obligations of Zakaat and Fitrah will remain undischarged. For this reason it is of prime importance that Muslims discriminate in the choosing of their representatives to discharge the obligation of Zakaat and Fitrah on their behalf.

It must be well remembered that in handing over your Zakaat and Fitrah to an organization you are not discharging your Fitrah and Zakaat. You are merely appointing the organization as your representative to execute this obligation on your behalf. Your obligation will only be discharged when the money reaches the possession of the lawful (Lawful according to the Shariah) recipient who is entitled by the Shariah to accept Zakaat and Fitrah. Now, if the organization who happens to be your representative, diverts the Fitrah monies into channels not authorised by the Shariah then your Fitrah obligation will not be discharged and your Fasts will remain suspended between heaven and earth. If your representative misdirects your Fitrah you are again liable for payment of the Fitrah, but the problem is: how will you know that your representative has misdirected your Fitrah? Since, it is almost impossible for the individual to ascertain whether his representative has correctly discharged his Fitrah obligation on his behalf, it is imperative that every Muslim exercise caution and great care when making over payment of their Fitrah to organizations. If Fitrah or Zakaat is handed to organizations, it should be given only to such authoritative organizations whose officials are well grounded in Islamic knowledge.

We have discovered that certain organizations utilize Zakaat and Fitrah funds in carrying out their pet projects which may be Islamic charitable work, but which do not qualify as recipients of Zakaat and Fitrah. For instance, some organizations divert part of the collected Fitrah and Zakaat funds in Mosque projects, Madressas, libraries, etc. This is not permitted in terms of the Shariah. We, therefore, strongly advise all Muslims to seek the guidance of their local Ulama when making payment of their Zakaat and Fitrah.

If you know of poor Muslims within your neighbourhood or town then hand your Fitrah to them directly and be assured that your obligation has been discharged thus enabling the upward procession of your month-long fasting.

SADAQATUL FITR.

SADAQATUL FITR is the compulsory charity which becomes payable on the occasion of Eidul Fitr.

RULES OF SADAQATUL FITR

* Sadaqatul Fitr (or Fitrah) is Waajib (compulsory) upon all Muslims – male, female and children who on the Day of Eidul Fitr are owners of the Nisaab of Zakaat, i.e. approximately R83 which is the current price of 19,6875 troy ounces of silver. (Hanafi Mazhab). According to the Shafi Mazhab, Fitrah becomes obligatory, if one has sufficient food for one's household for one day and one night (twenty four hours). Thus, even if one is not the owner of the Zakaat Nisaab value, Fitrah will yet be compulsory according to the Shafi Mazhab.
* According to the Hanafi Mazhab, the Fitrah becomes Waajib when the Day of Fitr dawns with the commencement of Fajr time. Therefore, if someone died before entry of Fajir on the Day of Eid, Fitrah will not be paid out of his (the deceased's) estate, since this Fitrah is not Waajib on him. And, if a child is born before the rising of Fajr, Fitrah will be paid on his behalf. If the child is born after the entry of Fajr (on the Day of Eid), Fitrah is not Waajib on his behalf.
* According to the Shaafi Mazhab, Fitrah becomes incumbent with the commencement of the Night of Eidul Fitr, i.e. immediately the sun sets on the last day of Ramadhaan. Thus if someone dies after sunset on the last day of Ramadhaan (i.e. the first night of Shawwaal) Fitrah shall be paid out of his estate. And, Fitrah will not be Waajib upon a child born after sunset of the last day of Ramadhaan.
* According to the Hanafi Mazhab, the father has to pay the Fitrah on behalf of his under-age children, i.e. those who have not attained the age of puberty.
* According to the Hanafi Mazhab, it is not obligatory upon the husband to pay Fitrah on behalf of his wife. If she is the owner of Nisaab, she shall have to pay her own Fitrah.
* According to the Shafi Mazhab, it is obligatory upon the man to pay the Fitrah on behalf of his minor children as well as his wife.
* If a minor is the owner of wealth to the amount of Nisaab, then payment of Fitrah on behalf of the minor could be made from out of his (minor's) wealth. This is according to both Hanafi and Shaafi Mazhab.
* The Fitrah should preferably be paid before the Eid Salaat.
* It is not permissible to delay the payment of Fitrah later than the Day of Eid. However, if it was not paid on the Day of Eid or before, the obligation remains and the Fitrah will have to be paid.
* It is permissible to pay the Fitrah in advance at any time during the month of Ramadhaan. This is according to both Hanafi and Shafi Mazhab. However, according to the Hanafi Mazhab, the Fitrah could be paid even before Ramadhaan whereas according to the Shafi Mazhab, payment of Fitrah before Ramadhaan is not valid.
* Sadaqatul Fitr is Waajib upon all those who fasted as well as those who did not fast for some reason or other. This is according to both Hanafi and Shafi Mazhab.
* The approximate amount for Fitra today is 65 cents.
* The Fitrah can only be paid to "the poor" – those who are entitled to accept Zakaat.
* Fitrah cannot be utilized in any charitable purpose other than the poor. Therefore, if Fitrah monies are accumulated and then spent on some other charitable cause, the Fitrah obligation of the Fitrah-payers will not be discharged.

RASULULLAH (sallallaahu alayhi wasallam) SAID: "THE FAST REMAINS SUSPENDED BETWEEN HEAVEN AND EARTH UNTIL THE FITRAH IS PAID."

This Hadith of Rasulullah (sallallaahu alayhi wasallam) illustrates the importance of the Fitrah and its direct bearing on the acceptance of our Saum (Fasting). The Fast is only presented for acceptance by Allah Ta'ala when the obligation of Fitrah is correctly discharged. The Muslim public should therefore be very scrupulous when effecting payment of the Fitrah. If the Fitrah is misused or wrongly distributed by the representatives of the public, the public will still be responsible for its (Fitra's) fulfilment. The Mujlisul Ulama, therefore, advises all Muslims to rather distribute their Fitrah themselves. Find some poor in your locality and hand your Fitrah to them. If, however, you are unable to do so, then get in touch with the Mujlisul Ulama Zakaat Fund of South Africa, P.O. Box 3393, Port Elizabeth, and we shall assist you in the correct Islamic disbursement of your Fitrah.

NISAAB OF ZAKAAT –

MASAA-IL (RULES) PERTAINING TO NISAAB

* Decrease of wealth during the course of the year to less than the Nisaab amount does not waive the obligation of Zakaat provided that the Nisaab amount is restored by the end of the twelve month period. Zakaat will be obligatory if the Nisaab was intact at the beginning and at the end of the twelve months which passed over one's wealth, regardless of whether the amount of wealth decreases during the course of the year to less than the Nisaab value.
* Payment of Zakaat will not be compulsory if during the course of the year the Nisaab was totally depleted. Thus if one has, for example, during the month of Muharram the full Nisaab amount and during the course of the year ALL one's wealth is lost, but by the end of the year, i.e Zilhajj in this example, the Nisaab was once again obtained, Zakaat will not be compulsory. For Zakaat to become compulsory, twelve months will have to be calculated from the day the Nisaab was again restored after it was depleted.
* If the quantity of gold and silver is less than the respective Nisaabs of these metals, the total value of both metals will be taken into consideration. Thus, if the silver in one's possession is less than 19,6875 troy ounces and the gold is less than $2\frac{1}{4}$ troy ounces, the total value of both metals shall be considered in fixing the Nisaab. If the total value is equal to the Nisaab amount of either metal, Zakaat will be obligatory.

(The above is applicable to both Hanafis and Shafis).

The prevailing price of silver is R4,25 per troy ounce, therefore the current NISAAB of Zakaat is:
19,687 X R4,25 = R83,67.

ZAKAAT ON MERCHANDISE

MERCHANDISE refer to all material commodities (the buying and selling of which are lawful in Islam) acquired for the express purpose of trade and commerce. Thus all those items such as precious stones, etc. which are exempted from Zakaat if procured for purposes other than trade, will be taxed by Zakaat if acquired for trade and commerce.

Articles purchased for household use or any other use besides selling purpose, if sold will not be regarded as merchandise and will, therefore not be taxed by Zakaat. This is according to both Hanafi and Shafi Madhabs.

FIXED PROPERTY AND ZAKAAT

FIXED property is not taxable by Zakaat. Fixed property, whether acquired for personal use, for hiring out, etc. is exempted from Zakaat. Zakaat is levied on the income derived from fixed property provided that the conditions of Nisaab and Twelve months are fulfilled.

Taxing of the "income" derived from the hire of fixed property should not be confused with the way in which governments tax "income". According to the Shariah, the "income" derived thus (i.e. by way of rent, salary, etc,) will be taxable by Zakaat at the end of the year only if such income exists in the form of cash, merchandise, gold and silver. If such "income" was depleted during the course of the year or still exists in the form of Zakaat-taxable goods, but has been reduced to below Nisaab-value, then Zakaat will NOT be levied.

Fixed property will only be taxed by Zakaat if acquired for speculating purpose, i.e. it was purchased with the express Niyyat (intention) of reselling for profit. In this case fixed property will become "merchandise" bringing into force the Zakaat Law on merchandise.

(These views are according to both Hanafi and Shafi Madhab).

HAVE YOU PAID ZAKAAT ON YOUR GOLD AND SILVER JEWELLERY?

"And, those who treasure (hoard) gold and silver and do not spend it (the Zakaat on it) in the Path of Allah, give them the tidings of a painful punishment. On the Day (of Qiyamah) it will be heated in the fire of Jahannam, and with it (gold and silver) will be branded their foreheads, their sides and their backs. (It will be said unto them) this is what you had treasured".

ZAKAAT NOT PAID ! ! !

ZAKAAT is one of the five fundamentals on which is based the superstructure of Islam. Non-observance of this Zakaat injunction seriously weakens the foundation of your faith.

"Perform your Salaat regularly and pay your Zakaat *promptly*", is the constant exhortation of the holy Quraan. There is no Taubah and no forgiveness for Zakaat which has not been paid. The burden of non-payment of Zakaat will have to be carried into the grave and borne on the day of Qiyamah. The only succour and hope there exists for not having paid Zakaat in the past is to pay up all past Zakaat and thereafter make a sincere Taubah seeking the forgiveness of Allah Ta'ala.

THE ZAKAAT ORGANIZATION OF ISLAM

THE Mujlisul Ulama Zakaat organization of South Africa has been established for the pure purpose of administering your Zakaat affairs in accordance with the Shariah.

A host of Islamic rules and regulations are related to levying, collecting and distributing of Zakaat. The obligation of Zakaat will not be discharged if these functions are not executed in terms of the Quraan and the Ahaadith.

In chanelling your Zakaat affairs through the Mujlisul Ulama Zakaat organization of South Africa you are assured that your Zakaat Fardh has been discharged in accordance with the law and demand of Allah Ta'ala.

Make use of the Mujlisul Ulama Zakaat organization of South Africa in all your Zakaat affairs and problems to ensure Islamic protection of this important and fundamental Ibaadat of Zakaat.

Cut along this line

Send your Zakaat to
MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA
P.O. BOX 3393, PORT ELIZABETH.

Enclosed herewith please find R.....cheque/ postal orders being Zakaat payment.

Name:.....

Address:.....

.....

If the money sent is other than Zakaat, please specify.

MAULANA SEMA'S STAND OF HAQ

THE MUJLISUL ULAMA OF SOUTH AFRICA RE-ITERATES AND ENDORSES THE CALLS AND DEMANDS OF MAULANA CASSIM SEMA SAHEB, THE MUFTI OF NATAL.

The laudable stand taken by Maulana Sema Saheb on this grave issue of Isaa (alayhis salaam) is rewardable in full measure by only Allah-Azza wa Jal. Of the Ulama of South Africa, we must aver that Maulana Cassim Sema Saheb has taken up the Standard of the defense of Islam in a manner which is infused with the spirit of "I'laa-e-Kalimatullah" (Elevation of the Word of Allah) which all Ulama-e-Haq draw from the heritage of the illustrious predecessors who sacrificed their blood and their lives in defense of the Deen whose custodians and guardians are the Ulama-e-Haq in the Divine Law of Allah.

Maulana Cassim Sema Saheb, in taking up the cudgels against the beliefs of Kufr propagated by the modernists, is acting in line with his great Ustaad, Hadhrat Allaamah Yusuf Binnuri Saheb (rahmatullah alayhi) who in turn acted in line with the command of his illustrious and famous Ustaad, Imaamul Asr, Hadhrat Allaamah Muhammad Anwar Shah Kashmiri (rahmatullah alayhi), Muhaddith, Mufassir and Shaikhul Hadith at one stage of Darul Uloom Deoband. Hadhrat Allaamah Kashmiri and Hadhrat Allaamah Binnuri spent their lives in the vehement defense of the Deen. And, one of the main issues which constantly gripped the attention of these great Islamic luminaries was the Kufr beliefs regarding Nabi Isaa (alayhis salaam), viz. that Isaa (alayhis salaam) has already died; that Isaa (alayhis salaam) will not return, etc. The self same beliefs of Kufr are now raising their ugly heads from various quarters. It is therefore, imperative that all Ulama-e-Haq follow in the footsteps of Maulana Cassim Sema Saheb so that this vile spectre of Kufr be crushed and eliminated. May Allah Ta'ala reward Maulana Sema Saheb and all those Muslims who are striving against the introduction and dissemination of Kufr. And, Allah assures us:

"And, they desire to extinguish the Light of Allah, but Allah will perfect (manifest and establish) His NOOR even though the transgressors detest it."

MAULANA SEMA'S WARNING TO ASAD'S COMMITTEE – STOP THE BLASPHEMOUS AND KUFR TRANSLATION!!!

IN A GRAVE WARNING TO THE COMMITTEE DISSEMINATING DR. ASAD'S ANTI-ISLAMIC QURAN COMMENTARY, MAULANA CASSIM SEMA, MUFTI OF NATAL AND JOINT SECRETARY OF THE JAMIATUL ULAMA OF NATAL STATES:

"WE WARN THE MEMBERS OF THE COMMITTEE SELLING DR. ASAD'S QURAN TRANSLATION IN SOUTH AFRICA THAT THEY ARE GUILTY OF A GRIEVOUS WRONG. THEY SHOULD FORTHWITH CEASE THIS UN-ISLAMIC OPERATION AND STOP SELLING THIS QURAN TRANSLATION. THE MEMBERS OF THIS COMMITTEE SHOULD SAVE THEMSELVES FROM BEING A PARTY TO THE DISSEMINATION OF ERRONEOUS, FRAUDULENT AND BLASPHEMOUS BELIEFS – BELIEFS WHICH THE DIVINE SHARIAH DENOUNCES AS KUFR IN UNMISTAKEN TERMS. IT IS THE HEIGHT OF EXTREME IMPUDENCY AND IMPRUDENCY TO STAND RESPONSIBLE IN THE SIGHT OF ALLAH TA'ALA FOR BEING A MEDIUM TO MISLEAD THOUSANDS OF MUSLIMS IN THE REPUBLIC OF SOUTH AFRICA."

PRAYERS UNANSWERED

HAZRAT Ibrahim ibn Adham R.A. was asked as to why our prayers are not accepted. He replied, because of the following:

1. You recognise the Lord, yet you do not follow and obey His commandments.
2. You study the Holy Scripture (the Holy Quraan) but you do not follow what you are asked to do.
3. You enjoy the gifts of the Lord, but you do not offer gratitude to Him.
4. You do not act so as to avoid Jahannam and enter Jannat.
5. You know the Shaytaan is your enemy but you do not deal with him as such.
6. You know death must overtake you but you make no preparations for it.
7. You consign your dead parents to the grave and yet you do not take a lesson from the incident.
8. You know that you have many faults, yet you try to find faults with others.

KUFR

MAULANA CASSIM SEMA SAHEB ALSO WARNS ASAD'S QURAN SALES COMMITTEE OF THE GRAVE KUFR BELIEFS CONTAINED IN THE COMMENTARY WHICH THIS COMMITTEE SEEKS TO DISSEMINATE SO EXTENSIVELY. SAYS MAULANA SEMA SAHEB:

"WE ALSO WISH TO DRAW THE ATTENTION OF THE SALES COMMITTEE THAT IT IS AN ACT OF KUFR TO BELIEVE IN THE QURAANIC VERSES TRANSLATED BY DR. ASAD TO MEAN THAT NABI ISAA (alayhis salaam) HAS ALREADY DIED. IN THE FACE OF THE MUTAWAATIR AHADITH OF RASULULLAH (sallallaahu alayhi wasallam) THESE INTERPRETATIONS OF ASAD ARE REJECTED AS ACTS OF KUFR. THE MUTAWAATIR AHAADITH CATEGORICALLY STATE THAT NABI ISAA (alayhis salaam) DID NOT DIE YET, BUT THAT HE WILL RETURN BEFORE QIYAAMAH. HE WILL THEN ONLY DIE AND BE BURIED IN MEDINA WHERE RASULULLAH (sallallaahu alayhi wasallam) LIES BURIED.

And, they spend (in the Path of Allah) out of that (wealth) which We have given them – they spend in private and in public, and they ward off evil with what is good. For these (virtuous ones) is the Reward of the Abode (Jannat).

(QURAAN)

And, if you have to follow the majority of those on earth, they will lead you astray from the Path of Allah.

(QURAAN)

THE FIRST MUSLIM CONQUEST OF JERUSALEM

THE first stop of the Holy Prophet (S.A.S) during the Mi'raj was Baitul Muqaddas (Jerusalem), which was the first "Qibla". Jerusalem today is in the hands of the Jews.

When for the first time in order to conquer Jerusalem, in the regime of Farooq-e- Azam (the great conquerer) Hazrat Umar (R.A), the Muslims surrounded the city, the Christians closed the city gates and began to prepare its defence. But when they saw the ways and habits, their religious zeal and the discipline of the Muslims from the walls of the city, they were greatly impressed. The wise men of the Christians proclaimed: "It is written in our holy books that this city will be conquered by the God-fearing and God-loving men. We must put these people to the test. If they pass the trial then it will be of no avail to fight with them for we shall lose the battle. If they fail, victory shall be ours."

The most beautiful and attractive women of the Christians were told to stand along the road sides and heaps of silver and gold were placed at intervals all along the route. Strict instructions were given that if a Muslim so much as even looked at a woman she was to go with him and they were not to be prevented from taking any amount of gold and silver they wished. After this the Muslims were permitted to go to the Al Aqsa Mosque through these roads.

The Christians were amazed and astonished to note that the entire Muslim army passed through the groups of beautiful women and the heaps of treasures to the Mosque and back but not a single Muslim glanced at the women nor touched the gold and silver.

Seeing the piety and the righteousness of the Muslims, the wise men of the Christians said "None can fight and conquer these good people".

The gates of the city were then opened wide for the Muslims and the keys were presented with the utmost respect honour and admiration to the leader of the Muslims, the Ameer-ul-Momineen Hazrat Umar Farooq (R.A).

(Messenger – Shillong, India)

EXTRACTS FROM BASIS OF A NEW SOCIAL ORDER

by
MAULANA ABUL HASAN ALI NADWI

Worth of Man and Importance Of Compassion In Islam

The holy Prophet placed man on such a high pedestal of nobility and ascribed such great virtue to taking care of his needs and bringing succour to him that no higher and more admirable conception of humanity and brotherliness can be possible. From the Islamic point of view a shirker and transgressor in respect of the rights of man is no better than a renegade and a backslider in the path of God. It is stated in one of the Divinely inspired Traditions of the sacred Prophet that on the Day of Judgement God will say to His slave, "I fell ill and you did not visit me". The slave will reply, "Thou art the Lord of the Worlds; how could I visit Thee?" God will, thereupon, say, "Did you not know that such-and-such a slave of Mine was ill but you did not care to visit him? Had you gone to see him (in order to be of comfort or help) you would have found it with Me." He will, again, ask, "O son of Adam! I asked you for food and you did not give it to Me." The slave will reply, "Thou art the Lord of the Worlds; how could I give you food?" God will then, say, "Are you not aware that such-and-such a slave of Mine begged you for food but you did not give it to him? Had you fed him you would have found it with Me." God, again, will ask, "O son of Adam! I asked you for water and you did not give it to Me." The slave will reply, "Thou art the Lord of the Worlds; how could I give Thee water?" God will say, "Such-and-such a slave of Mine asked you for water but you did not give it to him. Had you given it to him you would have found it with Me."

The limit of benevolence, kindliness and fellow-feeling was that the holy Prophet laid it down as a permanent law and maxim that "no one among you (the Muslims) can become perfect in Faith until he wishes for his brother what he wishes for himself."

Living Models Of the Teachings Of the Prophet

The life and character of the Prophet had made such a powerful impact on the hearts and minds of the Companions that their attitude towards life, family and property was largely determined by his own example, and they, on the whole, had become the living symbols of his precepts. Of them, those who were nearer to him, naturally, bore a deeper imprint of his personality. The deeds of piety, compassion and self-denial that were habitually performed by them in daily life are worthy of being written in letters of gold in the annals of religion and ethics. No community in the world can boast of such a marvellous legacy of virtue and moral excellence.

It is a well known fact about Caliph Abu Bakr that once his wife wanted to eat *halwa* (a kind of sweetmeat made of flour, ghee and sugar). She began to save a few pice from the daily allowance she received from the Public Treasury, and, thus, collected the money needed for its preparation. When Hazrat Abu Bakr came to know of it, he returned her savings to *Bait-ul-Maal* and instructed that her allowance may be reduced by what she used to save for the dish since it appeared that she could do without it.

The sacrificial spirit of Hazrat Omar and the life of rugged simplicity and asceticism he led have become proverbial. It will suffice here to relate the incident of his journey to Jabia (in Syria) as the Caliph of Muslims and the Head of the Islamic State. In the words of a renowned historian, Hazrat Omar "was riding on a camel (and) his head was shining in the sun. There was neither a cap on it nor an *Amama* (a tiara worn commonly by the Arabs). His legs were dangling on the two sides of the saddle and under him was only an ordinary woollen cushion which served for his bed when he halted and for the pack-saddle when he rode. He also carried a bag which was stuffed with cotton-wool. He used it as a pouch while he travelled and as a pillow while he rested. His shirt was made of a coarse cloth. It was old and was also torn on one side."

Hazrat Uthman was the wealthiest man among his friends. Of him Shurhabeel tells that he entertained others on a lavish scale but ate only bread and oil himself. Hazrat Ali is included among the most self-denying of the Companions. His life of rigid self-restraint and austerity has been described in the following words by Darar bin Damora:

"He shunned the world and

(Continued on Page 8)

THE LOUDEST NOISE ON EARTH

THE loudest noise ever heard on earth was made, not by an atomic or Hydrogen bomb, but by a volcano. On 27th August 1883, more than eighteen centuries after Pompeii had been buried by the ashes from Vesuvius, the entire island of Kakatoa, in the East Indies, blew up with a deafening roar that could be heard for 3000 miles. Stones, dust and ashes were hurled seventeen miles into the air, and the eruption caused a fifty foot tidal wave which swept over neighbouring islands and was still more than a foot high when it reached Cape Town, 5,100 miles away. Vast clouds of dust spread into the upper atmosphere, filtering the sunlight and producing beautiful sunsets which were visible all over the world.

ABATTOIR IRREGULARITIES

IN its Report on slaughtering conditions at the Cape Town abattoir, the Majlis Shura Al-Islami lists the following irregularities:

1. Knives used by health inspectors are the same for all meats tested and are only washed and sterilized after each testing.
2. The same blades (splitting saws) are used to rip the carcasses of all animals including pigs.
3. There is only one washing bay where all vehicles are washed regardless of the type of meat conveyed by them.
4. The slaughtering of beef is done by people whose identity as Muslims is questionable.
5. The pattern of slaughtering of beef can be regarded more as brutal killing especially when compared with the Rabbi's method of slaughtering.
6. Earlier this year two oxen escaped from the abattoir premises and were subsequently shot in Voortrekker Road by the police. They were brought back to the abattoir (whether these animals were dead or alive at the point of slaughtering is not known, but their carcasses were put into circulation for consumption).
7. By-products are made from condemned meat of all types.
8. Over weekends, emergency slaughtering of sick animals takes place and is done by stand-by slaughterers who are in most cases non-Muslims. Where this meat is directed is not known.
9. Refrigerated trucks regularly bring carcasses from other centres. Are these meats passed off as Halaal?
10. Certain slaughterers smoked dagga and occasionally were heard swearing at aggressive animals.
11. Jews do not eat the hindquarters of any animal. In fact only the fore-quarters of all animals slaughtered by them are stamped "koshered". These hind-quarters are marketed together with the other Halaal meat.
12. There is absolutely no supervision to safeguard the Muslims' interest with reference to the transport of meat carcasses.
13. Rejected carcasses (of animals slaughtered by the Jew) and hind-quarters of all animals slaughtered by the Jew are passed on as Halaal.
14. The intestines (used in the manufacture of sausage, etc.) of the pig, sheep and cattle are conveyed to one section of the abattoir. What takes place inside this section is not known.
15. Large consignments of S.W.A. meats arrive regularly at the premises of wholesalers to supplement our meat supply.

RAMADHAN-U

PENALTY FOR FLAGRANT VIOLATION

KAFFAARAH is the penalty which the Shariah imposes upon a Believer for flagrant violation of the sanctity of the Fasting during the month of Ramadhan. A penalty of sixty consecutive days fasting is imposed for deliberately breaking or terminating a Fast of Ramadhan. If Niyyat for fasting was made during the night time (i.e. up to the time when Sehri expires) then the deliberate breaking of such a fast will make one liable for the penalty of Kaffaarah. The penalty of Kaffaarah (i.e. fasting sixty days in succession – one day after the other) applies ONLY for breaking a fast of Ramadham for which Niyyat was formed during the night time.

MASAA-IL PERTAINING TO KAFFAARAH:

1. Kaffaarah applies to only the fasts of Ramadhan. Hence, if a Nafl or any other fast was deliberately broken, then Kaffaarah is not imposed. Far a Nafl fast broken, only Qaza is offered, i.e. one day has to be fasted in lieu of the Nafl fast which was nullified.
2. If Niyyat for fasting during Ramadhan was not formed at night, but was made during the day (any time after Subuh Saadiq – i.e. the time when the fast officially commences) then only Qaza of one fast has to be made if the fast was nullified. However, to break the fast without valid Islamic reason is a heinous sin warranting severe punishment.
3. Should a person be liable for the execution of Kaffaarah, but his/her health is such that there exists no hope of fulfilling the sixty consecutive fasts then instead of the sixty fasts, sixty Masaakeen (poor persons) have to be fed – each poor to be given two square meals. Alternatively, it is permissible to give each miskeen the amount which is given as Sadaqatul Fitre (approximately one rand). It should be remembered that the alternative of providing sixty masaakeen in execution of the Kaffaarah of Ramadhan is permissible only in the event of total inability to fast the sixty prescribed fasts of the Kaffaarah.
4. In addition to the sixty days of Kaffaarah an extra day fast shall also be kept as Qaza (fulfilment) of the day nullified.
5. Even if a number of fasts during any one Ramadhan are nullified deliberately, only a single Kaffaarah penalty is imposed. However, if fasts of different Ramadhans were broken then the number of Kaffaarahs will be equal to the number of Ramadhans. For example: Someone deliberately ended one or more fasts some years ago in a single Ramadhan, and last year he again broke one or more fasts, and this year he did likewise. In this case three Kaffaarah penalties will be imposed upon the criminal because three different Ramadhans are involved. However, this does not mean that he must fast 180 consecutive days. After completing one Kaffaarah (sixty consecutive days) he may commence his second Kaffaarah after some time, and the third Kaffaarah sometime after completing the second.

EATING HABITS AT IFTAAR

SOME people are in the habit of over-eating at the time of Iftaar. The practice of eating to capacity (and to a greater extent over-eating) is spiritually detrimental. This applies to the consumption of Halaal foods. In other words, even if the food consumed is absolutely Halaal, then too one should not eat to one's full satiation. The object of Fasting is defeated by this manner of eating.

Food which nourishes the physical body have a tendency to strengthen and stimulate carnal desire and passion whereas Fasting has the opposite effect. Hence, in Ramadhaan, eating and drinking should be maintained at a minimum. The spirit of Ramadhaan requires that the Month of Fasting be not transformed into a month of feasting. Imaam Ghizaali (rahmatullaah alayhi) asks:

"When the object of Fasting is to conquer carnal passion, then how can this object be achieved if eating at Iftaar is excessive?

The true effect of Fasting is only perceived by actual hunger carried out in a spirit of Ibaadat (worship) – observing all the Divine restrictions and increasing generally all aspects of worship. In Maraaqil Falaah it is stated:

"Do not eat excessively at the time of Sehri as this causes defeat of the object of Fasting."

Allaamah Tahtaawi (R.A.) writes:

"When hunger is really felt, the reward for Fasting increases, and feeling for the poor is generated."

SOME RULES REGARDING EID SALAAT

1. A person who joins the Eid Salaat after the Imam has already recited the Eid Takbeers should recite the Takbeers immediately upon entering the Salaat. However, if he enters the Salaat when the Imam is about to go into Ruku and he (the late-comer) fears that he will not be able to join the Imam in the Ruku if he stands and recites the Takbeers, then he should instead recite the Takbeers in the Ruku, and forgo the Tasbeeh of the Ruku. But, while reciting the Takbeers in Ruku the hands should not be raised as is done when reciting the Takbeer when in Qiyaam (the standing posture of Salaat).

   If the Imam emerges from the Ruku and the late-comer has not yet completed the recitation of his Takbeers which he had missed then he should leave off the balance of the Takbeers and join the Imam in emerging from the Ruku. In this case the balance of the Takbeers which he could not complete are waived (Maaf).
2. If someone missed a Raka't of the Eid Salaat, he should fulfil it as follows:

   After the Imam terminates the Salaat with the Salaams he (the one who missed the Raka't) should rise and perform one Raka't on his own, reciting Qiraat (Surah Fatihah plus a Surah) first, and after the Qiraat, the Takbeers should be recited. The rest of the Raka't is then completed as usual.

EVIL HEARING AND FASTING

LISTENING to that which is un-Islamic and sinful also wroughts great destruction to the spiritual benefit and Sawaab which flow in the wake of Fasting. It is therefore imperative that the ears be restrained from turning in the direction of listening to what is evil in Islam. Listening to gheebat, music, nonsensical talks, etc., all fall within the degree of prohibition. The Muslim should, therefore, at all times and especially during fasting refrain from misusing his faculty of hearing and in this way despoil the soothing spiritual effect of the fast.

THE NIGHTS OF EID

Rasulullah (S.A.W.) said:

"The heart of the person who remains awake (in Ibadat) during the night of Eidul Fitr and Eidul Adhaa will not die on the Day when hearts will be dead, i.e. the Day of Qiyamah."

(TIBRANI)

The nights of both Eids, i.e. the nights preceding the Days of Eid, are auspicious occasions which should be observed with reverence and worship. Rasulullah (S.A.W.) said that these nights are great occasions of Ibadat and of gaining the proximity and special Mercy of Allah Ta'ala. These holy nights, should therefore not be allowed to pass by in idleness. Full advantage should be taken of these opportunities by offering obedience and Ibadat unto Allah Ta'ala to the best of our abilities. Istighfaar (seeking forgiveness for sins), Tilaawat (reciting the Quran), Nafl Salaat, Durood, etc. should be profusely offered on these holy nights.

Amongst the rewards which will be obtained as a result of observing the sanctity of these glorious Eid Nights, the greatest reward is the tiding conveyed to us by Rasulullah (S.A.W.) in the abovementioned Hadith, viz., the heart will not be smitten with terror and fear on the Day of Qiyamah when the upheavals of that Day will be so fearsome that men will appear to be intoxicated.

HADHRAT Salmaan Faarsi (r
Sahaabi of Rasulullah (sallallaah

"ON THE LAST DAY OF
RASULULLAH (sallallaahu
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I'TIKAAF

by Shaikhul Hadith Maulana Muhammad Zakariyya Saheb of Saharanpur, India
(Translated by Maulana Yusuf Karaan of Strand, Cape.)

I'TIKAAF (Seclusion in the masjid)

The meaning of i'tikaaf is to seclude oneself in the masjid with the express niyyah (intention) of i'tikaaf. According to the Hanafi school of thought this may be of three different types.

(a) Waajib i'tikaaf (Obligatory i'tikaaf)
I'tikaaf becomes compulsory when a person makes it obligatory upon himself. An example of this is when a person makes a vow to Allah that if Allah fulfills a certain wish of his, he shall perform so many days i'tikaaf. In this case the moment his wish is fulfilled, i'tikaaf becomes compulsory; or a person may just make an unconditional vow whereby he makes i'tikaaf waajib upon himself for a certain number of days. This becomes a duty on him from that moment onwards.

(b) Sunnat i'tikaaf
This was the general practice of the Holy Prophet. It means to seclude oneself inside the masjid for the last ten days of Ramadhan.

(c) Nafl i'tikaaf
For nafl i'tikaaf no special time and no specific number of days are fixed. A person may make a niyyah for any number of days at any time, even for his whole life. While Imaam Abu Hannifah RA. states that it must, however be for not less than a full day. Imaam Muhammad RA. states that there is no limit as to the minimum period of time. The fatwa is on this latter view. Therefore it is desirable for anyone entering a masjid to make the niyyah (intention) of i'tikaaf for the period that he will remain in the masjid. So while he is in ibaadah he also gains the reward of i'tikaaf.

OBJECTS OF I'TIKAAF AND ADVANTAGES

In view of the above, it is advisable that everyone entering the masjid to join the congregational prayer, should on entering the masjid, make the niyyah for i'tikaaf. In that case, it means that as long as he remains busy with salaat, zikr, listening to lectures or sermons, he also receives reward for the i'tikaaf.

The reward for i'tikaaf is great. The mere fact that the Holy Prophet always used to perform it is sufficient to explain the virtue that lies in it. The example of him that resides in the masjid in i'tikaaf is that of a person, who having gone to a certain place to appeal for something, and then remains there until it is granted, saying: "O Allah, I have placed my humble request before You, and have faith in Your generosity, and I shall not move from here until my request is granted by You."

Allaama ibn Qayyim, on explaining the significance of i'tikaaf, writes that the actual aim behind i'tikaaf is to divert the heart away, from everything except Allah, and to join it with Allah alone, thereby forming a complete spiritual connection with the Creator. All worldly connections are thus cut off for the sake of gaining Allah's attention. All thoughts, desires, love and devotion become centred around Him. In answer to that His love is attained – a love and friendship that will be the only friend in the loneliness of thy grave. When a person gains that, then who can possibly imagine the great ecstasy with which the time of the grave will be spent?

In Maraqiul Falaah, the author writes that i'tikaaf, when properly and sincerely performed, is a most virtuous deed. One cannot possibly enumerate all the great advantages and benefits in it. In actual fact, what takes place in i'tikaaf, is, that the heart is drawn away from everything else except the Creator, while our whole life is actually laid down at His doorstep. All the time one remains in ibaadah. Even when one is asleep, one is still in His service, striving for nearness to Him. And Allah says (according to a Hadith): "Whoever draws near to Me (the length of) one hand, then I draw nearer to him (the length of) two hands; and whoever draws near to Me by walking, I draw nearer to him by running."

WHERE TO PERFORM I'TIKAAF

The best of places for i'tikaaf is the Masjidul Haraam in Mecca. The next best is the Masjidun Nabawi in Medina, and the next best is Baitul Mukaddas. Thereafter, comes the Jaame Masjid in one's own town, and, last but not the least, the masjid nearest to one's home. Imaam Abu Hanifa RA. stipulates the Masjid should be one wherein the five daily prayers are performed, while Imaam Abu Yousuf and Imaam Muhammad are agreed that any masjid according to the Shari'ah can be entered for i'tikaaf.

The above is as far as males are concerned. As for the females, they should perform i'tikaaf in the masjids inside their homes. Where, however, no masjid exists, and the desire for i'tikaaf be there, one section of the house should be set aside for this purpose. I'tikaaf is in fact an easier task for women. A special section of the house, most commonly the prayer room, is set aside wherein they seclude themselves, remaining in ibaadah. The domestic duties can then be performed by the daughters or servants, and the woman in i'tikaaf, while remaining in a section of her own house, is spiritually rewarded for it. (It is so very unfortunate that in spite of the ease, our women folk still remain deprived of the blessings of i'tikaaf. We here in South Africa are even more negligent of this sunnah, so much so, that many have not even heard of it – Translator.)

UL-MUBARAK

udiallaahu anhu), the eminent
ı alayhi wasallam) said:
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'ayhi wasallam) ADDRESSED

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Miscellaneous Fasting Rules

1. Eating, drinking, etc, in a state of forgetfulness do not nullify the fast, i.e. while eating, etc. one completely forgets that one is fasting.
2. Water slipping down the throat while gargling the mouth breaks the fast even though by mistake. This is so because when the water slipped down the throat the fasting person remembered that he is fasting. A fast nullified by error is compensated by a single Qaza after Ramadhan.
3. Injections do not break the fast.
4. If the fast is ended even a minute before Iftaar or the actual time for breaking the fast, Qaza will have to be offered.
5. A single person sighted the crescent moon of Ramadhan, but his testification was not accepted due to his unreliability. Although the community will not be fasting the following day, he is obliged to fast notwithstanding the rejection of his evidence.

BENEFITS OF SEHRI

IN his commentary on Sahih Bukhari, Ibn Hajar mentioned various reasons for the blessedness of sehri:

a) Because in it the sunnah is followed.
b) Through sehri we oppose the ways of the Ahlul-Kitaab, which we are at all times called upon to do.
c) Provides strength for ibaadah.
d) Promotes more sincerity in ibaadah.
e) Aids in elimination of bad temper which normally comes about as a result of fasting.
f) Sehri is a time when duaas are accepted.
g) At the time of sehri one gets the opportunity to remember Allah, make zikr and lift up the hands to Him in duaa.

MUNIFIENCE OF ALLAH IN RAMADHAN

ALLAH commands a caller from the heavens to call out three times on every one of the nights of Ramadhan: "Is there anyone begging of Me that I may grant him his desire? Is there anyone repenting to Me that I may turn in Mercy to him? Is there anyone begging for forgiveness that I may forgive him? Who is there who shall give a loan to the One whose wealth does not diminish, and the One who duly fulfills without unjust deductions."

IFTAAR

SAHL Bin Sa'd (R) reported that Rasulullah (S.A.W.) said: "The people will remain prosperous as long as they hasten with Iftaar (i.e. they break their fast immediately time for Iftaar enters)."

(Muslim Shareef)

It is Sunnat to make Iftaar (to break one's fast) immediately after sunset. One should not delay in Iftaar until the stars begin to appear as is the common practice of the Ahle Kitaab.

FASTING ESTABLISHES SUPREMACY OF SOUL

by
Muhaddith Shah Waliullah (R)

THE preponderance of animality in man is an obstacle in the path of the manifestation of angelic and celestial attributes. Therefore, it has become necessary to subjugate this attribute of animality in man.

Since the dominance and power of bestial attributes are caused by eating, drinking and excessive indulgence in lowly desires – the latter playing the dominant role in the assertion of bestial attributes – it is essential to curtail and curb the onslaught of the flesh by a reduction in these factors (eating, drinking and indulgence in desire). Precisely for this reason do we find unanimity among all those who desire the supremacy of the soul and the subjugation of the flesh. All such men are unanimous in their assertion that the method of establishing the supremacy of the soul over the body is to reduce indulgence in eating, drinking and lowly desire.

FASTING PROTECTS THE BELIEVER AGAINST THE FIRE OF HELL.

FASTING PROTECTS THE BELIEVER FROM THE EVILS OF LOWLY DESIRE.

FASTING STRENGTHENS THE RESOLVE OF THE BELIEVER TO GAIN THE PLEASURE OF ALLAH.

FASTING FORTIFIES THE BELIEVER AGAINST THE PLOTS OF SHAITAAN.

THAT IS WHY RASULULLAH (S.A.W.) SAID: "FASTING IS A SHIELD".

THE SIX NAFL FASTS OF SHAWWAAL

HAZRAT Abu Ayyub (RA) relates that Rasulullah (S.A.W.) has said: "Whoever fasted the full month of Ramadhan and then follows it with six rozas (fasts) of Shawwaal, is like the person who has fasted the full year." Targheeb.

In another Hadith it is related that by observing these six rozas after Ramadhan all defaults and sins are forgiven. The reward of every good deed is tenfold or more. The thawaab of the month of Ramadhan is equal to that of ten months and that of these six voluntary rozas are equal to that of the remaining two months to complete the full year. These rozas could be kept continuously after Eidul-Fitr or separately during the month of Shawwaal. May Allah grant all Muslims the courage and guidance to perform Ibaadat in this blessed night and to observe these rozas.

(WATERVAL ISLAMIC INSTITUTE).

DISHONOURING RAMADHAAN

ANYONE failing to fast in Ramadhan without any valid excuse becomes a Faasiq. The Fuqaha (jurists) have gone so far as to state that anyone eating publicly in Ramadhan without excuse should be put to death. It is unfortunate that we have no Islamic government to enforce this law and thus put an end to such actions. Nothing, however, stops us from expressing dislike, resentment and hatred against such actions. That is the least to which our Imaan should drive us.

RAMADHAN – A SPECIAL OCCASION FOR DUA

ABU Saeed Khudari relates that Rasulullah said: "Everyday and night of Ramadhan Allah sets free a great number of souls from Jahannam. And for every Muslim during everyday and night there is a time when his duaa is certainly accepted."

FASTING AND HARAAM FOOD

THE SPIRITUAL REWARD AND BENEFITS OF THE FAST ARE TOTALLY DESTROYED BY THE CONSUMPTION OF HARAAM. THE GREATEST OF CARE MUST BE TAKEN TO ABSTAIN FROM ALL FOODS WHICH HAVE BEEN BRANDED AS HARAAM, AS WELL AS TO ABSTAIN FROM ALL FOODS OBTAINED THROUGH THE AGENCY OF UNLAWFUL WEALTH.

THE DUA OF THE FASTING PERSON

ABU Hurairah reports: Rasulullah said: "There are three people whose duaas are not rejected; the fasting person until he breaks the fast; the just ruler and the duaa of the oppressed whose duaa Allah lifts above the clouds and opens unto it the doors of heavens, and Allah says: "I swear by My honour, verily I shall assist you even though it may be after some time."

ACCEPTANCE OF FASTS

OF THE RIGHTS OF FASTING IS TO REMAIN IN THE STATE OF ANXIETY AND EXPECTATION REGARDING THE ACCEPTANCE OF ONE'S FAST. THIS ADVICE IS GIVEN BY THE GREAT SUFIS. IMPERFECT MANNER OF EXECUTING THE FAST MAY CAUSE IT TO BE REJECTED FROM THE COURT OF ALLAH. THEREFORE, DO MAKE CONSTANT DUA FOR THE ACCEPTANCE OF THE FASTS.

I'Tikaaf of Rasulullah

IT used to be the general practice of Rasulullah to perform i'tikaaf in Ramadhan. At times he used to remain in the masjid for the whole month and during the last year of his life he was in i'tikaaf for twenty days. Because he almost always secluded himself in the masjid for the last ten days, the ulama consider it sunan mu'akkadah to perform i'tikaaf for that period.

FASTING – ABSTENTION FROM EVIL

THE Qur'aan commands: "Fasting has been prescribed for you."

The commentators of the Qur'aan say that from this verse it is deduced that fasting is made compulsory for every portion of the body. Thus fasting of the ears means not listening to evil. Fasting of the eyes means not to look at any form of evil and sin. Similarly fasting of the self means to be free from all carnal desires. Fasting of the heart means casting from it the love for worldly things. Fasting of the mind means avoiding thought about anything other than Allah.

'WHAT BREAKS THE FAST?'

ONCE somebody inquired from Rasulullah: "What causes the fast to break?" He replied: 'Telling lies and backbiting.'

This Hadith when read in conjunction with so many others, actually tells us to avoid such deeds. Such deeds cause fasting to be wasted. In our times we are fond of keeping ourselves busy with unnecessary conversations. Some ulama are of the opinion that lies, backbiting, slander etc. actually do cause the fast to be broken just like eating and drinking. However the vast majority of ulama believe that the fast does not actually break but becomes null and void as far as blessings are concerned.

FASTING – ACT OF COMPLETE SINCERITY

RASULULLAH (S.A.W.) said that Allah Ta'ala said: "Every act (of worship) of the son of Adam is for himself except fasting. It is carried out solely for My sake. I will reward it."

Fasting is one form of Ibadat (Worship) which is executed solely out of love and devotion to Allah Ta'ala. The sincerity of the fasting person is unquestionable as only Allah Ta'ala knows whether he is fasting or not. Riyaa or exhibition of piety does not accompany fasting as it (fasting) is an act completely concealed from the view and knowledge of man. It is merely done to gain the Pleasure of Allah, hence He said that He will grant Special Reward for fasting.

IBN Umar relates Rasulullah said: "Verily Allah and His Malaa'ikah send Mercy upon those who eat sehri (sower – suhoor)."

THE SUNNAH OF SEHRI

RASULULLAH said: "The difference between our fasting and that of the Ahul-Kitaab (Jews and Christians) lies in partaking of food at sehri time. They do not."

"Eat sehri because in it lies great blessings." In three things there are great blessings:

"Eat sehri and strengthen your fast. And sleep in the afternoon (siesta) so as to gain assistance in waking up in the latter portion of the night (for ibaadah)." Abdullah bin Haarith reports that one of the sahaaba said: "I once visited Rasulullah while he was busy partaking of sehri. Rasulullah then said: "This is a thing full of blessings which Allah had granted you. Never leave it."

"Even though there be no food, then too one date should be eaten or a drink of water taken."

RAMADHAN-UL-MUBARAK

EID CARDS

by
JAMIATUL ULAMA - EASTERN CAPE

EID cards or the sending of Eid cards to friends and relatives is a custom which is widely observed by the Muslim community of today. For the guidance of Muslims it has become necessary to explain this practice of Eid cards in the light of the Shariah of Islam.

According to the Shariah, the custom of Eid Cards is a practice which cannot be condoned as permissible. There are several factors which establish the prohibition and the non-permissibility of the Eid Card custom. These ASBAABUL HURMAT or PROHIBITING FACTORS are:

1. TASHAB-BUH BIL KUFFAAR or IMITATION OF THE UNBELIEVERS.

Muslims have taken this practice of Eid cards from the Christians. Muslims have imitated the custom of christmas cards of the Kuffaar. And, our Holy Nabi (S.A.W.) said about imitating the Kuffaar:

"Whoever imitates a nation becomes one of them"

Hence, it is not permissible to adopt the customs of unbelievers.

2. TAUHEENUL QURAN or DISGRACING AND DEFILING THE QURAN.

The custom of Eid cards involves an act of sacrilege against the Holy Quran. Many Eid cards have verses of the Holy Quran printed on them. The printing of verses of the Quran on these cards is abominable for the following reasons:

(a) In most cases, if not all, the printers of Eid cards are non-Muslims. These non-Muslims who handled these cards are continuously in the state of Janabat or greater impurity. They handle these cards and touch the holy verses of the Quran, and this is not permissible. Muslims who condone this practice of Eid cards are responsible for this sacrilege of the Holy ayats of the Quran.

(b) In all printing a certain amount of waste papers result? What happens to these spoilt Eid cards on which verses of Allah appear? They are deposited in the trash. Again Muslims who condone this practice of Eid cards are responsible for this abominable defilement of Allah Ta'ala's sacred Words.

(c) According to the Law of Islam it is compulsory for a Muslim to be in the state of Wuzu if any verse of the Quran is touched. This injunction is ignored by the overwhelming majority of those who deal in Eid cards. The verses of the Quran printed on these cards are touched by those who have no Wuzu. Thus, the maintenance of this useless custom is responsible for this great crime against Islam.

(d) Eid cards are bought and sent every year. Hence, all those who receive Eid cards should be having a pile of Eid cards. But, how many people have even last year's Eid cards in their possession?

GHEEBAT AND FASTING

THE QURAAN SHAREEF AS WELL AS RASULULLAH (sallallaahu alayhi wasallam) HAS LIKENED "GHEEBAT" (scandalling, gossiping, backbiting) TO THE CONSUMPTION OF A BROTHER MUSLIM'S DEAD FLESH. The following narration will bear out the vicious effect of "gheebat" on one's Fasting.

During the time of Rasulullah (sallallaahu alayhi wasallam) two women were on the verge of death as a result of extreme hunger apparently due to fasting. Their state was so critical that the Sahaaba reported the matter to Rasulullah (sallallaahu alayhi wasallam) who instructed them to go with a basin to these women and command them to vomit therein. This was done. The vomit of both women consisted of pieces of flesh and fresh blood. Rasulullah (sallallaahu alayhi wasallam) remarked:

"They fasted and abstained from the Halaal food of Allah, but participated in Haraam by backbiting people."

This incident and explanation given by Rasulullah (sallallaahu alayhi wasallam) clearly indicate that the Fasting becomes more strenuous and difficult as a result of indulgence in "gheebat". In one Hadith, Rasulullah (sallallaahu alayhi wasallam) compared the villainy of "gheebat" to the evil of Ribaa which according to the Hadith is worse than committing fornication with one's own mother. Thus Rasulullah (sallallaahu alayhi wasallam) said:

"THE VILEST FORM OF RIBAA IS TO SLANDER A BROTHER MUSLIM."

abstained from food, water, etc.), but indulged in things Haraam, i.e. they engaged in making gheebah of others."

This incident illustrates that gheebah assumes the form of flesh and blood (of others) within our bodies. In other words, those who indulge in gheebah of others are actually devouring the flesh and blood of others, hence the Fast seems so very difficult to observe.

It is therefore imperative to abstain from gheebah, lies and all sin so that we may derive the full benefit, Sawaab and Nur of the Fast which will then act as our Shield against the onslaught of evil.

The Eyes and Fasting

AT all times and in all cases the Shariah commands that Muslims restrict the glances of their eyes. This restriction is emphasised during the state of Saum (Fasting). For the proper discharge of the rights of the Fast and for the obtainal of the great spiritual reward and benefits of the Fast it is of utmost importance to exercise control over the eyes. It is not lawful to cast glances or to look at unlawful places and objects.

Rasulullah (sallallaahu alayhi wasallam) said:

"He who restricts his gaze from evil because of Fear of Allah, Allah will grant him much sweetness and ecstacy of Faith which he will perceive in his heart."

The great Sufis of Islam state in the interpretation of the above Hadith that one should abstain from looking at all such things which distract one from the Zikr (Remembrance) of Allah Ta'ala.

OF THE THINGS WHICH ARE FILLED, ALLAH TA'ALA DETESTS MOST THE FILLING (TO CAPACITY) OF THE STOMACH.
(RASULULLAH sallallaahu alayhi wasallam).

(Continued from Page 5)

Extracts from Basis of a New Social Order

its allurements and liked the darkness and solitude of the night. He had a reflective nature and would often appear to be lost in thought. In that state he would make movements with his hands which showed that his attention was turned inwards. His dress was simple and his food was abstemious. By God! He looked to be one of us (the common people). If we asked anything from him he would answer promptly and when we went to see him he would start the conversation himself. When we invited him, he would readily accept our invitation."

The ennobling influence of the Prophet's character was felt in the lives of the people of his household, the illustrious Caliphs and the holy Companions in proportion to the closeness of their association with him. The place occupied by Hazrat Ayesha (his most beloved wife) in devoutness, self-abnegation and magnanimity is very high. It has, for instance, been put on record by the chroniclers that once she distributed a lakh of dirhams as charity despite the fact that her own clothes were worn-out and she was fasting. After it was over, her maid said to her it would have been better if she had saved a few dirhams for *Iftar* (fast-breaking meal). Hazrat Ayesha replied, "I would have, had you reminded me of it at that time." She had given a lakh of dirhams and forgotten her own hunger.

EVILS DESTROY FASTING

THE Ulama of Islam have said that the fasting person should be extremely cautious with regard to certain evils which totally wreck the tremendous spiritual effect of the Fast. These evils from which abstention is of absolute necessity are:

(1) GUARDING THE EYES FROM LOOKING AT ALL THINGS UNLAWFUL.
(2) GUARDING THE TONGUE AGAINST LIES, SCANDALLING, BACKBITING, NONSENSICAL TALKS, UNEDYFYING JOKES, ABUSE, ARGUMENTS, ETC. . .
(3) GUARDING THE EARS FROM LISTENING TO ALL THINGS UNLAWFUL.
(4) GUARDING ALL THE ORGANS OF THE BODY FROM THE COMMISSION OF WHAT IS UNLAWFUL.
(5) AT THE TIME OF IFTAAR DO NOT FILL THE STOMACH TO CAPACITY EVEN WITH HALAAL FOOD.

THE ETIQUETTE AND MANNER OF EATING AND DRINKING

1. The 'Barakat' of eating is gained by washing the hands and rinsing the mouth before and after meals (Tirmizi)
2. Recite 'BISMILLAH' before eating. (Muslim, Bukhari)
3. Eat with the right hand. (Bukhari, Muslim)
4. Eat from the portion of the food that is nearest to you, i.e. do not eat from all sides of the plate, but from the side that is nearest to you. (Bukhari, Muslim)
5. Never eat and drink with the left hand because the Shaytaan eats with the left hand. (Muslim)
6. Whoever eats from a plate and thereafter cleans it, that plate seeks repentance on behalf of that person. (Tirmizi)
7. When a morsel has fallen from one's hand, one should clean it and eat it. It should not be left for the Shaytaan. After eating, before washing the hands, one should lick one's fingers. Who knows in which portion of the food does the "Barakat" lie. (Muslim)
8. Do not eat from the centre of the plate, but rather from the side, as the Barakat descends in the middle of the utensil. (Tirmizi)
9. Always partake of food in company and utter Allah's name before eating, as this will be a source of blessing for one. (Abu Dawood)
10. Before commencing with meals, remove shoes as this relaxes the feet. (Darimi)
11. Do not drink in one draught like a camel but in two or three sips.
12. When commencing to drink, first recite BISMILLAH. (Tirmizi)
13. After having drunk water, say ALHAMDULILLAH. (Tirmizi)
14. Do not get up (after eating) till the table cloth has been removed.
15. When partaking meals with another person, then until that person keeps eating, do not stop eating, although one has already eaten sufficiently. The next person should not be put into an embarrassing situation. If one has to leave then offer an excuse. (Ibn Majah - Baihaqi)
16. Do not drink directly from a water pitcher (or from any other water container, i.e. water bottle, etc.) (Bukhari)
17. (Whilst drinking) do not breathe into the utensil, nor blow into it. (Tirmizi)
18. Do not stand and drink. (Muslim)
19. Do not drink from utensils that have chipped or cracked edges (Abu Dawood)
20. Our beloved Rasulullah ﷺ never leaned while eating. (Bukhari)
21. Rasulullah ﷺ never found fault with food. If he liked it, he would partake of it. If he disliked it, he would leave it. (Bukhari).

And, then, there will dawn an age when the one who is steadfast on the Deen will be like one who is holding (in his hand) a glowing coal.
(Rasulullah-sallallaahu alayhi wasallam)

Verily, We have established you on a Shariah (Path) with regard to affairs. Follow, therefore, it, and follow not the desires of those who have no knowledge (of the Deen).
(QURAAN)

FASTING A SHIELD

RASULULLAH (sallallaahu alayhi wasallam) said:

"FASTING IS A SHIELD (for the fasting person) AS LONG AS HE DOES NOT TEAR IT."
(Nisaa-i, Ibn Majah).

The purpose of a shield is to protect one from the onslaught of the enemy. Similarly, does the Shield of Fasting act. It protects the Mu'min who fasts, from the onslaught of his enemy, viz. Shaitaan. In another Hadith it is stated that Fasting also acts as a Shield for the Mu'min, protecting him from the Wrath of Allah and from the Fire of Jahannam.

The Sahaba asked Rasulullah (sallallaahu alayhi wasallam) of the meaning of tearing the Fast (i.e. this Shield). Rasulullah (sallallaahu alayhi wasallam) replied that this Shield is torn and broken by speaking lies and indulging in gheebah (scandalling). Kizb (falsehood) and gheebat (scandalling) are vices of such magnitude that certain among the Fuqaha have gone to the extent of saying that the Fast is nullified by these crimes just like food and water nullify the Fast. However, the official verdict of the Shariah is that the evils of kizb and gheebah will not break the fast, but will utterly destroy and nullify the great Barakaat, Rahmat and Sawaab which the Fast brings in its wake.

Indulgence in evil, and especially indulgence in gheebah, tends to make the Fast extremely difficult. Fasting is a celestial practice which curbs the animal desires and passions of the flesh, and as a result it creates a special Nur (spiritual and celestial light) within the Mu'min. He thus derives tremendous peace, pleasure and tranquility out of fasting. On the otherhand, gheebah and all types of sin create a darkness within one's Imaan making the observance of the Fast very difficult. During the time of Nabi (sallallaahu alayhi wasallam) two women who were fasting were driven to dire straits of exhaustion and were on the verge of collapse. The Sahaba narrated the women's condition to Rasulullah (sallallaahu alayhi wasallam) who instructed them (the Sahaba) to take a basin to the two women and command them to vomit therein. This order was carried out and it was discovered that the vomit consisted of fresh pieces of flesh and clots of blood. The Sahabas, in amazement, narrated this to Rasulullah (sallallaahu alayhi wasallam) who said:

"These women abstained from the Halaal things of Allah (i.e. they fasted and

Kindness to Servants

A POINT mentioned in the Ahaadith is that masters should be lenient with their servants in Ramadhan because, after all, they too are fasting. Unnecessary hard work or too much of it will be a burden to them. So why should an extra worker not be hired when work is too much? That of course only applies when the servant himself fasts; otherwise there is no difference for them between Ramadhan and any other month.

THE EID TAKBEER

HAZRAT Jaabir Bin Abdullah (R) narrated the following Hadith of Rasulullah (S.A.W.):

"Verily, on the Day of Eidul Fitr when the Imaam emerges (for Eid Salaat) neither Azaan nor Iqaamat is given; there is no Call, no Iqaamat nor anything on that day."

From the abovementioned Hadith it is clear that on the Days of Eid the Takbeer should not be recited aloud at the place where the Eid Salaat is to be performed.
(Fataawa Darul Uloom)

To recite the Takbeer aloud at the Eid Gah or the Musjid on the Days of Eid is a common practice. However, this practice is not permissible. Everyone should engage himself in Zikr and Takbeer silently. The prevalent practice of reciting the Takbeer-e-Tashreeq aloud at the Eid Gah or the Musjid where the Eid Salaat will be performed is not the Sunnah of Rasulullah (S.A.W.) nor that of his Sahaba (R).

TRADE AND COMMERCE IN ISLAM

ISLAMIC TRADE

RASULULLAH (sallallaahu alayhi wasallam) said:

"The search for a Halaal (Lawful and Wholesome) earning is the compulsory duty after Fardh Salaat."

"Rizq (sustenance or one's earnings) is sealed and the one who has greed is deprived."

Islam lays the greatest of emphasis upon the acquisition of earnings which are devoid of all forms of contamination. Halaal earnings and wholesome foods have a strong bearing on our spiritual development. Food consumed as well as clothing worn have a direct relation to the development of Taqwaa (fear of Allah). Food and clothing derived from illegal sources or acquired through the medium of unlawful wealth tarnish the Imaan and destroy Taqwaa. On the other hand, pure, wholesome, Halaal foods facilitate the development of piety. Since the Shariah has accorded so much importance and priority to the acquisition of Halaal earnings, it is of fundamental importance that the Mu'min be exceptionally particular in the food he consumes; in the clothing he wears and in the means and methods of earning his living.

It should at all times be remembered that Allah Ta'ala has not created us for the purpose of acquiring wealth. Wealth on earth is merely a means to assist us in the establishment of our Final Goal, viz., the Aakhirah. Wealth has to be acquired and dispensed with in strict accordance with the Divine Laws of Allah. Neither is waste condoned nor niggardliness. Allah Ta'ala states in the Quraan Shareef:

"And, do not clasp your hands around your neck (i.e. do not be miserly), and do not spread them out in entirety (i.e. do not be wasteful), for then you will sit criticized and regretful."

The Mu'min is commanded by the Shariah to have implicit faith in the fact that Allah Ta'ala, and only He, is the sole Provider and that He has pre-determined our Rizq. Man will only die once he has consumed the last morsel of his Divinely pre-determined sustenance. Since our Rizq is fixed, we should at all times strive to eliminate greed for wealth. It is this greed for wealth in man that causes him to transgress the limits of Allah Ta'ala in his business pursuits and enterprises. But, it does not behove the Mu'min who believes and attests to Allah's Providence, to embark upon any form of monetary activity which will contaminate his earning and thereby despoil his Taqwaa and tarnish the glitter of his Imaan.

Trade and commerce, if infused with the consciousness of Allah, becomes a medium for the attainment of Sawaab and high ranks in the Hereafter. Hence, Rasulullah (sallallaahu alayhi wasallam) declared:

"The truthful and honest trader will be (on the Day of Qiyaamah) among the Ambiyaa, the Siddiqeen and the Shuhadaa."

Our trade and business activities, should therefore not constitute obstacles in the path of the attainment of this lofty goal. Should we succumb to the dictates of greed then most assuredly, our trade and our commerce will be a great impediment in the path of attaining Allah Ta'ala's Pleasure. And, in this event we will be overcome with spiritual disaster, the consequences of which will not be able to be borne by man in the Hereafter.

Infusion of Allah's consciousness into one's material occupations is obtainable only through the subjection of one's trade and commerce activities to the morality and demands of the Shariah. Any practice or institution – no matter how apparently beneficial to our trade activities – which conflicts with the teachings and the spirit of the Deen should be outrightly rejected. But this could only be achieved if the Mu'min has "Yaqeen" (firm and implicit faith) in the fact that Allah Ta'ala has already pre-ordained his Rizq. Once this concept is rooted into our consciousness then the elimination of greed will become a simple task. As long as we labour under the notion that our material success – our wealth and gain – is the direct result of our efforts, we will not be able to infuse into our mundane activities the consciousness of Allah Ta'ala which is so very important for maintaining us on the Path of Rectitude – the Sunnah of Rasulullah (sallallaahu alayhi wasallam).

Allah Ta'ala speaks in glowing terms of the men of Islam who are steered along the path of life only by the Consciousness of Allah and who do not permit their worldly occupations and professions to divert their attention from the Remembrance (Zikr) of Allah. Thus the Quraan says in recognition of the sublime mettle which goes into the fibre of these men of Allah:

"(They are such) men whom neither trade nor commerce divert from the Zikr of Allah, from establishing Salaat and paying the Zakaat. (For), they fear a day when the hearts (of men) and the eyes (of men) will be upturned."

And, about the trader who sacrifices his Deen for the miserable gain in his trade, Rasulullah (sallallaahu alayhi wasallam) said:

"The traders on the Day of Qiyaamah will arise like vile men . . ."

May Allah Ta'ala save us from this calamity, Ameen.

IS YOUR RIZQ HALAAL?

O BELIEVERS! EAT FROM THE NOURISHMENT OF THE EARTH THAT WHICH IS HALAAL AND WHOLESOME. AND, DO NOT FOLLOW IN THE FOOTSTEPS OF SHAITAAN. VERILY, SHAITAAN IS UNTO MAN AN AVOWED ENEMY.

(QURAAN)

THE FIRE IS A GREATER CLAIMANT TO A BODY NOURISHED BY HARAAM.

(Rasulullah- sallallaahu alayhi wasallam)

Editorial

CONSCIOUSNESS OF ALLAH

THE cultivation of a living and all-pervading consciousness of Allah Ta'ala is an obligation of fundamental importance. The glorious Quraan and the Sunnah of Rasulullah (sallallaahu alayhi wasallam) command and exhort every believer to permeate his entire being with the consciousness of Allah. Minus this consciousness, man shall dwell in bestiality and spiritual demoralisation which will rob him of the supreme felicity and great victory of the Hereafter. Attainment of the ideal Islamic life in this transitory abode of the world as well as the eternal Pleasure of Allah Ta'ala in the Aakhirah pivot on the inculcation of consciousness of Allah.

One of the greatest obstacles in the path of achieving this noble quality of consciousness of Allah is the love for material which knocks man from the celestial pedestal of spiritual glory into the dregs of unprincipled and intemperate worldliness with all its concomitant qualities of bestiality. Because villainy and evil have their basis in the innate love for materialism, Rasulullah (sallallaahu alayhi wasallam) forewarned the Ummah to be on guard against falling prey to the 'love of the world', hence he said:

"The love of the world is the root of every evil."

Islam does not proscribe the acquisition of worldly material, but it severely deprecates the assignment of all-importance to materialism. The material of this world has been provided by Allah Ta'ala merely as a means to facilitate the smooth and easy progress of man in his earthly sojourn. Man's priority as fixed by Allah Ta'ala, is the obtainal of Allah's Pleasure which is possible only through the agency of total submission to the Divine Shariah. The material of this world falls under the purview of the commands, restrictions and prohibitions of the Shariah. The acquisition of worldly wealth and position is not an end to hanker after. The material of the world merely constitute a cog in the vast and intricate machine of life which has been designed only for the cultivation of the Aakhirah. But, the sad and deplorable situation is the reversal of priorities. Believers have accorded the acquisition of wealth and the establishment of worldly position foremost importance. The Deen, instead of being our driving force and basis of existence, has assumed secondary importance. Muslims have subordinated the Deen to their worldly life.

We have firm knowledge in the circumstance of death; we profess belief in the Hereafter; we know of the ephemeral nature of this worldly life and we believe in the eternity of the Hereafter. We proclaim that we are Believers and we firmly attest to the Kalimah of Faith. We are extremely pretentious of our 'love' for Allah and His Rasool (sallallaahu alayhi wasallam). But, our attitude in daily life is a standing affirmation of the low ebb to which our Imaan has descended. Our apathy towards the Sunnah- our moral degeneration – our intellectual serfdom – our love for the world clearly indicate that our belief in the Hereafter is lifeless. We do believe in the life to come, but to us this constitutes some remote concept – something so far, far away that its attainment appears to us as a dream. There is absolutely no 'yaqeen' in our belief, hence we find that our belief in the eternal values and transcendental facts of Islam lacks the power to dominate our day to day existence. The burning desire to propitiate Allah Ta'ala and to earn His Eternal Pleasure no longer exists in the hearts of the believers. We endeavour to adhere to the outward body of Islam, but we are indifferent to the call of the spirit of Islam which once kindled the hearts of the believers.

It is due to the absence of the 'Rooh' – the spirit – of Islam that we find the hearts of the believers torn apart. A believer no longer has place in his heart for another believer. Together they stand in Salaat; in unision they place their heads on the ground in humility to Allah, but they have no qualms about abusing and reviling one another for personal and worldly reasons. The Deeni feeling and ardour for a brother Muslim no longer exist. Mutual respect is an entity which has expired from our ranks long ago. Feelings and emotions kindled by the 'nafs' are our masters commanding us to act in strict obedience to the dictates of lowly desire. Innovations, un-Islamic customs, foreign traditions, extravagance, boastfulness, pretentitiousness, and generally, all the immorality of the materialistic and athiestic cultures have been acquired by us. The Sunnah and the Shariah no longer form the basis of our social life. Therefore, we have with us today the body of Islam – the body without the Rooh.

The solution to our problems and the cure for our spiritual ailments is to be found only in the honest and strict upholding of the Sunnah and the Shariah. Strict obedience to all the 'zaahiri ahkaam' (the exoteric laws of the Deen), e.g. the rules regarding Salaat, Zakaat, Hajj, trade, inheritance, etc., as well as full attention to the elimination of 'baatini' (esoteric) ailments such as greed, pride, show, love for wealth and pomp, avarice, jealousy, hatred, anger, etc., as well as beautification of the Rooh with the noble and angelic qualities, e.g. sacrifice, generosity, humility, kindness, forgiveness, love, etc., are the fundamental requisites in the task of rectifying oneself as well as the Ummah. The obtainal of this state of spiritual glory in which consciousness of Allah will reign supreme is dependent upon 'muraaqabah' or meditation which is a spiritual exercise that must be executed daily. By meditating over our actions, about our death, about the Hereafter – and this too with constancy –, Insha'Allah, the road will be cleared for the attainment of the consciousness of Allah Ta'ala.

LAWFUL SUSTENANCE

BY
Malik Bashir
Ahmad Bagvi

WHILE emphasising the importance of Halaal Rizq (Lawful sustenance), Rasulullah (sallallaahu alayhi wasallam) said:

"Allah is Pure and He accepts only that which is pure."

"Flesh (i.e. the human body) which is nourished from Haraam (impure, unlawful and evil) deserves nothing but the hell."

"He who usurps another of a cubit of land will have his neck encircled by the seven earths."

One of the reasons for so much emphasis by the Holy Quraan and Sunnah on Halaal Rizq is the fact that Haraam nourishment does not produce in one the urge for Ibaadat, and if at all one does worship, it is not honoured by recognition. Praying (making Dua) to Allah has been described by Rasulullah (sallallaahu alayhi wasallam) as the essence of Ibaadat (worship and obedience). Regarding prayers (Dua) being rewarded he explained:

"A man on a long and arduous journey with hair dishevelled and covered with dust stretches out his hands (in Dua) to the heaven and calls: O my Sustainer! O my Sustainer! (i.e. he supplicates for his needs.). But, his nourishment (food) is Haraam; his drink is Haraam; his clothing is Haraam and his sustenance is Haraam. How, then can his prayers be answered?"

On eating impure (Haraam) food an impure voice is produced and this voice of impurity does not find access to the Divine Court. Allah has declared in Surah Zaariyaat:

"I have not created Jinn and Man but that they serve Me. No sustenance do I require of them nor do I require that they feed Me."

This lends support to the truth that **The Sole Purpose of the Creation of Mankind is to Serve Allah.** Therefore, he who does not worship Allah does not fulfil his obligations and duties as a servant. And, one who worships Him, but whose worship does not receive recognition from Him, has also wasted his life. Thus both meet the same disastrous end.

(Extracted from A Learner's Guide to the Division of Inheritance)

"THE PEOPLE OF IRAN . . ."

"THE people of Iran are Muslims and they want Islam, the Islam under which there is freedom and independence, elimination of the foreign influence, and destruction of the base of tyranny and corruption, the elimination of the activities of traitors and criminals. This nation does not want a dynasty which has left all their sacred things and their destiny in the hands of exploiting foreigners, which has thrown to the wind all the resources of oil wells, has destroyed the economy of the country, has ruined agriculture, has given the authority of the army to American generals and advisors and left them free, and other crimes and treasons which will be recorded in future history.

Now, it is the duty of all Muslims, especially that of the great ulema and intellectuals, and the scholars of the old and modern sciences, for the defense of Islam and for the defense of their great country which has been the cradle of noble people and freedom-lovers to take the opportunity to tell and write everything that should be said to the international authorities and other human societies. And it is the responsibility of the Iranian Army and its heads to release themselves from the shame of being slaves in the hands of foreigners, and to liberate their country.

I pray to God Almighty for the greatness of Islam and Muslims and I hope for the elimination of the hands of exploiting foreigners, and I ask for the health, success and acceptance of all the peoples.

Peace, and God's mercy and blessing be with you all.

Rouhollah Al-Musawi
Al-Khomaini

● Imam Khomaini, the well known Iranian Islamic scholar is presently in exile in Iraq. The above excerpt, which defines the position of Iran's religious opposition, is taken from a message issued by the Imam on 23 October 1977.

Courtesy:
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ULAMA'S FORUM

THE TRUE MEANING OF TA'WEEL

THERE appears to exist a misconception in certain circles regarding the application of "TA'WEEL" or interpretation. This misconception pertains to the rejection of established beliefs and teachings of the Ahle Sunnah Wal Jama on the basis of "Ta'weel". It has been contended that rejection of established and unanimous beliefs on the basis of Ta'weel, although wrong and un-Islamic, nevertheless does not constitute kufr. This contention is highly erroneous since it has no basis in the Shariah. The unanimous view of the authorities of Islam clearly indicates that "Ta'weel-e-baatil" (false and unfounded interpretation) is not accepted as valid.

The learned authorities of Islam have stated unambiguously that "Ta'weel" in a "mujma' alayh" (on which there is Ijma) is in fact "Ta'weel-e-baatil" which amounts to Kufr. Rejection of any belief or teaching on which Ijma has been recorded or which is established on the basis of "Qati-uth-thuboot" is an act of kufr regardless of whether such rejection has been on the basis of interpretation. Hadhrat Allaamah Yusuf Binnuri (R.A.) says in the introduction of the Kitaab, Ikfaarul Mulhideen: "The established unanimous opinion is: Rejection of or making ta'weel (interpreting away) in any established fact (teaching or belief) of the Deen necessitate kufr."

Allamah Anwar Shah Kashmiri (R.A.), explaining this fact, states in Ikfaarul Mulhideen: "In short, rejection of, or any ta'weel in such teachings of the Deen which are Mutawaatur and whose meanings are so clear that they require no explanation, e.g. khatme Nubuwwat and Nuzool-e-Isaa (alayhis salaam) are definate kufr."

The 'Maatu-reediyah' brand as "kaafir" the rejector of any "Qat-i" fact even if it has not attained the rank of Tawaatur. or 'Mujma'alayhi.'

Allamah Abdul Hakeem Siyaalkoti (R.A.) says: "TA'WEEL in the established ('qati-uth-thuboot') facts of the Deen does not ward off (a proclamation) of kufr."

(Haashiyah Khiyaali)

Allamah Anwar Shah (R.A.) states: "It is said in Futoohaatul Hayyiah that 'ta'weel-e-faasid' is like kufr."

(Ikfaarul Mulhideen)

"Ta'weel in the established facts of the Deen is not only kufr, but (such) ta'weel is more serious than rejection."

(Ikfaarul Mulhideen)

The great authority, Muhaq-qiq Haafiz Muhammad Bin Ibraahim Wazir Yamaani (R.A.) states in his Kitaab, Ithaarul Haq alal Khalq: "...Rejection of the established facts of Deen or making ta'weel therein is kufr."

"At times a person becomes a kaafir by making ta'weel (interpreting) in such 'umoor' (teachings, beliefs, etc. of the Deen) which does not admit the possibility of ta'weel.

Certain interpretations of the established facts of the Deen occasion conflict with the Deen while the interpreters do not even realise this. As a result they become kaafir . . ."

Similarly, Ijma of the Ulama of the Ummat has been enacted on the fact that opposition to any matter established conclusively from Rasulullah (sallallaahu alayhi wasallam) is tantamount to kufr which relegates one outside the pale of Islam."

THE BASIS OF TA'WEEL

Allamah Anwar Shah Kashmiri (R.A.) states in Ikfaarul Mulhideen:

"The obvious demand of every 'amr' (teaching, belief, etc.) which was well known and established during the age of Rasulullah (sallallaahu alayhi wasallam) and the age of the Sahaabah and which was not subjected to any ta'weel by anyone (in that age), is the inadmissibility of ta'weel. It (such belief, etc.) will remain in its apparent and obvious meaning (zaahir). No ta'weel will be condoned regarding it. Its 'munkir' (rejecter), even though he may be a 'mu-awwil' (interpreter) will be a kaafir."

Ta'weel in any 'Nass-e-Sareeh' of the Quraan and Hadith is totally inadmissable. The principle of 'majaaz' (figurative connotation) and 'ta'weel' is not applicable to 'nass-e-sareeh' (clear and categoric statement in the Quraan and Hadith). Majaaz and ta'weel will be applicable to such 'nusoos' which admit the lawful operation of this principle. For example: a particular Ayat or Hadith conflicts with all the 'nusoos' pertaining to that particular subject. The exigency now necessitates the operation of the principle of ta'weel or majaaz so as to bring the conflicting 'nass' into accord with the body of 'nusoos' relevant to the subject under discussion. The fundamental purpose of ta'weel and majaaz is the elimination of any apparent conflict in the 'nusoos'. But, some people have been guilty of the capital blunder of employing ta'weel, not for its intended Shar'ee function, but for personal reconciliation, i.e. to reconcile the 'nusoos' with one's own understanding. This is definately Haraam in the Shariah. If the Shariah had to grant permission for the employment of ta'weel and majaaz to soothe individual understanding or to reconcile the mental conflicts of the individual, then today there would not have remained any clear-cut command and tenet of Islam intact. The entire body of Islam would have been perverted into consonance with individual interpretation and understanding if 'freelance' interpretation (ta'weel-e-baatil) was accorded any recognition.

A Quraanic term or a term of the Hadith which is generally given a single application in all cases of usage and which does not

(Continued on Page 11)

RASULULLAH SAID . . .
(Sal Lal Laahu Alahi Wasal Lam)

* He who acquires (Islamic) Knowledge with the object of gaining worldly benefit will not smell the fragrance of Jannat.
* Allah will assign to Hell him who acquires knowledge with the object of disputing with the Ulama, creating doubt among the ignorant and attracting people's attention to him with his glib tongue.
* He who acquires Knowledge with the object of attracting the hearts of men to him and in order to gain worldly benefit from them, neither his Fardh nor his Nafl Salaat will be accepted on the Day of Judgement.
* A man will be sent into Hell. His belly will burst open with his entrails dangling out. He will circumambulate his entrails like a donkey going around a grinding stone. The inmates of Jahannam will gather around him and ask in surprise . . . what is this? This man was very learned and used to give us sermons. What has happened to him today? The man will reply that he was not acting according to what he was preaching. (May Allah Ta'ala in His Infinite Mercy save us, Ameen.)
* The Alim who instructs others but does not himself practice (on what he preaches) will have his lips cut with scissors (on the Day of Qiyaamah).
* The greatest evil (sharr) are the evil Ulama (Ula-ma-e-soo').
* The example of the Alim who does not act in accordance with his Knowledge is like a lamp emitting light to others, but remains itself burning.
* A single Faqih is more difficult on Shaitaan than a thousand Aabids.

(The men of piety) are such men whom neither trade nor sale divert from the Zikr of Allah, from establishing Salaat and from giving Zakaat. They fear such a Day when the hearts and the eyes (of men) will be upturned.

(QURAAN)

Do not strut on earth in pride, for verily, you (by your arrogance and pride) can never split the earth nor can you ever attain the height of the mountains.

(QURAAN)

Walk on earth in humility and lower your voice. Verily, the worst of sounds is the braying of an ass.

(QURAAN)

Verily, in the Zikr (Remembrance) of Allah do hearts find rest.

(QURAAN)

O Believers! Do not allow your wealth nor your children to divert you from the Zikr (Remembrance) of Allah. And, those who do so, verily, they are the losers.

(QURAAN)

And, if you follow them (the unbelievers) then, verily you (too) will become mushrikoon (polytheists).

(QURAAN)

اکفار الملحدین

مصنفہ

امام العصر حضرت العلامہ مولانا محمد انور شاہ کشمیری نور اللہ مرقدہ

یہ اجماعی مسئلہ طے شدہ تھا: ضروریات دین میں
سے کسی بھی امر ضروری کا انکار کفر ہے" بلکہ
ضروریات دین میں "تاویل" بھی موجب کفر ہے"

~ حضرت مولانا محمد یوسف بنوری ~

ضروریات دین کی وجہ تسمیہ | ایسے تمام عقائد و اعمال کو ضروری اس لئے کہا جاتا ہے کہ ہر خاص و عام شخص قطعی اور یقینی طور پر ان کو دین سمجھتا اور جانتا ہے کہ مثلاً فلاں عقیدہ رسول اللہ صلی اللہ علیہ وسلم کا دین ہے (یعنے ضروری اس اصطلاح میں قطعی اور ناقابل انکار یقینی امر کے معنی میں استعمال ہوا ہے یہ معنی معروف معنی بدھی کے قریب ہی قریب ہیں)

لہذا ایسے تمام امور کا دین ہونا یقینی اور داخل ایمان ہے اور اُن پر ایمان لانا فرض ہے۔ یہ مطلب نہیں کہ اُن پر عمل کرنا ضروری اور فرض ہے جیسا کہ بظاہر متوہم ہوتا ہے۔ اس لئے کہ ضروریاتِ دین میں بہت سے امور شرعاً مستحب اور مباح بھی ہوتے ہیں (ظاہر ہے کہ اُن پر عمل کرنا فرض نہیں ہوسکتا) مگر ان کے مستحب یا مباح ہونے پر ایمان لانا یقیناً فرض ہے اور داخل ایمان اور بطور عناد انکار کرنا موجب کفر ہے[1] (مثلاً مسواک کرنا تو مستحب ہے مگر اس کے مستحب ہونے پر ایمان لانا فرض ہے جو شخص مسواک کے مستحب ہونے سے انکار کرتا ہے وہ کافر ہے)

جیسے ان ملحدوں اور زندیقوں کا کفر جنہوں نے کتاب اللہ عزوجل کی تمامتر آیات کی ایسے باطنی امور سے تاویلیں کرکے قرآن کو ایک کھیل بنا لیا ہے جن میں سے نہ کسی کی کوئی دلیل ہے نہ کوئی علامت نہ ہی سلف صالحین کے عہد میں ان باطنی معانی کی جانب کوئی اشارہ، (یعنے قرآن کریم کے الفاظ[1] کے من مانے معنی اور مرادیں گھڑتے ہیں) اسی زمرہ میں وہ تمام اشخاص اور فرقے بھی داخل ہیں جو شریعت الٰہیہ کا نام و نشان مٹا دینے اور اُن تمام یقینی اور قطعی علوم کو رد کرنے میں ان زندیقوں اور ملحدوں کے نقش قدم پر گامزن ہیں جن کو ہمیشہ سے اُمت مسلمہ کے پچھلے لوگ اپنے پہلے بزرگوں سے سُنتے سُناتے اور نقل کرتے چلے آتے ہیں۔

یہی محقق کتاب مذکور کے ص ۱۶۸ پر فرماتے ہیں

پس یاد رکھو کہ "اجماع" دو قسم کا ہوتا ہے ایک وہ اجماع جس کی صحت، قطعی اور یقینی طور پر دین سے اس طرح ثابت ہو کہ اس سے مخالفت کرنے والے کو کافر کہا جائے یہی وہ صحیح اور حقیقی اجماع ہے جو قطعاً اور یقیناً دین ہونے کی بنا پر بحث سے بالاتر ہے (یعنے اس اجماع کا حجت ہونا محتاج بحث ہی نہیں)

ULAMA'S FORUM

(Continued from Page 10)

THE TRUE MEANING OF TA'WEEL

occasion any conflict in this single application (of a particular meaning), will constitute what is known as 'nass-e-qat-i" in its apparent (zaahir) and commonly understood ('mutabaadir') meaning. Ta'weel in such a case is totally prohibited. This explanation of the principle of ta'weel has been explained as well in Badaa-iul Fawaa-id. Allamah Anwar Shah (R.A.) elucidating this principle, cites the following example:

"The term 'tawaffee' which has been mentioned in the context of Nabi Isaa (alayhis salaam) falls within the scope of this principle. Its meaning is "to take in entirety". This term will not be diverted from this meaning and interpreted to mean "to die", because all Quraanic ayats and Ahadith pertaining to Hadhrat Isaa (alayhis salaam) unanimously establish the fact that Isaa (alayhis salaam) is alive. The various 'nusoos' on this matter aids one another in establishing this fact. Hence, the meaning of "to die" will not be admissable."

Imaam Nawawi (R.A.) states in Sharhul Muslim: "If anyone rejects the compulsory nature ('farziat') of Zakaat, he will be branded as a kaafir and no ta'weel (interpretation) of his will be taken into consideration (because it is kufr to make ta'weel in established tenets of the Deen, says Allamah Anwar Shah-R.A.) nor will any excuse be accepted. This is the 'hukm' (decree) which will apply to every rejector of a 'mujma alayhi' (a law established by Ijma) fact of the Deen, which has attained the rank of 'shuhrat' (prominence), e.g. the five daily Salaat, the fast of Ramadhaan, ghusal of janaabat, prohibition of zina, consumption of alcohol, prohibition of Ribaa, marriage with 'abadee muharramaat', etc . . ."

Hadhrat Shah Abdul Aziz (R.A.) states: "There is no doubt whatever in the invalidity of one's Imaan in the Book of Allah and on the Amiyaa, if this kind of teaching and belief are rejected (i.e. the beliefs and teachings established by Tawaatur) because to label, for example, 'qat-i Ijma' as erroneous is tantamount to saying that the entire Ummah is astray and that amounts to rejection of the Gracious Quraan and the Ahadith-e-nabawiyyah . . . Thus, the rejector of these kinds of 'ahkaam' (established on the basis of Tawaatur and Ijma) is not among the people of the Qiblah."

RASULULLAH (sallallaahu alayhi wasallam) said: "MY UMMAH WILL NOT UNITE ON ERROR MANIFEST ('DALAAL)."

IS IT KUFR?

DOES REJECTION OF THE BELIEF IN NABI ISAA'S BEING ALIVE AND IN HIS NUZOOL (DESCENT) TO EARTH AGAIN IMPLY KUFR?

The great authorities of Islam reply with an emphatic YES to this question.

Belief in the fact that Nabi Isaa (alayhis salaam) is alive and that he will return to earth is established on the basis of the Quraan and Ahaadith Mutawaatur which is the highest category of Ahadith. Shariah laws such as the 'Fardhiat' (compulsory nature) of the five daily Salaat, the number of Raka'ts, khatme nubuwwat (Seal of Prophethood), physical resurrection in the Hereafter, etc. are all established on the Proof of Ahadith Mutawaatur. Rejection of Ahadith Mutawaatur, rejection of beliefs and teachings established on the basis of Ahaadith Mutawaatur as well as 'ta-weel-e-baatil' (wrong and false interpretation) of Ahaadith Mutawaatur to conflict with the opinion of the Ahle Sunnah Wal Jamaa' have all been labelled as Kufr. This is the unanimous opinion of the Ahle Sunnah.

The beliefs pertaining to Nabi (Isaa (alayhis salaam) are founded on this basis of Tawaatur, hence, rejection of such beliefs, whether overtly or covertly on the basis of 'ta-weel baatil' is branded as Kufr unhesitatingly and categorically by the great authorities of Islam.

Hadhrat Allamah Mufti Mohammed Shafi (R.A.), previous Grand Mufti of Pakistan and India states in Ma'aariful Quraan, Volume 2, page 79:

"The belief of Hadhrat Isaa (alayhis salaam) being lifted alive to the Heaven, his being alive and his descent again to earth before Qiyaamah is established by 'NUSOOS-E-QATIAH' of the Quraan Kareem and by AHAADITH-E-MUTAWAATARAH. The Ulama of the Ummat have published these in special tracts and books . . ."

On page 605 of Ma'aariful Quraan, Vol. 2, Hadhrat Mufti Mohammed Shafi says:

"The belief of the descent of Hadhrat Isaa (alayhis salaam) during the last age (i.e. just before Qiyaamah) is 'Qat-i' (absolute and categoric) and 'Ijmaa-i' (established by the Ijma of the Ummah). The rejector of this belief is a Kaafir."

Allamah Anwar Shah Kashmiri (R.A.) states in his book, Aqeedatul Islam:

". . . Therefore, the misinterpretation of this term ('rafa-a' to mean "exalted") from its meaning (i.e. original meaning of bodily ascent) is an act of one whose heart does not believe in Islam, and he is among the kaafireen (unbelievers)."

Allamah Anwar Shah Kashmir (R.A.) also states in his Kitaab, Ikfaarul Mulhideen:

"(The belief in) the Nuzool of Isaa (alayhis salaam) has attained the rank of Tawaatur. Ijma of the Ummah has been recorded on it as well. Any interpretation, misinterpretation and alteration in it (this belief) is open kufr. Allamah Aalusi who is among the great research scholars of the 'Ulama-e-muta-akh-khireen' declares in Roohul Ma'aani: 'Rejection of the Nuzool of Isaa (alayhis salaam) is rejection of a Tawaatur fact. The rejector will be declared a kaafir. All the Ulama are unanimous in this."

Elsewhere in his Kitaab, Ikfaarul Mulhideen, Allamah Kashmiri (R.A.) states:

"TO REJECT THE NUZOOL OF ISAA (alayhis salaam) OR TO MAKE SOME TA'WEEL (INTERPRETATION) IN IT IS DEFINATELY KUFR."

The Malaaikah (Angels of Mercy) do not enter a home in which there are pictures (of animate objects) or a dog.
(Rasulullah-sallallaahu alayhi wasallam)

اِکفَارُ المُلحِدِین

انکار نزول عیسیٰ علیہ السلام

عیسیٰ علیہ السلام کا نزول تواتر کی حد کو پہونچ چکا ہے نیز اس پر امت کا اجماع بھی ہو چکا ہے لہذا اس میں کوئی تاویل و تصرف یا تحریف کرنا کھلا ہوا کفر ہے۔ علامہ آلوسی جو محققین علماء متاخرین میں سے ہیں روح المعانی میں تصریح فرماتے ہیں۔ نزول عیسیٰ علیہ السلام کا انکار ایک امر متواتر کا انکار ہے اور منکر کی تکفیر پر تمام علماء متفق ہیں۔

الغرض وہ ضروریات دین اور امور شرعیہ متواترہ جن کی مراد اور معنی اتنے واضح ہوں کہ کسی افہام وتفہیم کی حاجت نہ ہو جیسے ختم نبوت یا نزول عیسیٰ علیہ السلام ان کا انکار کرنا یا ان میں کوئی تاویل کرنا یقیناً کفر ہے۔

حضرت عیسیٰ علیہ السلام کا قیامت کے قریب آسمان سے اترنا "متواتر" ہے چنانچہ حافظ ابن حجر علیہ الرحمہ نے فتح الباری ج ۶ ص ۳۵۷ پر نیز تلخیص الحبیر باب الطلاق میں اور حافظ ابن کثیر نے اپنی تفسیر میں (ج ۱ ص ۵۸۲ پر سورۃ نساء میں اور ج ۴ ص ۱۳۲ پر سورہ زخرف میں) حضرت عیسیٰ علیہ السلام کے نزول پر امت کے "اجماع" اور "تواتر" کی تصریح فرمائی ہے۔

حضرت مصنف نور اللہ مرقدہ فرماتے ہیں :۔ علما کی ان تصریحات سے ثابت ہوتا ہے کہ کسی شخص کے کفر کو چھپانے (اور باطنی ہونے) کے معنی یہ نہیں ہیں کہ وہ اپنے کفریہ عقائد کو لوگوں سے چھپاتا ہو بلکہ باطنی ہر وہ گمراہ شخص ہے جو اسلامی عقائد کے خلاف کوئی عقیدہ رکھتا ہو اور مسلمان ہونے کا مدعی ہو بحیثیت مجموعی ایسا شخص کافر ہے اور اس کے عقائد کفر محض ہیں۔

جو اہل قبلہ ضروریات دین اور مجمع علیہ عقائد کے منکر ہوں وہ متفقہ طور پر کافر ہیں علامہ موصوف مقاصد کی شرح میں باب الکفر والایمان کے ذیل میں ج ۲ ص ۲۶۸ تا ۲۷۰ پر اس کی تشریح اس طرح فرماتے ہیں۔

ورنہ اس میں تو کوئی اختلاف ہی نہیں کہ وہ اہل قبلہ (مسلمان کہلانے والا) جو عمر بھر روزہ نماز وغیرہ تمام عبادات واحکام کا پابند رہا ہو لیکن عالم کو قدیم (ازلی ابدی) مانتا ہو یا جسمانی حیات بعد الموت کا انکار کرتا ہو یا اللہ تعالیٰ کو جزئیات (ہر ہر چیز) کا عالم نہ مانتا ہو وہ (قبلہ کی طرف نماز پڑھنے کے باوجود) بے شک وشبہ کافر ہے اسی طرح کوئی اور کفریہ قول یا فعل اس سے سرزد ہو تو وہ بھی کافر ہے۔

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JUDGE SLAMS UN-ISLAMIC ETIQUETTE

"IT IS A SIN FOR A FOLLOWER OF ISLAM TO WEAR A WIG."

This was said by Justice Hashim Bin Yeop Abdullah, a High Court judge in Malaysia. Instead of the 'judge's wig, Justice Abdullah wears the traditional Muslim headdress. He also granted permission to Muslim prosecutors to dispense with their wigs in his court. The judge also disallows bowing.

The Ulama as well as Muslim intellectuals in Malaysia welcomed the Judge's action of replacing the wig with the Muslim headgear and setting aside other judicial traditions such as bowing and the address of "my Lord". The President of the Ulama Association of Malaysia, Haji Nik Mahyuddin Musa, hopes that Islamic Law experts will emulate Justice Hashim's example.

The Deputy Dean of the Islamic faculty at the National University, Dr. Harun Bin Said said: "I am proud that there is somebody amongst the western law practitioners who realises the existence of regulations which contradict Islamic principles."

(Condensed from a report in Radiance, Delhi, India.)

ULAMA'S FORUM

ماتریدیہ تو کسی بھی قطعی امر کے منکر کو کافر کہتے ہیں اگرچہ
وہ ضروری الثبوت (یعنے متواتر یا مجمع علیہ) نہ بھی ہو۔

اکفار الملحدین

مصنفہ

امام العصر حضرت العلامہ مولانا محمد انور شاہ کشمیری نور اللہ مرقدہ

اجماع صحابہ حجت قطعی ہے اور اس کا انکار کفر ہے | مصنف رحمہ اللہ فرماتے ہیں: تمام حنفی علماء اصول اس پر متفق ہیں کہ جس امر پر صحابہ کا اجماع ہو چکا ہے اس کا انکار کفر ہے اس لئے کہ وہ اس اجماع صحابہ کو کتاب اللہ کے مرتبہ میں رکھتے ہیں چنانچہ

اہل قبلہ کون ہیں | ملا علی قاری رح شرح فقہ اکبر میں ص ۱۵۸ پر فرماتے ہیں
یاد رکھو! اہل قبلہ وہی لوگ ہیں جو ضروریات و مہمات دین مثلاً حدوث عالم حشر جسمانی، ہر ہر کلی و جزئی پر علم الٰہی کے محیط ہونے، اور اسی قسم کے اہم اور بنیادی مسائل میں اہل حق کے ساتھ متفق ہوں چنانچہ جو شخص تمام عمر شرعی احکام و عبادات کی پابندی کرتا رہے مگر عالم کو قدیم مانتا ہو یا حشر جسمانی کا انکار کرتا ہو یا اللہ تعالیٰ کو جزئیات کا عالم نہ مانتا ہو وہ ہرگز اہل قبلہ میں سے نہیں ہے (وہ تو بدوں اختلاف سب کے نزدیک کافر ہے) نیز علماء اہل سنت کے نزدیک کسی اہل قبلہ کو کافر نہ کہنے کا مطلب یہی ہے کہ کسی اہل قبلہ کو اس وقت تک کافر نہ کہا جائے جبتک کہ اس میں کوئی کفر کی علامت یعنے کوئی کفریہ قول یا فعل نہ پایا جائے اور کوئی موجب کفر امر اس سے سرزد نہ ہو (گویا کسی مسلمان سے اگر کوئی بھی کفریہ قول یا فعل سرزد ہو یا اس میں کوئی بھی علامت کفر پائی جائے تو وہ اہل قبلہ سے خارج اور کافر ہو جاتا ہے اگرچہ وہ خود کو مسلمان کہتا رہے اور مسلمانوں کی طرح عبادات و احکام شریعت کا پابند بھی ہو)

موجب کفر عقائد و اعمال اور اہل قبلہ کو کافر کہنے کا مطلب | شرح عقائد نسفی کی شرح نبراس میں ص ۵۷۲ پر لکھتے ہیں۔
متکلمین کی اصطلاح میں اہل قبلہ وہی لوگ ہیں جو تمام ضروریات دین یعنے ان تمام عقائد و احکام کو مانتے ہوں جن کا ثبوت شریعت میں یقینی اور معروف و مشہور ہے لہذا جو شخص ضروریات دین میں سے کسی ایک چیز کا بھی منکر ہو مثلاً عالم کو حادث نہ مانے یا جسمانی حیات بعد الموت کا قائل نہ ہو یا اللہ تعالیٰ کے عالم جزئیات ہونے کا منکر ہو یا نماز، روزہ کے فرض ہونے کا انکار کرتا ہو وہ اہل قبلہ میں سے ہرگز نہیں اگرچہ تمام تر عبادات و احکام شرعیہ کا سختی سے پابند ہو۔ اسی طرح جس شخص میں کوئی بھی علامت کفر پائی جائے مثلاً کسی بت (وغیرہ) کو سجدہ کرے یا کسی امر شرعی کی توہین کرے اور مذاق اڑائے وہ بھی اہل قبلہ میں سے ہرگز نہیں ہے۔ اہل قبلہ کو کافر نہ کہنے کے معنی صرف یہ ہیں کہ کسی مسلمان کو معاصی اور گناہوں کے ارتکاب کرنے پر یا غیر معروف نظری مسائل کا انکار کرنے پر کافر نہ کہا جائے یہی محققین کی تحقیق ہے اسکو خوب اچھی طرح یاد رکھو۔

IRAN: RELIGIOUS DISCONTENT

. . . IN fact, much depends upon the strength and polarisation of forces at local level. Despite periodic persecution, the Islamists had shown perseverance and continue to hold the fortress there. The Zahir Shah regime tried to neutralise Islam but in vain. Daoud Khan not only tried to obliterate the Islamic forces but fill the vacuum with the Communists. The result is before all of us. Even now, when there is evidence of witch-hunting, the Islamists have refused to bow.

The case of Iran is different. Shahanshah Aryamehr has made foes out of friends. He is confronted not only with the Communists but with the Islamists also. This has assumed the form of an undeclared alliance between the Communists and the Islamists. The official term for the alliance is "Black-Red Menace" – black is the colour of Shia Ulema while red is favourite with the Communists.

Only the other day, the Iranian police broke into the house of a Shia leader Maulana Ayatullah in Qum and killed two persons in his study. It was one of the several outrages committed in Qum, Tabriz, Isfahan and Tehran in the recent past. But this time, the Government had to express "extreme regret for the forcible entry". The gesture is significant. The crime of the divine was: "We want liberty, we want to freely elect our representatives. The Shah should resign, not rule".

The unhappiness of the Islamists is on more than one count. In the words of Joe Alex Morris of the *Los Angeles Times*, the Islamist displeasure is partly based upon the "headlong materialism" which is an underlying cause of the present difficulties. Comment upon the much-talked of "White Revolution is that we have to import everything". The way the Wakf lands have been attached on a large scale constitutes another grievance. The liberalism that is being encouraged officially, specially in the sphere of "women emancipation" is another irritent for the Ulema, whom the Shahanshah prefers to call Mullahs. Name Khomainy (sirname of Maulana Ruhullah, a religious luminary in exile, living in Najaf now) has become a synonym for "Down with the Shah". Another leader, Ayatullah Khomainy, who is also in exile, says the "hands of the Shah are sunk upto the elbows in the blood of the innocent people".

(Courtesy: Radiance, Delhi.)

BURMA — COMMUNIST PERSECUTION

THE INSANE AND BRUTAL PERSECUTION PERPETRATED BY THE NE WIN REGIME OF BURMA IN A BID TO EXTERMINATE THE MUSLIM MINORITY OF THAT LAND COMES AS A HEART-RENDING SHOCK TO MUSLIMS THE WORLD OVER. THE UNCIVILIZED FURY OF THE COMMUNIST OVERLORDS OF BURMA AGAINST THE ARAKANESE MUSLIMS COMES IN THE WAKE OF THE BURMESE MUSLIMS' REFUSAL TO DE-MUSLIMISE THEMSELVES.

As a result of the Muslims' refusal to give up their Muslim identity, the barbaric regime of Burma unleashed a policy of large-scale extermination of Muslims. Hundreds of thousands of men, women and children have been brutally persecuted and driven out of their homes and villages. The French Weekly, Le Nouvel Observateur says:

"As a result of the genocide, thousands of the panic-stricken Rohingaya Muslims are fleeing the country to seek refuge across the border. More than one lakh refugees have already been sheltered in the camps in Bangladesh. Hounded by the Burmese army, thousands of sick and hungry refugees have huddled together across the river. Suddenly about thirty Burmese soldiers, armed with machine guns, appear on the hill-top and fire indiscriminately. The refugees make a dash for the border. Some are stamped to death while some others are drowned in the river. Many sick and infirm are left behind."

Imaam Suyuti narrates in Durrul Manthoor that Rasulullah (sallallaahu alayhi wasallam) said: Verily, Isaa did not die. Verily, he will be returning to you before the Day of Qiyaamah." *(Bayaanul Quraan)*

"Ibn Kathir narrates the following Hadth: Rasulullah (sallallaahu alayhi wasallam) said to the Jews: Verily, Isaa did not die. Verily, he will be returning to you before the Day of Qiyaamah. *(Bayaanul Quraan)*

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JAMIATUL ULAMA

REPUDIATES "AL-QALAM" REPORT

IN A JOINT STATEMENT TO "THE MAJLIS", MAULANA ISMAIL MAITER WHO IS IN CHARGE OF THE NORTHERN NATAL BRANCH OF THE JAMIATUL ULAMA AND MAULANA ABDUL HAQQ MAGDA, TREASURER OF THE JAMIATUL ULAMA OF NATAL REPUDIATED THE "AL-QALAM" REPORT CLAIMING DISSOCIATION OF THE JAMIATUL ULAMA (NATAL) FROM THE MUJLISUL ULAMA. THE STATEMENT READS:

"It is imperative that the record be put straight regarding the report in the "Al-Qalam" captioned: 'Ulama dissociate from Majlis'. As members of the Jamiatul Ulama of Natal as well as of the Mujlisul Ulama of South Africa we wish to reject the claim made in "Al-Qalam" most emphatically. "The Majlis" has the full support of the members of the Jamiatul Ulama of Natal. If any member feels like dissociating from "The Majlis" and the Mujlisul Ulama, then he is free to do so and issue statements in his personal capacity. To commit the whole Jamiatul Ulama of Natal to the view of an individual is totally unacceptable to the members of the Jamiat.

If anyone does not agree with "the style and quality of the articles appearing in "The Majlis", he is entitled to his opinion. But, the personal opinion of anyone cannot be hoisted onto the Jamiatul Ulama of Natal and convey thereby the impression to the public that this body of Ulama has dissociated itself from its sister-body, the Mujlisul Ulama of S.A. The Jamiatul Ulama of Natal and the Mujlisul Ulama are organisations with the same aim and object, viz., to establish the Sunnah and the Shariah of Islam. Hence, regardless of any difference of opinion which may exist on matters of method and detail, the Jamiatul Ulama of Natal cannot dissociate itself from the Mujlisul Ulama of S.A.

Fighting for the Haqq is a factor which cuts across organisational loyalties and affiliations. "Membership" to either the Jamiatul Ulama of Natal or the Mujlisul Ulama is an artificial entity, the adoption of which has been considered expedient in the aim to establish the Sunnah of our Nabi (sallallaahu alayhi wasallam) and to safeguard the Beliefs and Practices of Islam. Therefore, if membership to any particular body constitutes an impediment in the realization of this sacred obligation of propagating the Truth, then such membership to such an organisation will be regarded as foul and corrupt. Allegiance to a body which dissociates from HAQQ, from the Sunnah of Rasulullah (sallallaahu alayhi wasallam) is not lawful.

The Muslim public is hereby assured that the Jamiatul Ulama of Natal has not, will not and cannot dissociate itself from the Truth proclaimed by "The Majlis". No meeting of the Jamiat was called nor was the question of "dissociation" from the Mujlisul Ulama of S.A. raised or discussed by the Jamiatul Ulama of Natal. Any such un-Islamic proposal emanating from any quarter will be resoundingly rebutted and defeated by the Jamiatul Ulama of Natal.

WE ISSUE THIS STATEMENT FIRSTLY IN OUR CAPACITY AS SUPPORTERS OF THE SUNNAH OF RASULULLAH (sallallaahu alayhi wasallam), IN FAITHFUL OBEDIENCE TO RASULULLAH'S COMMAND: "PROCLAIM THE HAQQ EVEN IF IT BE BITTER", AND SECONDLY IN OUR CAPACITY AS MEMBERS OF THE JAMIATUL ULAMA OF NATAL. THE ULAMA OF NATAL SUPPORT "THE MAJLIS" AND THE MUJLISUL ULAMA OF S.A. AND, THIRDLY, IN OUR CAPACITY AS STUDENTS OF HADHRAT MASEEHUL UMMAT, MAULANA MASEEHULLAH SAHEB, PRINCIPAL OF MIFTAHUL ULOOM WHO IS, AMONG THE SENIOR KHULAFAA OF HAKIMUL UMMAT, HADHRAT MAULANA ASHRAF ALI THANVI (R.A.).

IN THIS CAPACITY WE EMPHATICALLY STATE THAT WE CAN NEVER DISSOCIATE OURSELVES FROM "THE MAJLIS", A PUBLICATION FUNCTIONING UNDER THE SPIRITUAL GUARDIANSHIP OF HADHRAT MAULANA MASEEHULLAH SAHEB.

(See Editorial – Page 7)

M.J.C. SIDE-STEPS CHARGES ON MEAT ISSUE

IN a pamphlet issued by the Muslim Judicial Council (Cape Town) and its puppet, Muslim Butchers Association (Cape Town), resort has been made to employ ridicule and irresponsibility in confronting the Cape organisation: Majlisush Shura, on such a grave matter as HARAAM MEAT. The M.J.C . has side-stepped several grave charges levelled by Ash-Shura and clung to only the "pithing" issue. It must be conceded at this juncture that the M.J.C. has a case regarding the "pithing" issue to some extent, hence it has based its defence against the Haraam proclamation of Cape Town beef entirely on the negation of the claim (of Haraam) made by Ash-Shura on the grounds of "pithing". But, the M.J.C. must be told that the dust it has kicked up on the "pithing" grounds will not blind everyone regarding the other serious fact of irregularities presented by Ash-Shura.

Leaving aside the Haraam act of "pithing" or brutally torturing the animal (this question of brutality condoned by the M.J.C., supposedly a body of Ulama, and its spineless stooge, the M.B.A., will be thoroughly dealt with in a separate article), there are other serious irregularities prevalent at the Cape Town abattoirs, which render CAPE TOWN BEEF HARAAM.

These irregularities are:

(1) Emergency slaughtering done over the weekends mostly by non-Muslims. These Haraam carcasses are mingled together with those slaughtered by Muslims.

(2) Refrigerated trucks bring carcasses regularly from other centres.

(3) Meats rejected by the Rabbi are passed off as "Halaal" for Muslim consumption.

(4) Large consignments of S.W.A. meats arrive regularly at the premises of wholesalers to supplement the meat supply.

(5) The intestines (used in the manufacture of sausages, etc.) of the pigs, sheep and cattle are all conveyed to one section of the abattoir.

(6) Certain slaughterers smoked dagga and were occasionally heard to swear at aggressive animals.

What reliance could be placed on such unscrupulous slaughterers? What guarantee do Muslims have that these dagga-smoking slaughterers will recite the Tasmiah and slaughter according to the command of Islam?

In the presence of these grave irregularities no Muslim can vouch that the meat of Cape Town is Halaal. If any Muslim dares to take oath and claim that the meats slaughtered and stored under the abominable conditions prevalent at the Cape Town abattoir, then he has the duty to state the basis of his oath. He will have to satisfactorily answer the abovementioned five serious malpractices.

According to the Shariah, if there are for example two carcasses, one being Halaal and the other Haraam and it is not known which of the two is Halaal, then the Shari'i order is that both carcasses will be regarded as Haraam. Consumption will not be permissible in this case. The element of uncertainty in the case of meats is considered by the Shariah sufficient grounds for negating the "Hillat" (lawfulness) of even a "Halaal" carcass since there exists the inability to determine with certainty which carcass is Halaal and which one Haraam. Explaining this viewpoint of the Shariah, Imaam Nawawi (R.A.), one of the most prominent and authoritative authoritives of the Shaafi Mazhab states in Sharhul Muslim:

"When a doubt arises regarding the lawful slaughter of an animal, then it will not be Halaal."

Elaborating this very point of doubt which attaches itself to slaughtered animals, Imaam Shaafi (R.A.) states in Kitaabul Umm:

". . . And, when something which is not lawful enters the 'zabeehah' (slaughtered animal) then it is not Halaal."

According to the Shariah, when a Muslim and a Majoosi (fire-worshipper, for example) together shoot an animal and their arrows strike the animal, it will be Haraam if the Muslim is not able to slaughter it. However, if only the Muslim's arrow struck the animal, its consumption will be Halaal even if the animal has not been slaughtered in the normal manner. From this it is clear that the element of doubt is of decisive importance in so far as Halaal and Haraam meats are concerned.

Regarding the slaughtering of animals in the state of intoxication, the Hanafi Mazhab rules:

"The slaughtered animal of an intoxicated person who does not understand, shall not be eaten."

(Shaami)

Imaam Shaafi (R.A.) says in Kitaabul Umm:

"I regard the animal slaughtered by an intoxicated person as Makrooh although I do not say that it is Haraam."

The M.J.C. in its pamphlet claims that the principle of the Shariah on the question of Halaal and Haraam envisages that

"Even a suspect item remains Halaal, unless clearly proven Haraam by Islamic Law."

The opinion of the great authorities of Islam as quoted above, clearly rejects this principle of the M.J.C. Meat in the possession of the Kuffaar is Haraam. The onus, therefore, of proving it Halaal rests on the one who claims that it is "Halaal". If a non-Muslim serves meat, the onus of proving it "Haraam" does not rest upon the Muslim who says that such meat is Haraam. The obvious fact is that it is Haraam since it is normal for non-Muslims to devour Haraam meat. If, therefore, any Muslim claims that such meat is Halaal, he will have to clearly prove it. The onus of proving it Haraam does not devolve upon the claimant of "Haraam". Yes, if someone claims that the meat served by a Muslim is Haraam, then the onus of proving it Haraam will rest on the claimant. For example: the chickens slaughtered by Muslims in South Africa at the various plants have been branded as Haraam by the Mujlisul Ulama. Now it devolves upon the Mujlisul Ulama to prove that such chickens are in actual fact Haraam since they have been slaughtered by Muslims. In substantiation of its claim, the Mujlisul Ulama has already furnished conclusive evidence to prove that processed chickens in this country are Haraam. Of course, it is entirely another matter if prejudiced men who claim to be Ulama and Islamic leaders have fallen victim to their lowly Nafs, deny the clear proofs and arguments tendered. We are not concerned with such "learned" men who have bartered away the Trust of the Dean for worldly gain.

The Principle of the Shariah, viz. "Al-Asl fil ash-yaa al-ibaahah" (i.e. "the original ruling in things is permissibility") has been grossly misappropriated by the M.J.C. in its abortive bid to proclaim the Haraam meats as Halaal. The M.J.C. should know that the operation of this Principle cannot be extended into a matter on which the Shariah has issued its Ruling. Expounding this Principle of "original permissibility", Allaamah Ibn Aabideen, author of the great Islamic Law Book, Shaami states:

"The accepted version according to the Jamhoor (majority) of the Hanafi and Shaafi (Fuqahaa) is that originally (everything) is permissible.

. . . the eating of carrion and the drinking of alcohol have become Haraam as a result of the prohibition (of the Shariah). Hence, permissibility is original and the 'hurmat' (unlawfulness) has been established by way of the additional factor of the 'Nahy' (Prohibition)."

The original permissibility ("al-ibaahatul asl") of carrion and alcohol has been abrogated by the clear order of the Shariah, hence, it is extremely erroneous to attempt the operation of the "Ibaahah" Principle where the Shariah has exercised its jurisdiction. Like the permissibility of carrion and alcohol has been cancelled by the Shariah, so has the permissibility ("Ibaahah") of doubtful meat products been annulled by the Shariah. Thus the Fuqahaa of Islam state categorically:

"When factors leading to Halaal and factors leading to Haraam gather, then the factors leading to Haraam will be dominant."

(AL-Mabsoot of Imaam Sarkhasi)

(Continued on Page 3)

REJECTION OF THESE BELIEFS IS

KUFR

by
Mufti Sanjalvi Saheb

MUFTI EBRAHIM SANJALVI, PRESIDENT OF THE JAMIATUL ULAMA OF TRANSVAAL STATES REGARDING THE REJECTION OF THE ISLAMIC BELIEFS ON NABI ISAA (ALAYHIS SALAAM):

"TO BELIEVE IN THE PHYSICAL RAISING UP OF NABEE ISAA (alayhis salaam) AND ALSO TO BELIEVE IN HIS COMING BACK TO EARTH BEFORE QIYAAMAH ARE FUNDAMENTAL BELIEFS OF ISLAM. TO DENY EITHER OF THESE IS KUFR.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. After two months marriage a man asked his wife to return to her parents' home. The man was impotent and was supposed to have undertaken medical treatment. However, he did not go for the treatment. While the wife was at her parents' home, he sent her a letter of Talaaq. According to Islamic rites how does this marriage dissolve? During the period of separation who was responsible for the woman's maintenance expenses? Now that she is a divorcee who should maintain her?

A. The Talaaq written by the husband takes immediate effect. But, the final result of the Talaaq depends on the number and type of Talaaq administered by the husband. There are different forms of Talaaq and different ways of administering the Talaaq. In the case cited by you it is not known what type of Talaaq was given by the husband. We require more information regarding the form of Talaaq administered by the husband. A copy of the letter of Talaaq written by the husband will enable us to state the Shariah verdict.

The husband in this case is responsible for the maintenance of the wife while she was at her parents home since her presence there was occasioned by the request of the husband. After divorce, the husband is responsible for the home and other expenses of the ex-wife while she still remains in her Iddat which is three Haidh (menses) periods. Upon expiry of her Iddat the obligation of the man to maintain her terminates.

Q. I stole a box of medicine from my place of employment. My employer did not discover this. However, I now sincerely regret the crime I have committed. I wish to make amends, but am extremely ashamed of confronting my boss. Can I spend the sum of money equivalent to the stolen property in Lillah (for some charitable cause) with the intention of the Sawaab accruing to my employer?

A. If it is just not possible for you to make amends directly with your employer then the only other solution is to arrange for the return of the goods stolen (if you still have these in your possession) to your employer. And, if you have already disposed of the goods then in some way or other arrange for the *price* of the goods to reach your employer. Endeavour to ascertain the price your employer would have sold the goods and then post the money to him anonymously. If you are unable to ascertain the correct price, send an amount which you honestly believe will be the equivalent of the goods misappropriated. Finally do not forget to make Istighfaar. Repent sincerely, for, in stealing you have committed crimes against Allah as well as your employer. Hence, even after compensating your employer, you have to obtain Allah Ta'ala's pardon.

Q. Is it permissible for a person who is intoxicated with dagga to make Zikr?

A. An intoxicated person will do as commanded by shaitaan. The question of permissibility does not occur here.

"Muslim Brother!" (ANSWER TO YOUR QUESTION No. 2: We agree with you in not printing your question. The answer in our humble opinion is that you should conduct yourself with dignity and decorum even in "that" state. A Mu'min should not descend to such a base level as stated in your question.)

Q. Please explain the method of calculating Zawwaal time.

A. (a) Find the number of hours from sunrise to sunset.
(b) Divide this number (of daylight hours) by two.
(c) Add the result to sunrise, and the answer will be Zawwaal time.

e.g. Sunrise 6,45
Sunset 6,05
Therefore number of hours from sunrise to sunset = 11 hours 20 minutes.
Divide 11 hours 20 minutes by 2
= 5 hours 40 minutes.
Add 5 hours 40 minutes to 6.45 a.m. (i.e. sunrise)
Zawwaal time = 12.25 p.m.

Q. Are chips which are fried in oil in which Haraam meat was fried, Halaal or Haraam?

A. Haraam.

Q. What is the difference between Hanafi and Shaafi? Why are there these types of segregation among Muslims?

A. For a better and fuller understanding of this issue please follow the articles on this subject which will, Insha'Allah, appear in "The Majlis" from time to time. You have dubbed the designation "Shaafi-Hanafi" as "segregation" purely because of your ignorance on this score. If you had any sound Islamic knowledge, you would not have been so hasty in forming an erroneous conclusion. Differences of opinion existed among the Sahaabah who were the forerunners of the different Madhaa-ib of Haqq which comprise the Ahle Sunnah Wal Jamaa', viz., that body of Muslims who are established on the Quraan and the Sunnah.

Q. I am a high school student. We had a controversy regarding religious instruction in schools. Is it permissible for Muslim students to take R.I.? We use bibles and we are also told to have in mind the matter of "The Father", "The Son" and "The Holy Ghost". Is it not better to refrain from R.I.?

A. As far as our knowledge goes R.I. (i.e. instruction in the Christian religion) is not compulsory upon adherents of other religious beliefs. We agree with you that Muslim students, especially in the light of almost total ignorance of Islam, should abstain from participation in R.I. Rasulullah (sallallaahu alayhi wasallam) once displayed great annoyance and anger when even such a great Sahaabi like Sayyidina Umar (R.A.) was reading the bible. Beliefs such as the "trinity" are clear-cut beliefs of Kufr. It is, therefore, incumbent upon Muslims to abstain from classes giving instruction in Kufr.

Q. When taking ghusal (obligatory) should the hairs be removed before or after ghusal?

A. It is not permissible to remove any hair or cut nails while one is in the state of janaabat (i.e. requiring an obligatory bath). The hairs are to be removed after attaining purity from the state of janaabat.

Q. Must a Nafl fast which was broken be kept again?

A. If Niyyat (intention) for the Nafl fast was made during or after Subh Saadiq (i.e. approximately 1 hour 30 minutes before sunrise Subh Saadiq commences) then Qadhaa will have to be kept for the fast broken. However, if Niyyat was made during the night, but before entry of Subh Saadiq, one decided not to keep the fast, then no Qadhaa is necessary. Hence, Qadhaa will have to be kept for a Nafl fast broken.

Q. Why is Moulood not permissible?

A. Several factors combine to make the customary "moulood" functions un-Islamic. Await our detailed article on this question.

Q. Who is Hadhrat Khizr (A.S.)?

A. Hadhrat Khizr (alayhis salaam) is a Nabi. Allah Ta'ala mentions him in the Quraan Shareef. There prevails much difference of opinion regarding Khizr (alayhis salaam). It is not known for certain when he was born. However, there is certainty that he was a contemporary of Nabi Musaa (alayhis salaam). Some versions state that "Khizr" is not his name, but a title. "Khizr" means "green". He has been thus titled because the dead and dry earth would spring to life with greenery in the vicinity of Khizr (alayhis salaam). Certain opinion again claim that "Khizr" was not his title, but his name. Some Ulama say that he has already died. But, the most authentic view is that he is still alive. Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi (R.A.) states:

"Hadhrat Khizr being alive after our Nabi (sallallaahu alayhi wasallam) is an established fact. After the demise of Rasulullah (sallallaahu alayhi wasallam), Khizr (alayhis salaam) visited the Sahaabah and offered his condolences. Hadhrat Abu Bakr (R.A.), then said: 'This is Khizr (alayhis salaam),' A great many Auliyaa (saints) claim that he is alive to this day. He always meets these people (Ahle Baatin, i.e. the Auliyaa). The majority of Auliyaa have narrated incidents regarding Khizr, which authoritatively indicate that he is alive."

Q. In issue No. 5, Vol. 3 of "The Majlis" it was said that alcohol in medicines do not fall under the four classifications of "khamr". Please list the four types of "khamr" and give your references.

A. (1) The crude fermented juice of grapes. This is termed "khamr".
(2) The juice of grapes boiled to the extent that less than two-thirds has evaporated. This is termed "Tilaa".
(3) Date-juice when it has become alcoholic. This is obtained by immersing dates in water and allowing to stand for some time. This is known as "Sukkar".
(4) The intoxicating juice derived from immersing raisins in water. There is no particular designation for this type of liquor.

(Qudoori, Hidayah, etc.)

See article on alcohol appearing elsewhere in this issue.

Q. The Miraaj (Ascension) of our Nabi (sallallaahu alayhi wasallam) to the Saamaa' (Heaven) – was it a spiritual experience or a bodily ascent. Your comments in detail on this subject will be highly appreciated.

A. Rasulullah's Mi'raaj was a real physical or bodily Ascension. Those who believe that it was a mere spiritual experience are astray (Dalaal); they are Fussaaq (rebellious and vile sinners) of an extremely high order. The satanic belief that the Mi'raaj was a mere spiritual state is in diametric opposition to the beliefs of the Sahaabah and the entire body of the Ahle Sunnah wal Jamaa. Insha'Allah, a detailed article on this subject will soon appear in "The Majlis".

Q. What is the ruling of the Shariah regarding the wearing of a firearm by a police or anyone else during Namaaz in Musjid?

A. It is permissible.

Q. What does the number 786 signify?

A. The letters of the Arabic alphabet have numbers. Each letter corresponds to a certain number. If the numbers corresponding to all the letters in "Bismillaahir rahmaanir raheem" are added up, the answer will be 786. Thus the number 786 signifies the ayat: Bismillaahir rahmaanir raheem.

Q. Please give a clarification regarding potato crisps and cheese.

A. Potato crisps to the best of our knowledge are Halaal. The flavours used in preparing these crisps are synthetic and are not derived from animals. Sometime ago certain Ulama investigated this matter and cleared it as fit for Muslim consumption. Regarding cheese, a detailed article will appear soon in "The Majlis", Insha 'Allah.

Q. Is it jaiz (permissible) to accept any money or gift from a person whom you know has obtained the money from an unlawful agency, e.g. gambling? And, if one has taken it, what should one do?

A. It is not permissible to accept such unlawful money or gifts. However, if one has committed the blunder of accepting such Haraam wealth then one should endeavour to locate the rightful owner, and return same to him/her. If this is not possible, the unlawful article or money should be distributed in charity without formulating any Niyyat (Intention) of Sawaab. This is the Shariah law for all haraam wealth in one's possession. Firstly, the rightful owner should be sought out and the misappropriated wealth be returned. If this is not possible, the wealth shall be given in charity without the intention of obtaining Sawaab (Reward in the Aakhirah). Such Haraam wealth in one's possession is termed in the Shariah: "Waajibut Tasadduq".

Q. Someone took a loan from me. However, he repaid me with Haraam wealth. Can I use such monies?

A. Since you are aware that the money paid to you is from Haraam wealth, its use will not be permissible.

Q. I have been paid my wages out of Haraam wealth. Can I use it?

A. It is not permissible to use Haraam wealth.

Q. We were invited to a Muslim home for meals. The host served us with processed chicken not knowing that it was declared Haraam. What should we do in this case?

A. What would you have done if the host had served pork? Once you know that the food served is Haraam, you are not permitted to partake of it. And, once the host was notified by you that the chicken served was Haraam, it was his/her Islamic duty to discard such food. Like it is Haraam to consume pork so it is Haraam to consume Haraam meat and any other forms of Haraam foods.

Q. The Imaam in Taraaweeh Salaat paused for a duration longer than three Subhaanallah, waiting for assistance. No Sajdah Sahw was made. Is the namaaz valid?

A. The obligation has been discharged in an extremely poor manner. In this instance it was Waajib (compulsory) to have made the Sajdah Sahw, and if it was not made, then the Salaat had to be repeated.

Q. Is it permissible to work in a bank knowing that part of your salary comes from interest monies?

A. If it is known that your salary or part of your salary is paid out of Haraam monies then it will not be lawful to remain in such employment.

Q. Can a husband pay the Zakaat due on his wife's jewellery?

A. He could do so as an act of kindness and favour. However, if she refuses to pay her own Zakaat and because of this refusal the husband pays it, then she will remain sinful and her obligation will not be discharged.

Q. Can the Holy Quraan in Arabic with English translation be given to non-Muslims?

A. Generally, non-Muslims are in the state of janaabat (greater impurity). It is, therefore, not lawful to give such copies of the Quraan Shareef to non-Muslims. Purity from both forms of impurity, viz. janaabat and hadth, is requisite for touching the Quraan Shareef.

Q. It is essential to recite at least one long ayat or three short aayaat in Namaaz? Please explain the length of the one ayat.

A. One long ayat: approximately the length of Surah Kauthar (i.e. "Innaa a'twainaa kal kauthar . . .).

Q. Normally if one forgets to wash a fardh part in ghusal but later remembers and washes it, his ghusal becomes complete. However, what is the maximum time allowed to pass for the later washing to be valid?

A. There is no maximum stipulated time. Whenever the omission is remembered, the washing will be valid.

Q. Today it is common that microphones are used to amplify the voice of the Imaam during Fardh namaaz. What is the Shariat ruling on this?

A. It is permissible.

Q. After the Fardh of Asr Salaat some Musallees leave the Musjid after reading Tasbeeh Faatimi and Dua by themselves. Is it Fardh or Sunnat to wait for the Imaam to make Dua after Asr Salaat?

A. It is neither Fardh nor Sunnat to wait for the Imaam to make the Dua. One is at liberty to make one's own Dua although it is more meritorious to make Dua in congregation.

Q. In Makkah Shareef and Madinah Tayyibah the Musallees read their Dua by themselves. After the Fardh Salaat the Imaam gets up. Is this correct?

A. The Imaam is at liberty to leave without making the Dua. It is not obligatory upon him to remain seated and make Dua with the Musallees.

Q. Not one of the trustees of our Mosque Board (and there are nine of them) is a punctual performer of the five daily Namaaz. What is their position in so far as their position of trusteeship is concerned?

A. These trustees of your Mosque Board are Fussaaq (rebellious sinners) as a result of their neglect of Salaat. Rasulullah (sallallaahu alayhi wasallam) said: 'He who neglects Salaat deliberately has committed kufr." Furthermore, one of the conditions of trusteeship stipulated by the Quraan Shareef is regular performance of Salaat. Hence, these men are totally unfit and Islamically unqualified to be trustees of the Musjid. It is incumbent upon the community to force their dismissal from the sacred positions of Musjid Trusteeship.

Q. After qualifying, a doctor has to spend some time in a hospital as a Houseman. We are not permitted to leave the hospital during working hours unless we are able to arrange with a friend to stand in for us. Now, sometimes I am unable to find anyone to assist me so that I could attend Juma' Salaat. What do I do? Read Zuhr?

A. It is essential that the Mu'min remembers at all times that the purpose of his appearance on earth is to render Ibaadat (worship and obedience to Allah), hence Allah Ta'ala states in the Quraan Shareef:

"I have not created Jinn and Man, but that they worship Me."

Our primary duty therefore, is to obey and remember Allah Ta'ala. This transitory world is a mere testing ground. We have been despatched here not for enjoyment, not for attaining material and worldly perfection, although the attainment of such perfection and material progress is not unlawful provided that it does not conflict with the primary

(Continued on Page 3)

QUESTIONS AND ANSWERS

(Continued from Page 2)

purpose for which Allah Ta'ala has created us. Since this ephemeral existence is merely one of the stations in life's onward journey towards our final destination, viz. Jannat, it does not behove the Believer to resort to any practice or institution which would cause detriment to his life, Hereafter. In this worldly existence, the Muslim will ever be faced with a clash of loyalities and allegiences. It is at this juncture, then, that his Imaan comes into play. How will his Imaan react in the event of such a conflict? When a clash takes place between the demands of our material life and material progress on the one hand and the demands of the Deen on the other hand, then it is obligatory upon the Believer to cast aside all thoughts of material welfare and progress and accord preference to the demands of the Faith. If material considerations are accorded priority, the natural and sure consequence will be the weakening of Imaan. And, if this process of assigning priority to mundane matters is constant then the disaster in terms of spiritual wealth – the capital of the Aakhirah – will indeed be tremendous.

Keeping in view the purpose of man's creation and the transitory nature of the material life and progress, you will find no difficulty in establishing what actually is the priority of the Believer. Regarding this perishable world, Allah Ta'ala states:

"The life of this world is but play and amusement. But, the Abode of the Hereafter is best for those who fear (Allah)."

Lauding praise upon the men of staunch Imaan, Allah Ta'ala says in the Quraan Shareef:

"(They are such) men whom neither trade nor commerce divert from the Zikr (Remembrance) of Allah, from establishing Salaat and from paying the Zakaat. (For) they fear such a Day when the hearts and eyes (of men) will be up-turned."

The entire spirit and command of Islam will not tolerate the neglect of Salaat for business reasons – for material progress – for safeguarding one's employment. After Imaan, Salaat is the next most important. Hence, even if you cannot find a substitute at the time of Juma', you will be bound by the Law of Allah Ta'ala to go to Juma' Salaat, regardless of the consequences to your job or your worldly profession. If the authorities in charge of the hospital cannot see their way clear to permitting you to attend Juma' regularly, then it is necessary for you to explore alternate avenues of employment, for material loss and deficiency in worldly profession are bearable, but spiritual loss and the deprivation of Allah Ta'ala's Pleasure are not bearable. Rizq (sustenance) is the sole prerogative of Allah Ta'ala. Therefore, never fear that you will be the loser if you execute your Islamic duties meticulously and fervantly. Sure, tests and tribulations may ensue. It is of the "Sunnah" of Allah Ta'ala to test His servants. But, the result of steadfastness on the Deen is always success and prosperity.

On the otherhand, if a Muslim due to weakness of Imaan and want of Tawakkul (Trust in Allah) reverses his priorities and succumb to material dictates by abstaining from Juma' Salaat, then he should at least perform his Zuhr Salaat although this will not compensate for the loss sustained due to abstention from Juma'. May Allah Ta'ala strengthen all Muslim on the Path of Deen, Ameen.

"DISSOCIATION"- FALSE CLAIM

ULAMA THROUGHOUT THE REPUBLIC REFUSE TO ACCEPT MAULANA ANSARI SAHEB'S 'DISSOCIATION' FROM THE MUJLISUL ULAMA OF S.A. NOT A SINGLE AALIM BELIEVES THE REPORT IN "AL-QALAM" THAT THE NATAL JAMIAT HAS DISSOCIATED FROM ITS SISTER-BODY, THE MUJLISUL ULAMA. SEVERAL ULAMA INFORMED "THE MAJLIS" THAT MAULANA ANSARI SAHEB HAD NO MANDATE TO COMMIT THE ENTIRE JAMIATUL ULAMA OF NATAL TO WHAT IS ESSENTIALLY HIS OWN PERSONAL OPINION. IT IS INDEED IRONICAL THAT ALL THE MEMBERS OF THE JAMIATUL ULAMA OF NATAL HAD TO LEARN FROM THE ANTI-ULAMA PAPER, VIZ. "AL-QALAM" THAT THE JAMIATUL ULAMA HAS DISSOCIATED FROM THE MUJLISUL ULAMA OF NATAL. IF INDEED, ANY SUCH ''DISSOCIATION'' HAD OFFICIALLY TRANSPIRED THEN AT LEAST THE MEMBERS OF THE JAMIATUL ULAMA OF NATAL WOULD HAVE KNOWN. THE "AL-QALAM'' REPORT, IS THEREFORE, INTERPRETED BY THE ULAMA OF THE COUNTRY AS A DEVICE TO DRIVE A DIVISION IN THE RANKS OF THE ULAMA, AND MAULANA ANSARI SAHEB HAS FALLEN PREY TO THIS TRAP OF THE MODERNISTS.

(MUJLISUL ULAMA OF S.A.)

"NOOR" IN THE HEART

AL-MAAJIDO: "O Thou Revered One!"

For strengthening of the heart and imbuing the heart with "Noor" recite "AL-MAAJIDO" with each morsel of food consumed. Maintain this as a constant practice.

M.J.C. SIDE-STEPS CHARGES ON MEAT ISSUE

(Continued from Page 1)

A conglomeration of Halaal and Haraam will produce Haraam. Since, this is the Ruling of the Shariah, it is not lawful to apply the Principle of "Ibaahah" in a manner which will conflict with a Shariah Command. Therefore, it is highly improper for the M.J.C. to claim that "Even suspect items remain Halaal". The Principle of original permissibility or lawfulness will apply in cases of baseless suspicion, where there are no valid grounds for promoting a doubt. For example: a pool of water in an open veld will remain pure as long as it cannot be proved to be impure. If someone raises a doubt on mere suspicion that the water is possibly impure because of the existence of wild animals in the vicinity, such suspicion will be dismissed as baseless and the Principle of "Ibaahah" will be applied to declare the water pure. However, if someone reports that he witnessed animals urinating in the small pool of stagnant water, then the Principle of "Ibaahah" will not be employed, but on the contrary the water will be declared impure on the basis of the report. Similarly, when investigations have conclusively proved that:

(a) Haraam meat is being mixed with Halaal meat.
(b) Emergency slaughtering is done by non-Muslims and such Haraam meats are mixed with the other Halaal meats.
(c) Carcasses rejected by the Rabbi are being passed off as "Halaal".
(d) Large consignments of Haraam meat from S.W.A. are mixed with Halaal meats.
(e) The intestines of pigs used for sausage manufacture are mixed with all the other intestines.
(f) Slaughterers are intoxicated and abuse animals at the time of making the "zabah".
(g) The Tasmiah is not being recited on animals being slaughtered.
(h) Authoritative opinion indicate that the brutal and Haraam "pithing" method causes instantaneous death;

then it is the height of ignorance to even attempt to bring into operation the Principle of "ibaahah". In the face of the abovementioned grave malpractices pertaining to "zabah", the Shariah's Ruling will be clearly one of ''HURMAT'', i.e. the consumption, buying and selling of such meats are Haraam.

Likewise, when reliable investigations have conclusively established that: processed chickens were slaughtered as follows:

(a) Gullets and wind-pipes not severed.
(b) In some birds two vessels were severed and in some only one.
(c) In many chickens a slight incision was merely made on the side of the neck.
(d) The recitation of the Tasmiah was grossly and scandalously neglected.
(e) Muslim inspector granting permission to non-Muslim to slaughter in his presence.
(f) Slaughterers at most chicken plants were unable to slaughter correctly.
(g) Ulama of the Natal Jamiatul Ulama pointing out the incorrect slaughtering to a certain leading Aalim of the M.J.C. at a joint inspection of the plants.
(h) Exchange of "Halaal-stamped" packets taking place between plants;

then no responsible Aalim dare invoke the Principle of "Ibaahah" to legalize such Haraam chickens. If something is Haraam on the basis of the Shariah, another Principle of the Shariah will not be employed to declare Halaal what has thus been proclaimed Haraam. This the M.J.C. ought to know. If they do not know it, let them then learn it.

In its pamphlet the M.J.C. states that Muslims of the Cape can be proud of their observance of the Islamic Dietary Rules. Indeed they can be proud, but the M.J.C. and its spineless stooge, the M.B.A. should hang their heads in shame – in disgrace for embarking on a policy which will destroy Muslim resistance to HARAAM. The M.J.C. with its policy of indiscriminate issue of Halaal certificates accompanied by wholly inadequate supervision and coupled with its false pride in not acknowledging the TRUTH will prove disastrous for the Muslim community – for those Muslims who have reposed their trust in this body (M.J.C.). Men of Haqq do not take umbrage when the Truth is pointed out. The policy of the M.J.C. Ulama and some Ulama of Natal to desist from informing the Muslim public of the Haraam which is being consumed and to frown upon other Ulama who maintain aloft the Torch of Truth is tantamount to a betrayal of the sacred Trust of Islam, the safeguarding of which is the primary duty of the Ulama-e-Haq regardless of the consequences ensuing in the wake of this noble defense.

Contrary to what the M.J.C. claims in its pamphlet, Muslims must beware of the spate of "halaal certificates" flooding the commercial markets of the Kuffaar and they should have good reason to doubt the genuineness of these certificates. Remember that abstention from Haraam meat in this transitory abode is relatively simple and bearable. But to be deprived of the Bounties of Jannat and Punishment in the Hereafter are unbearable.

WE CALL UPON MUSLIMS NOT TO BE MISLED BY THE FITNAH SPREAD BY THE M.J.C.; BY THE WORTHLESS ''HALAAL CERTIFICATES" ISSUED BY IT; AND BY THE RANTINGS AND RIDICULE OF THIS SUPPOSED RESPONSIBLE BODY ON THOSE WHO OPPOSE ITS "BAATIL". RASULULLAH (sallallaahu alayhi wasallam) HAS PREDICTED THAT THERE WILL COME A TIME WHEN THE WORST OF CREATION ON THE SURFACE OF THE EARTH WILL BE THE "ULAMA-E-SOO' " – THOSE WHO HANKER AFTER THE GAIN OFFERED BY THIS PERISHABLE EARTH.

ESSENCES HARAAM

THE MUSLIM PUBLIC IS HEREBY NOTIFIED THAT ESSENCES (VANILLA ESSENCE, ETC.) CONTAIN LIQUOR. IT IS, THEREFORE, HARAAM TO CONSUME, BUY OR SELL THESE ESSENCES.

IN A LETTER ONE OF OUR READERS SENT US, MESSRS ROBERTSON (PTY) LTD. STATES:

"YOU ARE QUITE CORRECT IN YOUR ASSUMPTION THAT LIQUOR IS USED IN OUR ESSENCES."

TAQWAA– BEST PROVISION

HADHRAT Kumail (R.A.) says: "I was once with Ali when he went towards the desert. He approached a grave and said: 'O you dwellers of the grave! O you who live, among the ruins! O you who live in the wilderness and in solitude! How do you fare in the other world? How has it been with you there? As far as our knowledge goes about this world, all your wealth which you had left, has long ago been distributed; your children are orphans; your widows have long since married. Now let us have news about yourselves.'

He then turned to me and said: 'O Kumail! If they could speak they would have informed us that the best provision is Taqwaa (Piety – Fear of Allah).'

Tears welled up in his eyes as he added: 'O Kumail! The grave is the storehouse of deeds, but one realizes it only after entering it.' "

EFFECT OF COMPANY

HADHRAT Umar Bin Abdul Aziz (R.A.) appointed a person as governor of a province. Someone remarked that the man had held the same post under Hajjaj Bin Yusuf (the notorious blood-shedder). Hadhrat Umar Bin Abdul Aziz immediately issued orders for the dismissal of this governor. The man protested: "I had been with Hajjaj for a very short while." In reply, the Khalifa, Hadhrat Umar Bin Abdul Aziz said:

"His company for a day or even less is sufficient to render a man unfit for public service. A man is known by the company he keeps."

The company of pious people leaves an indelible impression of piety on one's character and likewise evil company has its evil influence. It is for this reason that association with evil people is always discouraged. Even the company of animals is not without effect. Rasulullah (sallallaahu alayhi wasallam) said:

"Pride and arrogance are generally found in those who own camels and horses, while meekness and humility go hand in hand with those who tend sheep and goats."

Rasulullah (sallallaahu alayhi wasallam) also said:

"A person who associates with a pious man is like one who sits with a musk-seller. Even if he does not receive any musk from the latter, still the fragrance will be a source of pleasure to him. But bad company may be likened to a furnace. A man sitting near to it cannot escape the smoke and the fumes even if he does not catch a spark."

HIDAAYAT AND DHALAALAT

ALLAH Ta'ala exhorts us in the Gracious Quraan to say:

"O our Rabb! Do not divert our hearts (from the Truth) after You have guided us. Bestow upon us Rahmat (Mercy and Guidance) from Your side. Verily, You are the Bestower (of everything)."

(Surah Aale Imraan)

This Quraanic verse indicates that "Hidaayat" (guidance of the Truth) and "Dhalaalat" (deviation from the Truth) are both from Allah Ta'ala. Whomsoever He wishes to guide, He inclines his/her heart towards righteousness, and whomsoever He wishes to lead astray, He diverts him/her from the Truth. Rasulullah (sallallaahu alayhi wasallam) said in this regard that the hearts of mankind are between the "fingers" of Allah Ta'ala. As long as He desires He maintains the hearts on the Truth, and whenever He decides to withdraw the guidance, He diverts the hearts from the Truth.

Allah Ta'ala is "Qaadir-e-Mutlaq". He has total power and authority. None can question His authority and His Wishes. Guidance and Deviation are His prerogatives. He distributes these in accordance with His desire and His Wisdom. Man has, therefore, always to remain in a state of hope and fear – never being carried away by one's good deeds nor losing hope because of one's sins. Duaa must always be made for 'Istiqaamat' (constancy) in righteousness. The Mu'min must always supplicate for "Hidaayat" and protection against "Dhalaalat". It is precisely for this reason of man's uncertainty as to what the morrow holds for him with regard to guidance and deviation that our beloved Nabi (sallallaahu alayhi wasallam) prayed:

"O Thou Turner of the hearts! Establish our hearts on Your Deen."

Man should remember that Rasulullah (sallallaahu alayhi wasallam) said:

"IMAAN IS SUSPENDED BETWEEN HOPE AND FEAR."

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

ZAKAAT

by
WATERVAL ISLAMIC INSTITUTE

THE NIYYAT OF ZAKAAT

1. It is Fardh to form a niyyat for the fulfilment of Zakaat.
2. When giving Zakaat to a needy person, the niyyat should be that, "I am giving this as Zakaat." If the niyyat is not made the Zakaat will not be valid.
3. It is not necessary to reveal to the needy person to whom Zakaat is given, that the cash or kind which is being given to him is Zakaat.
4. When one has put aside an amount for Zakaat with the intention that he will give it to the needy, and at the time of giving Zakaat he forgets to make the niyyat, the Zakaat will still be valid.
5. If one gives a deserving person some money as a gift but makes the niyyat of Zakaat, the Zakaat will be valid. In the same manner if one gives a poor man or the poor man's children Zakaat in the form of a gift, the Zakaat will be valid even if the recipient believes that it is a present. It is advisable to adopt this method with needy friends.
6. If a person in need borrows money, and the lender decides that the money lent has to be repaid then such a loan cannot be offset with the mere intention of Zakaat.
7. When a person who is apparently unable to repay asks for a loan and this sum is given to him with the intention of Zakaat. Such Zakaat will be valid, despite the fact that the poor man regards it as a loan.

ZAKAAT ON CAPITAL

WHEN Zakaat is given on a capital amount once, and thereafter if this same amount remains with the owner till the following year then Zakaat will be due again. Zakaat does not cease on any sum if Zakaat has previously been given on it. Zakaat will be Fardh repeatedly after every Islamic year has elapsed.

THE METHOD OF DISTRIBUTING ZAKAAT

1. Zakaat is Fardh at the rate of 2,5%.
2. Zakaat should be given as soon as possible after it becomes due. It is possible that death will occur and thus lead to failure in fulfilling ones obligations.
3. If one has not given Zakaat at the end of the year, and another full year passes, he will be sinful for not having given Zakaat. He should repent and give Zakaat for both years as soon as possible.
4. One is at liberty to give the full amount of Zakaat to one person or to several persons. The Zakaat may all be given on one day or over a period.
5. A poor man cannot be paid for his work from Zakaat, nor can Zakaat be given in payment of anyone's services, except when an Islamic government pays salaries to persons appointed by the government to collect Zakaat.
6. Zakaat will only be valid if the recipient is made the owner of that amount. If, for example, a few needy persons are fed a meal from Zakaat money, then Zakaat will not be fulfilled as they were not made the owners of the food.
7. Zakaat cannot be given or used for the construction of a masjid, madrasah, hospital, a well, a bridge or any other public amenity.
8. If a person on whom Zakaat is Fardh gives Zakaat before a full Islamic year passes, then such Zakaat will be valid.
9. If a young boy or girl who has not yet reached maturity is the owner of wealth that is equal to Nisaab, then Zakaat will be Waajib on him/her exactly one year after he/she has become baaligh. (mature)
10. Poor students can be given a bursary from Zakaat. If the student is of an understanding age, the Zakaat must be given to him personally; and if he is not of an understanding age, then his Shar'i Wakeel (parents or legal guardian) must be given possession of the amount.
11. Zakaat can be paid in kind from the same merchandise on which it is due, or alternatively, it could be paid in cash.

DECREASE IN WEALTH BY THE END OF THE ISLAMIC YEAR

1. If Zakaat on wealth has not been given at the end of the Islamic year, and all that wealth either gets lost or stolen, then such wealth is exempt from Zakaat. If one deliberately gives away or destroys his wealth then Zakaat still remains Waajib.
2. If after a full Islamic year has elapsed, and incidentally without the niyyat of Zakaat, one gives away all his wealth to charity, then that amount of wealth is exempt from Zakaat. In a case where he only gives away part of that wealth, then Zakaat will be due on the remainder if it is equal to Nisaab.

TO WHOM ZAKAAT CAN BE GIVEN (MASAARIF)

THE recipients of Zakaat according to the Qur'aan are as follows:

"Zakaat (contributions of cash money, merchandise, animals etc.) are for the poor and the needy; and those who collect them; for those whose hearts are to be reconciled; and to free the captives and the debtors; and in the Path of Allah; and for the wayfarer; A duty ordained by Allah. Allah is Knowing, Wise."

(Surah Towbah : 60)

FUQA'RAA. People who are poor and who possess more than their basic needs but do not possess wealth equal to Nisaab.

MASAAKEEN. People who are destitute and extremely needy to the extent that they are forced to beg for their daily food ration.

AL AAMILEEN. Those persons who are appointed by an Islamic Head of State or Government to collect Zakaat. It is not necessary that this be a needy person.

MU ALLAFATUL QULOOB. Those persons who have recently accepted Islam and are in need of basic necessities who would benefit from encouragement by the Muslims which would help to strengthen their faith of Islam.

AR RIQAAB. Those slaves who are permitted to work for remuneration and have an agreement with their masters to purchase their freedom on payment of fixed amounts.

AL GHAARIMEEN. Those persons who have a debt and do not possess any other wealth or goods with which they could repay that which they owe. It is conditional that this debt was not created for any un-Islamic or sinful purpose.

FI SABEELILLAH. Those persons who have to carry out a Fardh deed which has become obligatory on them and subsequently (due to loss of wealth) are unable to complete that Fardh. (For example, Hajj and Jihaad).

IMPORTANT: A common misunderstanding about the term "Fi Sabeelillah" has misled many to believe that this includes all types of charitable deeds. The Commentaries of the Qur'aan and Ahaadith of Rasulullah S.A.W. do not support this view.

IBN US SABEEL. Those persons who are Musaafirs (travellers in view of Shariat) and during the course of their journey do not possess basic necessities, though they are well to do at home. They could be given Zakaat in order to fulfill travel needs to return home.

IMPORTANT: All the above mentioned recipients excluding Al Aamileen must be those who do not possess the Nisaab.

1. It is not Jaa'iz (permissible) in the Shariat to give Zakaat to a person who owns merchandise or wealth in excess of his needs to the value of Nisaab nor is it Jaa'iz for such a person to accept Zakaat.
2. A person who does not own an amount equal to the value of Nisaab is known as a Faqir. This person could be given Zakaat and it is permissible for him to accept Zakaat.
3. A person owns wealth which in value exceeds the amount of Nisaab, but this wealth is not intended for business nor does he require it for his daily needs. Such a person is regarded as well to do and should not be given Zakaat.
4. The books of a scholar or tools of a tradesman are among his necessities, irrespective of their value. Besides these if he does not own wealth equal to Nisaab he could be given Zakaat.
5. When giving Zakaat, Sadaqah etc. one's poor and needy relatives should be given preference. To avoid embarassing them it should be given to them without saying that it is Zakaat or Sadaqah.
6. There is great thawab in giving Zakaat to poor persons who are striving in the way of the Deen, or those who are engaged in acquiring religious knowledge, or to religious institutions where poor or needy students are being cared for. Care should be taken that only such institutions are given Zakaat where it is used according to the Shariah.
7. A child of a wealthy father cannot be given Zakaat. When such a child becomes mature in age, and does not own wealth to the value of Nisaab, he may then be given Zakaat.
8. Zakaat can be given to a brother, sister, nephew, niece (brothers and sisters children), uncle, aunt (both paternal and maternal), step-grandfather, step-grandmother, father-in-law, mother-in-law, provided they do not possess Nisaab.

GIVING ZAKAAT THROUGH AN AGENT (SHAR'I WAKEEL)

1. Authority can be delegated to another person or an organisation for the distribution of Zakaat in order that it be utilised in accordance with the laws of Zakaat.
2. When one does not give his Zakaat himself but gives it to an agent and instructs him to distribute the Zakaat, and the agent forgets to make the niyyat of Zakaat, the Zakaat will still be valid.
3. If a person requests someone to give a certain amount on his behalf as Zakaat, and that sum is given out, then the Zakaat will be valid. The sum given will be a debt upon the one who made this request.
4. If someone is given Zakaat to distribute, he may delegate this to a third person. It is not necessary to inform the first person for whom this Zakaat is being distributed.
5. If an agent is given Zakaat for distribution, and he does not distribute it then the Zakaat will not be regarded as fulfilled, and the obligation of Zakaat will remain the responsibility of the one upon whom it was Fardh.

PERSONS THAT CANNOT BE GIVEN ZAKAAT

1. Zakaat cannot be given to Banu Hashim. The Banu Hashim are all the children of Sayyadatina Faatima R.A., and all members of Rasulullah S.A.W.'s. family and wives R.A.
2. Zakaat cannot be given to parents, grandfather etc. In the same manner one's children and grandchildren, cannot be given Zakaat, a husband and wife cannot give Zakaat to each other.
3. Zakaat contributions cannot be given to such institutions or organisations who do not give the rightful recipients (Masaarif) possession of Zakaat, but instead use Zakaat funds for construction, investment or salaries.
4. Zakaat cannot be given to non-Muslims. The same ruling applies to Waajib Sadaqah i.e. Sadaqatul Fit'r, Kaffarah, Ush'r and Naz'r. Naf'l Sadaqah could be given to non-Muslims.
5. A needy person cannot be given Zakaat as remuneration for services.

GIVING ZAKAAT TO A WRONG PERSON.

1. A person is regarded as needy and is given Zakaat. Later it is found that he is not needy or is a Sayyad (descendent of Rasulullah S.A.W.'s. family); or he happens to be a relative who could not be given Zakaat. In all these instances the Zakaat given will be valid. The recipient must therefore be honest, if he is not entitled to Zakaat then he must not accept it.
2. If one cannot determine whether the recipient is needy or not, then it is better to make certain before giving him Zakaat. If Zakaat is given without inquiry and subsequently it becomes known that the recipient is wealthy the Zakaat will have to be given again a second time.

FOR MEMORY

TO improve the memory recite Surah Faatihah together with Bismillaah forty one times daily after Asr Salaat and blow on the breast.

THE ZAKAAT ORGANIZATION OF ISLAM

THE Mujlisul Ulama Zakaat organization of South Africa has been established for the pure purpose of administering your Zakaat affairs in accordance with the Shariah.

A host of Islamic rules and regulations are related to levying, collecting and distributing of Zakaat. The obligation of Zakaat will not be discharged if these functions are not executed in terms of the Quraan and the Ahaadith.

In chanelling your Zakaat affairs through the Mujlisul Ulama Zakaat organization of South Africa you are assured that your Zakaat Fardh has been discharged in accordance with the law and demand of Allah Ta'ala.

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THE PRINCIPLES OF TAQWAA

"O PEOPLE OF IMAAN! FEAR ALLAH IN THE TRUE SENSE OF HIS FEAR AND DO NOT DIE BUT AS MUSLIM. AND, HOLD ON FIRMLY TO THE ROPE OF ALLAH ALL OF YOU, AND DO NOT SPLIT UP."

(Surah Aale Imraan)

After making Believers aware of the manifest error of the People of the Book, Allah Ta'ala draws the attention of the Muslimeen in the above-quoted verse to two fundamental principles on which is reared the edifice of Muslim unity. These basic and fundamental principles are "Hablul-laah", the Rope of Allah, and "Taqwaa" (Fear of Allah).

The inculcation of Taqwaa is stressed again and again in the Quraan Shareef. The Fear of Allah is attained by total abstention from everything proscribed by the Shariah. It is only by refraining from everything which invites the displeasure of Allah that Taqwaa will become a meaningful entity in the life of a Believer. There are various stages of Piety (Taqwaa), but the stage of Taqwaa generally commanded by the Quraan Shareef and which every Believer must strive to imbue within him is total dissociation from all and everything which diverts one's attention and obedience from the Command of Allah Ta'ala. In the realization of this high stage of Taqwaa – the acquisition of which is incumbent upon every Muslim – Rasulullah (sallallaahu alayhi wasallam) has ordained that we strive constantly in adorning our hearts with the lofty and angelic qualities of truth, honesty, generosity, justice, courage, patience, humility, steadfastness, kindness, love, forgiveness, etc., and at the same time eliminate the base and bestial traits of greed, avarice, malice, niggardliness, falsehood, love for pomp and name, pride, show, cowardice, injustice, etc. It is only with the obtainal of Taqwaa that consciousness of Allah and the Aakhirah will become a living reality and a vivid concept strong enough to maintain us vigourously on the "Rope of Allah" and to steer us clear from the buffeting waves of villainy which reign this mundane life of ours.

A vital requirement in the acquisition of true Taqwaa (i.e. that Fear of Allah which will fix the Mu'min's gaze on only the Aakhirah and divert his attention from this ephemeral existence) is the strict observance of all aspects of the Sunnah of Rasulullah (sallallaahu alayhi wasallam). The true Mu'min, the Believer who strives to attain the Pleasure of Allah – he who has achieved even a bit of Consciousness of Allah – does not permit himself to be ensnared into the tentacles of worldly and dry semi-theologians and self-styled religious reformers by technical applications and definitions of the term "Sunnat". The purpose of categorising the Sunnah into various classifications is not to create laxity in practice. No matter what class any Shar'i practice has been assigned to, if it is part and parcel of the all-embracing Sunnah of our beloved Nabi (sallallaahu alayhi wasallam) then every Believer – who has been created in fact for only the Aakhirah – shall consider it of utmost importance to adopt it into his daily life. Thus, if a practice is Sunnatul Muakkidah, Ghair Muakkidah, Mustahab, Nafl, etc., the true Believer will observe it meticulously and treat it with utmost reverence because it was the practice and the preference of our Nabi (sallallaahu alayhi wasallam). No matter how "small", how "insignificant" a preference of Rasulullah (sallallaahu alayhi wasallam) may seem, the demand of Imaan is to accept it with reverence and love. Hadhrat Imaam Abu Yusuf (R.A.), once in a discourse to students said:

"Rasulullaahu (alayhi wasallam) loved 'dubbaa' (a type of pumpkin or marrow)."

A student replied: "But, I do not like marrow".

Imaam Abu Yusuf (R.A.) immediately drew his sword and commanded the student to re-iterate the Kalimah thus renewing his Imaan. Under threat of taking his life, Imaam Abu Yusuf (R.A.) compelled the disciple to renew his Imaan. The eating of marrow is not a duty incumbent upon Muslims. It is entirely a matter of individual preference. Imaam Abu Yusuf (R.A.) regarded the statement of the disciple in a very severe light, not because he did not like marrow, but because his statement: "But, I do not like marrow.", was highly disrespectful. The manner in which the student blurted the remark indicated that he had disrespect for a preference of Rasulullah (sallallaahu alayhi wasallam). And, this is an extremely grave state of spiritual degeneration, for Rasulullah (sallallaahu alayhi wasallam) is dearer and more beloved to a Muslim than parents and children.

"Istikhfaaf" or treating lightly, or disdainfully, or jocularly any teaching, habit, custom, trait or preference of Rasulullah (sallallaahu alayhi wasallam) is regarded in Islam as "kufr". It was precisely for this reason that Imaam Abu Yusuf (R.A.) commanded the disciple to renew his Imaan. One who takes any Sunnat of Rasulullah (sallallaahu alayhi wasallam) lightly can never enter the confines of Taqwaa. True Taqwaa stems from the strictest observance of everything that was loved by Rasulullah (sallallaahu alayhi wasallam). The "little" practices of the Deen which have been sacrificed at the altar of modernism under the impact of western influence must be re-instated and adhered to if Taqwaa is desired. The need for reviving the Sunnah is more pressing today since much of the Sunnah has been trampled down by Muslims who have been divorced from the spirit of Islam. Revival of the Sunnah in times of corruption is a sacrifice of the highest merit. Reviving the Sunnah is in fact reviving and establishing the Deen of Allah, hence, Rasulullah (sallallaahu alayhi wasallam) said:

"He who holds on to my Sunnah at a time when my Ummah have become corrupted, he will receive the reward of a hundred martyrs."

The greatest Jihaad today is to strengthen the foundations of the Deen by means of reviving and practicing the Sunnah of Rasulullah (sallallaahu alayhi wasallam). The suppression of the Sunnah – the ways, customs, likes and dislikes of our Nabi – by the inordinate demands of the material cultures adopted by Muslims has vastly corroded the Imaan of Muslims. The very Imaan of Muslims is engulfed by thorns of kufr and baatil. A great battle has, therefore, to be waged to firstly save the Imaan of Muslims who have been weaned away from the Sunnah of Rasulullah (sallallaahu alayhi wasallam). In such barren ground, in such a wilderness of anti-Sunnahism, Taqwaa is an alien and a strange concept. Islam has become strange to Muslims. It seems that the following Hadith of Rasulullah (sallallaahu alayhi wasallam) fits our time appropriately:

"Verily, Islam began in a state of forlornness. And, it will return to the state of forlornness. Therefore, congratulations to the forlorn ones."

Among its own adherents, Islam is today a stranger and forlorn.

The second fundamental principle of Muslim unity is the collective adherence to the "Rope of Allah" by Muslims on a universal basis. Hadhrat Ibn Mas'ud (R.A.) says about the "Rope of Allah":

"It ('the Rope of Allah') is the Book of Allah. It is hanging from the heaven to the earth."

Hadhrat Zaid Ibn Arqam (R.A.) says that "the Rope of Allah" mentioned in the Quraanic verse is "the Quraan".

From this verse of the Quraan Shareef it is quite obvious that the necessary consequence of collective and universal adherence by Muslims to the Law of the Quraan will be perfect unity of the Ummah on a firm, systematic and arranged basis. The entire Ummah, if it holds on to the "Rope of Allah" will be imbued with the spirit of true brotherhood, not the superficial brotherhood which we find in our day, but a brotherhood which will hold cheap the sacrifice of property, blood and life to uphold the dignity and honour of another brother Muslim. The love which "the Rope of Allah" infuses into the hearts of the Believers is beautifully attested to, by Allah Ta'ala in the following ayat:

"Verily, those who have Imaan and practice righteous deeds, soon will Rahmaan (Allah, The Merciful) create for them a mutual love."

Thus, the one and only means of achieving the much desired unity of the Ummah is on the basis of Islam. There is no other way. Any other way chosen by Muslims will only engender divisions and further split in the Ummah. The following ayat bears this out amply:

"Verily, this My Road is the straight Road. Therefore, follow it, and do not follow (other) roads, for then you will split up away from His Road."

TASAWWUF

DEFINITION OF TASAWWUF

Tasawwuf is the branch of Islamic Knowledge which deals with the Nature and the Attributes of Allah Ta'ala, and which concerns itself with those means and practices which purify and rectify man's "baatin" (the heart or the soul – the esoteric side of man) with a view to gain proximity unto Allah Ta'ala.

THE PURPOSE OF TASAWWUF

The purpose of Tasawwuf is gnosis of Allah Ta'ala – to recognize and know Allah Ta'ala. This is the purpose for which man has been created.

The Auliyaa of Allah Ta'ala have described Tasawwuf variously. Hadhrat Shaikh Shuhaabuddin Suharwardy (R.A.) states in his famous Kitaab, "Awaariful Ma'aarif":

(1) "Abu Muhammad Jareeri was questioned about Tasawwuf and he replied: Tasawwuf means entry into every noble quality and exit from every evil quality."

(2) "Junaid Baghdaadi said in answer to a question on Tasawwuf: Tasawwuf is the connection with Allah Ta'ala without any motive."

(3) "Abu Hafs said: Tasawwuf is manners. For every time there is a manner; for every occasion there is a manner, and for every rank there is a manner."

(4) "Ruwaim said: Tasawwuf is the total surrender of the soul to the Desire of Allah."

(5) "Junaid Baghdaadi said: The Sufi is like the earth. All forms of impurities are deposited on it, but it does not move. (In otherwords the Sufi has totally surrendered himself unto Allah Ta'ala).

The summary of the aforegoing statements is that Tasawwuf is perfect, sincere and beautiful Ibaadat and Obedience. The Road trod to achieve this supreme state is known as SULOOK.

ETYMOLOGY OF THE WORD, "TASAWWUF"

There are several versions as to the derivations of this term, "Tasawwuf".

(a) One version is that it has been derived from the term, "SUF" which means "wool". The Auliyaa have been described as "Sufis" because of their simple garment of wool which they donned, hence this Knowledge imparted by the Auliyaa is termed "Tasawwuf".

(b) Hadhrat Shaikh Abdul Qaadir Jilaani (R.A.) and Imaam Ghizaali (R.A.) claim that the word has been derived from the term, "SIFAA". The word, "SUFI" is in the passive voice being a verb of the primary word, "MUSAAFAAT". "SUFI" thus means: "One who has been purified and saved from the calamities of the base nafs."

CONDITION FOR TASAWWUF

The acquisition of Tasawwuf is dependant upon the following conditions:

(1) Correct belief, viz. the Beliefs of the Ahl Sunnah Wal Jama'.

(2) Observance of all Fardh and Sunnat factors.

Hence, a non-Muslim and an innovator can never attain to the rank of Tasawwuf.

Hadhrat Junaid Baghdaadi (R.A.) states:

"Tasawwuf is dependent upon the observation of the exoteric Shariah in such a way that the effect of the Shariah acts upon the esoteric side of man and in turn the esoteric side reacts upon the exoteric side of man."

In other words it is the action and the interaction of the exoteric-self (Zaahir) and the esoteric-self (Baatin) brought about by the strict observance of the Shariah. After acceptance of the Beliefs (Aqaaid) of the Ahle Sunnah Wal Jama' follows the imprisoning of the "nafs" (man's carnal-self) within the confines of the Commands and Restrictions of the Shariah so much so that all impressions of the lusts and desires of the nafs are eliminated. In this manner true tranquility of the heart is progressively obtained by degrees. When this reality is attained then man will find pleasure in nothing besides Zikrullaah.

In short the prime purpose of Tasawwuf is the total destruction of the evil and base traits of the nafs and to totally surrender oneself to the Pleasure of Allah.

(To be continued)

VIRTUES OF DUROOD

HAZRAT Ibn Masud (R.A.) reports that the Holy Prophet (S.A.W.) said,

"The person, who sends blessings upon me abundantly, will be nearest to me on the Day of Judgment."

Allamah Sakhawi (R.A.) has quoted in his book Qaul-i-Badi a narration of Ad-Durrulmunazzam that the Holy Prophet (S.A.W.) said, "The person who sent Durood upon me abundantly will be nearest to me on the Day of Judgment." This Hadith is further supported by a narration of Hazrat Anas (R.A.) that the Holy Prophet (S.A.W.) said, "The person who sent Durood abundantly upon me will be nearest to me on every occasion on the Day of Judgment."

It has also been reported that the Holy Prophet (S.A.W.) said, "Send Durood upon me abundantly because in the beginning you will be questioned in the graves about me." These narrations are supported by another Hadith in which the Holy Prophet (S.A.W.) said, "Your Durood upon me will be a cause of light, on the Bridge of Sirat on the Day of Judgment. Whosoever wishes his good deeds to be weighty (on the Day of Judgment), he should send Durood upon me abundantly." Another Hadith has been related by Hazrat Anas (R.A.) that the Holy Prophet (S.A.W.) said, "The person who sent Durood abundantly upon me will be saved from the distress and calamities of the Day of Judgment."

"KALIMATUL LAAH"

IN the Holy Quraan, Nabi Isaa (alayhis salaam) is described as "KALIMATUL LAAH" or the "Word of Allah" because of the fact that he was born directly by the Command of Allah without the agency of a father.

THE MEANING OF TAQWAA

LITERALLY, in Arabic, the word, "taqwaa" means "to abstain", "to stay away" (from something). It is commonly translated as "fear" because the things and practices from which the command has been given "to abstain" are things which truly have to be feared.

There are several stages of Taqwaa. The lowest form of Taqwaa is "to abstain" from "kufr" and "shirk". Taking this stage of Taqwaa into consideration, every Muslim is a "mut-taqi" or one who abstains or one who fears. Even if a Muslim indulges in sin, he will still be a "mut-taqi" in terms of the first stage of Taqwaa. The Quraan Shareef utilizes the words, "mut-taqeen" and "taqwaa" in this meaning (of the first stage) in several places.

The second stage of Taqwaa is that stage which in actual fact is what one should aspire to attain, i.e. total abstention from all practices, things and institutions which are disliked by Allah Ta'ala and His Rasool (sallallaahu alayhi wasallam). The tremendous significance and grace of Taqwaa explained all over in the Quraan Shareef pertains to this second stage of Taqwaa.

The third stage of Taqwaa is the highest stage. The Ambiyaa and among the Auliyaa the special Representatives of the Ambiyaa have attained this lofty rank of Taqwaa. In this stage of Taqwaa the heart is turned away from everything besides Allah and constantly engaged in the remembrance of Allah. The verse: "And adopt Taqwaa (Fear of Allah) according to the 'haqq' (right) of Taqwaa," refers to this highest stage of Taqwaa. Hadhrat Abdullah Bin Mas'ud explaining the Tafseer of this third stage of Taqwaa, said that Rasulullah (sallallaahu alayhi wasallam) said:

"Haqqa tuqaatihi (the right of His Fear) means that He (Allah) shall be obeyed and not disobeyed; He shall be remembered and not forgotten; and, He shall be thanked (shukr rendered) and ungratefulness shall not be shown to Him."

Some other Mufassireen have explained the terms, "Haqqa Tuqaatihi" (according to the right of fear) to mean that with regard to the affairs of Allah, one shall not care about the criticisms of anyone and that one will remain steadfast on justice even though it be against oneself or against one's children and parents. The Ulama of Islam have said that the stage of "haqqa tukqaatihi" could only be achieved if one guards one's tongue. Without control of the tongue, this stage of Taqwa cannot be attained.

Taqwaa or piety is obtainable only by exercising control over one's desires even though such desires may be legitimate. All requirements and wishes of the "nafs" should not always be fulfilled. Restriction applied to the "nafs" is highly beneficial for the development of Taqwaa. On the otherhand, constant fulfilment of the desires of the "nafs" leads to spiritual weakness by the assertion of the "nafs" of its power over the Rooh (soul). It is precisely for training and taming of the rebellious "nafs" that Rasulullah (sallallaahu alayhi wasallam) advised strict controlling of the "nafs". Hence, he said:

"The mut-taqi (one of piety) is he who shuns (even) non-objectionable (i.e. lawful) things in fear of (committing) that which is objectionable."

(Continued on Page 6)

THE MEANING OF TAQWAA

(Continued from Page 5)

Curtailing one's lawful desires is, therefore, essential in the development of Taqwa. For example, sleep and food are essential and lawful requirements of man. But, sleeping much and eating much are great disasters in the path of achieving Taqwa. Curtailing these lawful requirements and desires and reducing them to a minimum are necessary for establishing Taqwa in one. Similarly, all other lawful desires and requirements, provided that nobody's "haqq" (right) is usurped or negated, are to be curtailed in the interests of Taqwa.

Another important demand of Taqwa is abstention from "mushtabahaat" or doubtful things. Rasulullah (sallallaahu alayhi wasallam) said in this regard:

"Halaal (lawful) is clear and Haraam (unlawful) is clear. Between these two are the doubtful things. He who abstains from the doubtful things, has saved his honour and his Imaan. And, he who indulges in the doubtful things, will (finally) fall into Haraam."

THE SPIDER

HAVE you ever watched the spider and noted how fantastically she spends her time? With speed and foresight she spins her marvellous web, a house which she garnishes for her use. When the fly falls headlong into the web, she rushes up, sucks the little creature's blood and leaves the body to dry for use as food. Then, along comes the householder with a broom, and in an instant web, fly and spider are gone – all three!

The web represents the world; the fly, the subsistence which God has placed there for man. Even if all the world should fall to you, you may lose it in an instant. You are but an infant on the path of understanding; yet you stand trifling outside the curtain. Do not strive after place and position if you have not eaten the brain of an ass. And know, heedless fool, that this world is given over to the bulls. He for whom drums and flags denote high dignity will never become a dervish; these things are but the whistling of the wind, of less value than the smallest coin. Curb the caracoling of the courser of your folly, and do not be deluded by the possession of power. As the panther is flayed, so your life will be snatched away.

Open the eye of true aspiration and discover the spiritual Path; put your feet in the Way of God and seek his celestial court. Once you have glimpsed that you will no longer be attached to the glitter of this world.

(Conference of the Birds – by Farid-Uddin Attar)

THE SAGE AND THE KING'S PALACE

A KING built a palace which cost him a hundred thousand dinars. Outside it was adorned with gilded towers and cupolas, and the furniture and carpets made the interior a paradise. When it was finished he invited men from every country to visit him. They came and presented gifts, and he made them all sit down with him. Then he asked them: 'Tell me what you think of my palace. Has anything been forgotten which mars its beauty?' They all protested that never had there been such a palace on earth and never would its like be seen again. All, that is, except one, a Sage, who stood up and said: "Sire, there is one small crevice which to me seems a blemish. Were it not for this blemish, paradise itself would bring gifts to you from the invisible world."

"I don't see this blemish," said the king angrily. "You are an ignorant person and you only wish to make yourself important." "No, proud King," replied the Sage. "This chink of which I speak is that through which Azrael, the angel of death, will come. Would to God you could stop it up, for otherwise, what use is your gorgeous palace, your crown and your throne? When death comes they will be as a handful of dust. Nothing lasts, and it is this which spoils the beauty of your dwelling. No art can make stable that which is unstable. Ah, do not put your hopes of happiness upon a palace! Do not let the courser of your pride caracole. If no one dares speak plainly to the king and remind him of his faults, that is a great misfortune."

(Extract from The Conference of the Birds by Farid-Uddin Attar)

SUBMIT TO TRIALS

A LEARNED doctor, a pivot of the world and blessed with excellent qualities, recounted the following: "One night," he said, "I saw in a dream Bayazid and Tarmazi, who begged me to be their leader. I wondered very much why these two eminent shaikhs treated me with such deference. Then I remembered that one morning I had heaved a sigh from the depths of my heart, and as the sigh went up it swung the hammer of the gate of the sanctuary, so that it was opened for me. I went in, and all the spiritual masters and their disciples, speaking without words, asked something of me – all except Bayazid Bistami who wished to meet me but not to ask anything. He said: "When I heard the summons of your heart I realized that all I need is to obey your orders, to be guided by your will. Since I am nothing, who am I to say what I wish? It is enough for the servant to comply with the wishes of his master."

"This is why the shaikhs have treated me with respect, and given me precedence. When a man walks in obedience he acts conformably with the word of God. He is no servant of God who boasts of being one. The true servant shows his quality in the time of ordeal. Submit then, to trials, so that you may know yourself."

(Conference of the Birds)

MORTAL ATTACHMENT AND SORROW

A MAN came to Shibli one day, weeping. The Sufi asked him why he wept. "O Shaikh," he said, "I had a friend whose beauty made my soul as verdant as branches in spring. Yesterday, he died, and I too shall die of sorrow." Shibli said: "Why do you grieve? For a long time you have had his friendship. Go now and choose another friend, one who will not die, then you will not lay up for yourself a cause for grief. Attachment to a mortal can only bring sorrow."

(Conference of the Birds)

DISSOCIATION FROM TRANSGRESSION

SHOWING displeasure and dissociation from transgression and sin are among the Sunnah of Rasulullah (sallallaahu alayhi wasallam) and his Sahaabah (R.A.). Sin, disobedience and bida' never found co-operation from Rasulullah (sallallaahu alayhi wasallam) and his Sahaabah (R.A.). Rasulullah (sallallaahu alayhi wasallam) and the noble Ashaab (R.A.) generally dissociated themselves from the people of transgression until they repented and remedied their ways.

Rasulullah (sallallaahu alayhi wasallam) ordered a total boycott on Hadhrat Ka'b Bin Maalik (Radiallaahu anhu) and his two Companions (radiallaahu anhumaa) for failing to participate in a Jihaad. Rasulullah (sallallaahu alayhi wasallam) refrained from speaking with Hadhrat Zainab (radiallaahu anhaa) for more than two months because of a derogatory remark she made regarding Hadhrat Safiyah (radiallaaha anhaa). Rasulullah (sallallaahu alayhi wasallam) refused to speak with a Sahaabi who erected a mansion which was considered extravagant (in Rasulullah's opinion) until he (the Sahaabi) finally demolished the building and left no sign of it. Rasulullah (sallallaahu alayhi wasallam) shunned a Sahaabi who had a ring of gold on his finger and refused to speak with him until he discarded the ring. (Wearing of gold and silver is not permissible for males). Rasulullah (sallallaahu alayhi wasallam) shunned a Sahaabi who was wearing a cloak of silk (Silk too is forbidden for males).

When Rasulullah (sallallaahu alayhi wasallam) saw the clean-shaven non-Muslim ambassadors from Persia, he turned away his face in disgust, saying: "My Creator commanded me to lengthen my beard and clip my moustaches." If this was the reaction of Rasulullah (sallallaahu alayhis wasallam), then what will be his attitude towards Muslims who have destroyed their beards?

Now when the general reaction of Rasulullah (sallallaahu alayhi wasallam) was displeasure and dissociation from Muslims who wore silk, from males who had rings of gold, from one who built an extravagant building, from those who destroyed their beards, then what will be his reaction to those Muslims of his Ummah who imitate the enemies of Allah and the enemies of His Rasool?

(Extract – IQAAZUL MUSLIMEEN)

THE SAHAABAH (R.A.)

THE belief of the Ahle Sunnah Wal Jama' (those who follow the Quraan and the Hadith of Rasulullah sallallaahu alayhi wasallam) regarding the Sahaabah of our Nabi (sallallaahu alayhi wasallam) is that after Rasulullah (sallallaahu alayhi wasallam) the rank of the noble Companions is the highest. The greatest of Auliyaa (Saints) can never attain the rank of the lowest among the Sahaabah. That Wali (Saint) who has spent his entire life in Ibaadat and tution of the Deen can never attain the rank of that Sahaabi who was executed for committing fornication. In the Eyes of Allah Ta'ala the Sahaabah are the noblest and the best of creation after Rasulullah (sallallaahu alayhi wasallam).

Once a great Wali was asked: "Whose rank is higher – Hadhrat Muaawiyah (R.A.) or Hadhrat Umar Bin Abdul Aziz (R.A.)?"

Hadhrat Muaawiyah (R.A.) was a Sahaabi and Hadhrat Umar Bin Abdul Aziz (R.A.) was a Taabi-ee. He was one of the greatest of saints of Islam and his reign resembled the Khilafat of Hadhrat Umar Ibn Khattaab (R.A.). His reign was so imbued with piety and spirituality that even a lion and a sheep would drink water from the same dam at the same time without the lion molesting the sheep. Indeed, in the world of Islam the rank of Hadhrat Umar Bin Abdul Aziz is very lofty. The Wali, in reply to the question said:

"The rank of the dust which settled in the nostril of the horse of Hadhrat Muaawiyah (R.A.) is higher than that of Hadhrat Umar Bin Abdul Aziz (R.A.)".

This reply of Wali conveys an idea of the lofty station of the Sahaabah.

According to the belief of the Ahle Sunnah Wal Jamaa' it is not lawful for any person to revile, criticize or find fault with any Sahaabi. Despite the fact that the Sahaaba were not "ma'soom" (free of sin), the Ummah has no right to criticize any of them because Allah Ta'ala has forgiven them all their commissions and omissions. The Quraan lauds praise in abundance upon them. They are the pivots of the Deen. The entire Deen is based on the narrations which have reached us via the Sahaabah.

The Kitaab, "Aqaaide Nasfiyah" states:

"It is incumbent to refrain from speaking ill of the Sahaabah. Only good must be spoken of them."

In "Sharah Musaamarah" it appears:

"The belief of the Ahle Sunnah is the authenticity of all the Sahaabah, and their mention should be made with praise."

In "Sharah Mawaaqif" it is said:

"Honouring the Sahaabah is Waajib (compulsory) and to refrain from criticizing them is also obligatory."

RASULULLAH

(sallallaahu alayhi wasallam)

COMMANDED that we lengthen our beards and clip our moustaches.
COMMANDED that we proclaim the Truth wherever we may be.
COMMANDED that we speak the Truth even though it be bitter.
COMMANDED that we mete out justice even though it goes against ourselves, our families and our parents.
COMMANDED that we never abstain from proclaiming the Truth for the fear of the people.
COMMANDED that we love Allah and His Rasool more than our parents and our children.
COMMANDED that we conceal the faults of other Muslims.
COMMANDED that we remove difficulties from others.
COMMANDED that we show kindness to our young and respect to our elders.
COMMANDED that we show mercy and kindness towards animals.
COMMANDED that we remember Allah Ta'ala constantly.
COMMANDED that we cancel the sale at the request of the buyer.
COMMANDED that all parts of the human body, e.g. hairs, nails, etc. be buried.
PROHIBITED Muslim males from wearing gold and silver.
PROHIBITED Muslim males from wearing bright female colours e.g. red, orange, etc.
PROHIBITED males from walking between women.
PROHIBITED Muslims from imitating non-Muslims in their ways and customs.
PROHIBITED Muslims from eating out of gold and silver utensils.
PROHIBITED the acquisition of Islamic Knowledge for worldly purposes.
PROHIBITED indulgence in nonsensical discussions.
PROHIBITED debate on the question of Taqdeer (Predestination).
PROHIBITED extravagant praise of one's merchandise.
PROHIBITED the use of any part of the human body for any purpose whatever.
PROHIBITED the shaving, and cutting of hairs and nails while in the state of Janaabat (greater impurity which makes ghusal incumbent).
PROHIBITED facing the Qiblah when answering the call of nature.
PROHIBITED facing the sun and moon while answering the call of nature.
CURSED the men who imitated women and the women who imitated men.

Conditions for the Validity of Salaat (Hanafi)

THERE are several things which have to be fulfilled before starting the actual Salaat or Namaaz. If any one of these things is absent the Salaat will not be valid and may not be performed. These necessary things are known as the *Shuroot* or Conditions preceding Salaat. The Shuroot of Salaat are as follows:

1. *Tahaarah or Purity;*
2. *Satare Aurah or Covering of one's Aurah;*
3. *Istiqbale Qiblah or Facing the Qiblah;*
4. *Niyyat or Intention of Salaat;*
5. *Time.*

The abovementioned *Shuroot* of Salaat will now be briefly explained.

1. TAHAARAH OR PURITY

There are two types of impurities which affect the human being. These are:

(i) *Janabat,* which is known as the Greater Impurity or Hadthe Akbar;
(ii) *Hadth* which is known as the Lesser Impurity or Hadthe Asghar.

2. SATARE AURAH OR COVERING OF ONE'S AURAH

Aurah means that part of the human body the covering of which is compulsory.

The aurah of a man is that part of his body from the navel to the knees.

(N.B. The navel is not included in the Aurah, but the knees are part of the aurah and have to be covered.)

The aurah of a woman is her entire body – from head to feet – excepting the face and the hands.

Before commencing Salaat it is compulsory to have one's aurah covered.

3. ISTIQBALE QIBLAH

Istiqbale Qiblah means to face the direction in which the Holy Ka'ba is located. The Musalli must face the Qibla when performing Salaat.

4. NIYYAT

The Musalli must form the Niyyat (Intention) in the mind of the particular Salaat about to be performed.

5. TIME

The various Salaats must be performed after entry of their respective times. A Salaat cannot be performed prior to its appointed time.

EDITORIAL

CAN THEY DISSOCIATE?

THE grossly misleading report captioned "Ulama dissociates from 'Majlis'" which appeared in the Mym's mouthpiece, "Al-Qalam" has coalesced into an echo of strong support for "The Majlis" from Ulama circles throughout the country. *Most* – if not all – Ulama are highly indignant at the publication in "Al-Qalam" of the pernicious report calculated to convey the impression to the Muslim public that the Jamiatul Ulama of Natal is not in support of the Mujlisul Ulama of South Africa.

The Muslim public must firstly be told that the so-called statement of the Jamiatul Ulama of Natal published by "Al-Qalam" is not the view of the JAMIATUL ULAMA OF NATAL. If, indeed Maulana Ansari Saheb made this alleged statement of dissociation from "The Mujlisul Ulama", then the respected Maulana Saheb has grieviously erred and floundered. Maulana Ansari Saheb had no mandate from the Jamiatul Ulama of Natal to issue such a blatantly erroneous statement in the name of the Jamiatul Ulama of Natal. No meeting of the Jamiatul Ulama was called nor did the members of the Jamiatul Ulama have any knowledge of the alleged statement issued by Maulana Ansari. Indeed, if Maulana Ansari Saheb did make the alleged statement then we claim without any fear of being contradicted that the venerable Maulana Saheb has overstepped his mark and committed a capital blunder in falsely aligning all the Ulama of Natal with a view which is basically the personal opinion and inclination of Maulana Ansaari Saheb and perhaps one or at most two other Aalims of Natal who have fallen under the influence of vested interests.

Was it not for the fear that the innocent public may be misled by the erroneous report of "Al-Qalam", there would have been no need to even bother to issue any reply to the personal view of Maulana Ansari Saheb. We merely smile at the alleged statement made by Maulana Ansari. The statement, to say the least, is merely puerile and possibly was made in a moment of rashness. Further, the public must expect a tabloid of the nature of "Al-Qalam" to squeeze out capital from any straw which may convey conflict in the ranks of the Ulama. "Al-Qalam" is the handmaid of a modernist group whose hatred and malice for the Ulama cannot be concealed, no matter how much it may superficially portray support for Maulana Ansari and the Jamiatul Ulama of Natal. The Mym and its "Al-Qalam" – the arch-enemies of Rasulullah's (sallallaahu alayhi wasallam) Sunnah – is the enemy of the Jamiatul Ulama just as much as it is the enemy of the Mujlisul Ulama. The Jamiatul Ulama of Natal and the Mujlisul Ulama of S.A. are in fact of the same material. These bodies are in fact a SINGLE body. The difference is merely in name for the facilitation of Islamic activities. Our beliefs are the same; our outlook is the same; we issue from the same spiritual masters; if the Jamiatul Ulama members have been branded as "Wahaabis" by certain 'luminaries' then we too are those self-same "Wahaabis" those self-same "fanatics", those self-same "orthodox" Muqallideen who accept the commands of the great masters of the Shariah, viz., the Sahaabah and the A-imma-e-Mujtahideen.

We re-iterate that the Jamiatul Ulama of Natal in fact dissociates itself from the statement and views of Maulana Ansari. Ulama – members of Jamiatul Ulama of Natal – throughout Natal have voiced their indignation at the unauthorised statement issued in the names of the Jamiat. President or no president, Maulana Ansari Saheb was not entitled to make the statement in the name of Jamiatul Ulama of Natal, for the Ulama of Natal are in full support of the HAQQ propagated by "The Majlis". No Aalim of Haqq dare dissociate himself from "The Majlis" – from the HAQQ expounded by "The Majlis" – from the Sunnah of Muhammadur Rasulullah (sallallaahu alayhi wasallam) – from that Sunnah, the upholding of which will ensure the obtainal of Rasulullah's (sallallaahu alayhi wasallam) pleasure on that Supreme Day on "Haudhe Kauthar" when mankind and jinnkind will be buffeted in the storms of chastisement. The Sunnah which will attain for its upholder the "Shafaa'ah" (Intercession) of Rasulullah (sallallaahu alayhi wasallam) is the MESSAGE which "The Majlis" is proclaiming so vociferously in the face of the ruthless onslaughts emanating from the citadels of "baatil" and modernism. No Aalim, therefore, may dissociate himself from this sacred task of establishing the Sunnah – that Sunnah regarding which Allah Ta'ala commands in the Glorious Quraan:

"AND, ALL OF YOU CLING TO THE ROPE OF ALLAH COLLECTIVELY, AND DO NOT SPLIT UP."

Any Aalim or any Muslim for that matter who dares dissociate from "The Majlis" does so at the peril of dissociating from the Sunnah of our beloved Nabi (sallallaahu alayhi wasallam). "Al-Qalam" and its modernist votaries must not mislead the public by distorting and misinterpreting the muffled opposition offered by Maulana Ansari and perhaps another one or two members of the Jamiatul Ulama of Natal to the loud and unambiguous form of "The Majlis" in its presentation of Islam and the Sunnah of Rasulullah (sallallaahu alayhi wasallam). We claim without the slightest fear of being contradicted by even Maulana Ansari Saheb that our Aqaaid (Beliefs) and our conception of the Sunnah are the self-same Aqaaid and conception of the Sunnah maintained and believed in by Maulana Ansari and each and every member of the Jamiatul Ulama of Natal. Despite Maulana Ansari's statement to "Al-Qalam" of purported "dissociation", Maulana Ansari does believe MOST EMPHATICALLY like us of "The Majlis" that Nabi Isaa (alayhis salaam) is alive and that he will return – that he did not die as the "Al-Qalam" is subtely endeavouring to propagate by giving prominence to this belief of infidelity presented by the modernist "commentators" and twentieth-century "mujtahids". Maulana Ansari shares with us the "narrow" and "fanatical" interpretation of the Sunnah that the observance of all the "little" Sunnats – the "insignificant" Sunnats – which the Mym and its votaries assert belong to the "medieval ages". Hence, like we believe that the Miswak, the beard, trousers above the ankles, etc., etc. (all the mass of "little" Sunnat practices) are all practices powerful enough to obtain for us high ranks in the Aakhirah – practices strong enough to ensure that our souls depart from this worldly sojourn in the state of Imaan, so does Maulana Ansari Saheb. No matter what difference of opinion Maulana Ansari Saheb may have with the method and way of our presentation, he, the venerable Maulana Saheb, is of the same "narrow" and "fanatical" stock as ourselves. The modernist, in casting off the shroud of the Sunnah has relegated the noble practices of Rasulullah (sallallaahu alayhi wasallam) to the realm of "fanaticism", and it is in the belief of this "fanaticism" that we and Maulana Ansari and the Jamiatul Ulama of Natal and the Jamiatul Ulama of Transvaal and the Ulama of the entire body of the Ahle Sunnah Wal Jamaa' are at one, at harmony. In this aspect we constitute a homologeous whole – a whole – a unity which no amount of fitnah-mongering by "Al-Qalam" and the Mym will be able to shatter.

The Ulama too have their faults – and serious faults too. This we do not deny. But, "Al-Qalam" is assured that its attempt to sow division in the ranks of the Ulama by abortively attempting to present a sharp division between the Jamiatul Ulama of Natal and the Mujlisul Ulama of S.A. has boomeranged resoundingly against the faces of the culprits. How is it possible for the Jamiatul Ulama of Natal to dissociate itself from the Mujlisul Ulama of South Africa when the majority of its members are also members of the Mujlisul Ulama of South Africa? Maulana Ansari Saheb, with due respect to his knowledge, does not constitute the Jamiatul Ulama of Natal. Maulana Ansari's alleged dissociation from "The Majlis" cannot, therefore be construed as dissociation of the Jamiatul Ulama of Natal.

All of us – the Jamiatul Ulama of Natal and Mujlisul Ulama – are inextricably interlinked in the very same beliefs and concepts. "Al-Qalam", therefore, will not be able to achieve the split-up of the Ulama which its nefarious bid has envisaged. Pinning up on Mosque-boards of the "Al-Qalam" report on the supposed "dissociation" of the Jamiatul Ulama of Natal from the Mujlisul Ulama will not avail the Mym in the least bit, for the Truth will outshine the nefarious trades and un-Islamic plots of the anti-Sunnah clan.

Differences of opinion – differences in method of approach, there will always be. Such differences existed even in the ranks of the great Sahaabah (R.A.). But, provided that such differences do not encroach on the Commands and Beliefs of Islam, no harm will be executed to the bond of brotherhood – to the bond of Imaan – to the bond of that Sunnah of Muhammadur Rasulullah (sallallaahu alayhi wasallam) which binds the Jamiatul Ulama of Natal and the Mujlisul Ulama of S.A. into a united, firm and solid whole. The personal views of an extremely minute group will not detract from this colossal truth stated by us.

TO PUT THE RECORD STRAIGHT, THE MUJLISUL ULAMA OF SOUTH AFRICA TAKES THE LIBERTY TO IMPRESS UPON THE MUSLIM PUBLIC THAT THE JAMIATUL ULAMA OF NATAL HAS NOT – AND CANNOT – DISSOCIATE ITSELF FROM THE MUJLISUL ULAMA OF SOUTH AFRICA. THE MEMBERS OF THE JAMIATUL ULAMA OF NATAL, WITH THE POSSIBLE EXCEPTION OF ONE OR TWO WHO HAVE SUCCUMBED TO THE INFLUENCE OF VESTED INTERESTS, ARE FIRM AND SOLID IN THEIR SUPPORT OF THE MUJLISUL ULAMA OF SOUTH AFRICA.

The statements of members of the Jamiatul Ulama of Natal will amply testify to this claim made by the Mujlisul Ulama of South Africa.

Lastly, we take this opportunity of saying that the members of the Jamiatul Ulama of Natal cannot and do not dissociate themselves from the Mujlisul Ulama of South Africa and its publication, "The Majlis" which is operating under the spiritual shadow of Maseehul Ummat, Hadhrat Maulana Mohammed Maseehullah Khan Saheb. To dissociate from "The Majlis" is tantamount to dissociating from Islam, for "The Majlis" is not the voice of the public – "The Majlis" is the VOICE OF ISLAM calling out towards the HAQQ, crying out to the stray Believers to rally to the Sunnah, to enliven the dead and trampled-upon practices of our beloved Nabi (sallallaahu alayhi wasallam). "The Majlis", in its field of activity, is your hope in the wilderness of "Baatil" and "KUFR" in which the community is today floundering, aimlessly, rudderlessly, without any direction and discernment – like Allah Ta'ala states:

"You were on the brink of a pit of fire . . ."

"The Majlis" marches ahead and carries aloft the torch of the Sunnah in the midst of the darkness created by the forces of "baatil". "The Majlis" holds up its head high, for it is holding up high the Standard of Islam in the citadels of falsehood. The Duaa of the Ulama, the Duaa of the Auliyaa of our time is with "The Majlis". And, our certainty is absolute that Rasulullah (sallallaahu alayhi wasallam) is well pleased with us – that Muhammadur Rasulullah's DUAA is with us. Our only motive is to gain the eternal pleasure of Allah Ta'ala in the Hereafter. That is then the fountain, the source of our strength and power – that is what is sustaining us. Maulana Ansari Saheb, therefore, dare not dissociate himself from us. We claim his support. We speak on his behalf that his concept of the Deen is our concept of the Deen.

How shall the Jamiatul Ulama of Natal dissociate itself from "The Majlis" – how shall Maulana Ansari Saheb dissociate himself from "The Majlis" when all indications are that "The Majlis" undoubtedly is a cog in that "JAMAAT" about which Rasulullah (sallallaahu alayhi wasallam) said:

"THERE WILL EVER REMAIN A GROUP IN MY UMMAH WHO WILL REMAIN PLANTED FIRMLY ON THE HAQQ. THOSE WHO OPPOSE THEM (the members of this group of Haqq) AND THOSE WHO REFRAIN FROM AIDING THEM WILL NOT BE ABLE TO HARM THEM. THIS GROUP (of the Haqq) WILL EVER REMAIN DOMINANT UNTIL THE DAY OF QIYAAMAH."

Can the Jamiatul Ulama of Natal then dissociate from "The Majlis"? Can Maulana Ansari Saheb dissociate from "The Majlis"?

THE third great Sign of the Signs of Qiyaamah is that Hadhrat Isaa Ibn Maryam (alayhis salaam) will descend from the Heaven. His "nuzul" (Descent) is established on the basis of the Quraan, the Sunnah and the Ijmaa (Concensus of the Ummah).

Regarding Ijmaa, verily, the Ummah has unanimously accepted the "nuzul" of Isaa. None among the people of the Shariah opposed this. It is only the philosophers and the athiests who have rejected this, but this rejection is of no consideration . . ."

(Aqeeda Saffaarini)

ISAA (alayhis salaam)

IN a Hadith – a very authentic Hadith – recorded in the Musnad of Imam Ahmad, in the Saheeh of Imam Muslim as well as the Hadith Books of other narrators, the following is stated by Hazrat Huzaifa Bin Asadi:

"Rasulullah (sallallaahu alayhi wasallam) said that the Final Hour (Qiyaamah) will not come to pass until the Descent of Isaa (alayhis salaam) . . ."

Imam Hasan Bisri narrates the following authentic Hadith regarding the "Nuzul" of Isaa (alayhis salaam) from the Heavens to the earth:

"Rasulullah (sallallaahu alayhi wasallam) said to the Jews: Verily, Isaa did not die. Verily, he will return to you before the Day of Qiyaamah."
(Muhaddith Ibn Abi Haatim and Muhaddith Ibn Jareer Tabari)

MUJAMMA' Bin Haarithah narrates that Rasulullah (sallallaahu alayhi wasallam) said:

"The son of Maryam (Isaa) will slay Dajjaal at the Gateway of Ludd (which is located in present day Syria)."
(Musnad of Imam Ahmad, Tirmizi)

"He (Isaa) will stay on earth forty years then die, and the Muslims will perform the Janaazah Salaat over him."
(Abu Dawood)

THE Holy Prophet *sallallaho alaihe wasallam* swore by the Supreme Being who held his soul in his power and said, "ISAA *(alayhis salaam)* son of Mary is sure to descend into this world and if he will stand by my grave and call me saying, 'O' Mohammed". I will certainly reply unto him."

(Rooh-ul-Maani.)

HAZRAT Anas states that the Holy Prophet *sallallaho alaihe wasallam* said, "Whosoever amongst you is able to meet ISAA *(alayhis salaam)* son of Mary should convey my salutation to him without fail".

(Masnad-e-Ahmed).

WHEN AFFAIRS OF TRUST ARE ENTRUSTED TO UNQUALIFIED PEOPLE THEN AWAIT THE APPROACH OF THE FINAL HOUR.

(Hadith)

WHEN a "faasiq" (open and rebellious sinner) is honoured, the Throne of Allah shudders.

(Rasulullah-sallallaahu alayhi wasallam)

VICTORY AND TAQWAA

IN the Battle of Yarmuk when Hadhrat Umar (R.A.), the then Ameerul Mu'mineen, received a request from the front for reinforcements, he wrote to the commander of the army:

"Your letter requesting reinforcements from me has reached me. Verily, I shall show you a Being Who is the most powerful of helpers and the best of armies. He is Allah, The Majestic, The Powerful. Therefore, seek aid from Him, for verily, Muhammad (sallallaahu alayhi wasallam) was aided on the Day of Badr when his number was inferior to yours. Now when this, my letter reaches you then vigourously attack the enemy and do not refer to me in this matter."

(Musnad Of Imaam Ahmad)

The narrator of this Hadith states that when this order from Hadhrat Umar (R.A.) was received, the Muslim army made a sudden vigorous assault on the numerically superior army of the kuffaar and decisively defeated it. Hadhrat Umar (R.A.) had full knowledge of the fact that victory and defeat of Muslims are not the result of numerical superiority and inferiority. Victory of the Muslim army is dependant on "tawakkul" (Trust in Allah), "taqwaa" (piety) and aid from Him.

NATAL ULAMA REJECTS ASAD'S COMMENTARY

MAULANA Ismail Maitar in charge of the Northern Natal branch of the Jamiatul Ulama of Natal, in a statement to "The Majlis" states:

"THE JAMIATUL ULAMA REJECTS THE BELIEFS ON NABI ISAA (alayhis salaam) PROPOUNDED BY MUHAMMAD ASAD IN HIS COMMENTARY OF THE QURAAN. THE CORRECT ISLAMIC BELIEFS ON THIS QUESTION ARE:

(a) Nabi Isaa (alayhis salaam) was raised bodily by Allah Ta'ala into heaven.

(b) Nabi Isaa (alayhis salaam) is alive in heaven to this day.

(c) Nabi Isaa (alayhis salaam) will return to earth prior to the advent of Qiyaamah.

(d) Nabi Isaa (alayhis salaam) will then only die and be buried alongside Rasulullah (sallallaahu alayhi wasallam).

ALL MEMBERS OF THE JAMIATUL ULAMA BELIEVE IN THE ABOVE-MENTIONED AQAA-ID AND HOLD THE VIEW THAT ANY CONTRARY BELIEF IS TOTALLY REJECTED BY ISLAM. THE JAMIATUL ULAMA EMPHASISES THAT MUSLIMS REFUSE ALL PARTICIPATION IN THE ATTEMPT TO DISSEMINATE DR. MUHAMMAD ASAD'S COMMENTARY OF THE QURAAN. THE COMMENTARY OF ASAD ON NABI ISAA'S "RAFAH" IS AGAINST THE BELIEFS AND TEACHINGS OF RASULULLAH (sallallaahu alayhi wasallam) AND HIS SAHAABAH (ridhwaanullaah alayhim).

ANY MUSLIM WHO AIDS AND ABETS THE DISTRIBUTION OF THE UN-ISLAMIC COMMENTARY OF MUHAMMAD ASAD WILL BE GUILTY OF ASSISTING IN THE ATTEMPT TO DESTROY THE BELIEFS OF ISLAM. WE PRAY THAT ALLAH TA'ALA GUIDE ALL MUSLIMS ONTO THE PATH OF HAQQ.

THE SHAR'EE COMMITTEE

JAMIATUL ULAMA (NATAL) SHAR'EE COMMITTEE IS A SPECIAL COMMITTEE ESTABLISHED TO DEAL WITH MARITAL PROBLEMS – CASES OF DESERTION, HUSBAND'S REFUSAL TO MAINTAIN HIS FAMILY, RECONCILIATION, ETC. – FALL WITHIN THE AMBIT OF THIS SHAR'EE COMMITTEE.

THE SHAR'EE COMMITTEE HAS REGULAR SITTINGS AT WHICH THESE PROBLEMS ARE DISCUSSED AND SOLVED. ANYONE WITH A MARITAL PROBLEM SHOULD GET IN TOUCH WITH:

THE SHAR'EE COMMITTEE,
JAMIATUL ULAMA (NATAL),
225 SAYANI CENTRE,
GREY STREET,
DURBAN.

ISAA
(alayhis salaam)

"ABDULLAH Bin Umar said that Rasulullah (sallallaahu alayhi wasallam) said: Isaa, the son of Maryam will descend to earth. He, will then marry, and children will be born to him. He will stay (on earth) forty five years. Thereafter he will die and be buried with me in my grave. Thus Isaa, the son of Maryam and I will rise from one grave between Abu Bakr and Umar. Narrated by Ibn Jauzi in Kitaabul Wafaa."

(Mishkaat)

Abu Hurairah narrates from Nabi (sallallaahu alayhi wasallam) that he said regarding the descent of Isaa: During his time, all religions besides Islam will be eliminated. He will destroy Dajjaal and he will remain on earth for forty years. He will then die and Muslims will read the (Janaazah) Salaat over him. – Baghawi

(Tafseerul Mazhari)

Imaam Suyuti narrates in Durrul Manthoor that Rasulullah (sallallaahu alayhi wasallam) said: Verily, Isaa did not die. Verily, he will be returning to you before the Day of Qiyaamah."

(Bayaanul Quraan)

"Ibn Kathir narrates the following Hadith: Rasulullah (sallallaahu alayhi wasallam) said to the Jews: Verily, Isaa did not die. Verily, he will be returning to you before the Day of Qiyaamah.

(Bayaanul Quraan)

This Hadith is also narrated by Imaam Nisaa-i. Ibn Jareer also narrates it in Risaalatust-Tasreeh.

MARRIAGE TO WOMEN OF 'AHLE-KITAAB'

SEVERAL READERS HAVE ENQUIRED OF THE ISLAMIC RULING REGARDING MARRIAGE TO WOMEN OF 'AHLE KITAAB', I.E. JEWISH AND CHRISTIAN WOMEN. SINCE MANY MUSLIMS OVERSEAS ARE CONFRONTED WITH THIS PROBLEM, WE FEEL THE NEED TO ANSWER THIS QUESTION IN GREATER DETAIL.

Some of the questions asked on this subject are:

(1) Can a Muslim marry a Jewish or Christian lady. If it is permissible:

(a) Are we allowed to perform Nikah despite the fact that the wife has no intention of rearing the children as Muslims?

(b) Are we allowed to perform Nikah for a couple who also intend to perform their marriage in church?

(c) Are we allowed to perform Nikah of a couple who have already married in church?

"Regarding the question of the women of "Ahle Kitaab", i.e. the women who are Christian and Jew, according to some Sahaabah it is not permissible to marry them (i.e. while they remain non-Muslim).

Hadhrat Abdullah Ibn Umar's (R.A.) opinion is that it is not permissible. When asked about this question he would reply that the decree of Allah Ta'ala in the Holy Quraan:

"And marry not the polytheist (mushrikeen) women until they believe", is explicit. Abdullah Ib Umar (R.A.) then said:"I know not of a greater "mushrik" (polytheist) than one who believes that Isaa Ibn Maryam (alayhimas salaam) or any other servant of Allah is God."

(Ahkaamul Quraan – Jassaas)

Once Hadhrat Maimoon Bin Mahraan said to Hadhrat Abdullah Ibn Umar (R.A.):

"We inhabit a land in which the majority of people are of Ahle Kitaab. Can, we therefore marry their women and eat of their 'zabeehah' (slaughtered animals)?"

In answer, Hadhrat Abdullah Bin Umar (R.A.) recited two verses of the Holy Quraan. The one verse pertained to the prohibition of marrying the mushrik women, and the other verse concerned the permissibility of marrying women of Ahle Kitaab. Maimoon Bin Mahraan said:

"I too am aware of these two verses. I too recite them in the Quraan. What I wish to know is the Shariah Ruling on this question having in view both these verses."

In reply, Hadhrat Abdullah Bin Umar (R.A.) again recited the two verses without advancing any explanation. The Ulama have interpreted this reluctance of Hadhrat Abdullah Bin Umar (R.A.) to elaborate, to mean that he was not satisfied that marrying women of the Ahle Kitaab was permissible.

In view of the detrimental effects stemming from marrying the women of the Christians and Jews – detrimental for the husband, his children, in fact for the entire Ummah –, the majority of the Sahaabah and the Taabi-een regard marriage to the women of Ahle Kitaab as "Makrooh" (reprehensible) notwithstanding the fact that marriage to them is permissible.

In Ahkaamul Quraan, Jassaas narrates from Shafeeq Bin Salmah that Hadhrat Huzaifah Bin Yamaan (R.A. – a prominent Sahaabi), upon reaching Madaa-in married a Jewess. When Hadhrat Umar Farook-e-A'zam (R.A.) was informed of this, he wrote to Hadhrat Huzaifah (R.A.) to divorce the woman. In reply, Hadhrat Huzaifah enquired whether this woman was unlawful for him. Ameerul-Mu-mineen, Farook A'zam (R.A.) wrote in reply:

"I am not saying that she is Haraam upon you. However, in these women, generally there is no chastity and modesty. I, therefore fear that through the agency of these women immorality will enter into your homes."

. . . Imaam Muhammad Bin Hasan (R.A.) states that the Hanafi Fuqahaa have accepted this view, viz., marriage to the Ahle Kitaab women while not being Haraam, is nevertheless "Makrooh" because of the other detrimental factors related to such marriages. Allamah Ibn Humaam states in Fathul Qadeer that besides Hadhrat Huzaifah (R.A.), Hadhrat Talhah and Hadhrat Ka'b Ibn Maalik (R.A.) also married women of the Ahle Kitaab in view of the permission granted in the verse of Surah Maa-idah, but when Hadhrat Umar (R.A.) heard about it he was greatly displeased and ordered them to divorce these women. (Tafseerul Mazhari).

The age of Farook A'zam (Hadhrat Umar–R.A.) was the "best of ages". It was a time when there was no possibility of a Jewish or Christian woman marrying a Muslim and then plotting against Muslims. That was a time when the only fear was the possible admission of immorality into the homes of Muslims as a result of marriage to such women, or because of mere beauty, Muslim men may prefer them thus creating difficulty and hardship for Muslim women. However, Hadhrat Umar (R.A.) being far-sighted, compelled these great personalities (among the Sahaabah) to divorce their (non-Muslim) wives. If a picture of the existing time (i.e. our modern times with their accompaniment of immorality and general weakness of Imaan) was in front of the Sahaabah, one could imagine what their reaction would have been (regarding marriage to non-Muslim women of the Ahle Kitaab).

Many of the present day people who record themselves as "Christians" and "Jews", in fact regard Christianity and Judaism as curses. Neither do they accept the Taurah and the Injeel nor do they accept Nabi Musaa and Nabi Isaa (alayhimas salaam). With regard to faith they are totally athiest. They have no religion. They describe themselves as "christians" and "Jews" mainly because of nationality (i.e. because they were born as such). It is quite obvious that such women (inspite of being regarded as Jews and Christians, but in fact are athiest) are never Halaal (permissible) for Muslims.

On the assumption that the women are believing Christians or Jews, then too, to marry them would be an invitation for one's worldly as well as religious destruction. There have been many a plot which was engineered (by the Kuffaar) and introduced among Muslims via the agency of such marriages. It has been witnessed in this age that a single woman has been responsible for the annihilation of entire Muslim kingdoms and regimes. This question is a matter so disastrous that leaving aside the question of Haraam and Halaal (permissible and not permissible), no person of intelligence will venture into it.

In short, it is incumbent upon Muslims in the light of the Quraan, Sunnah and the practice of the Sahaabah, to totally abstain from the women of Ahle Kitaab in this age."

The aforegoing discussion on the question of marriage to Jewish and Christian women while they maintain their respective faiths, is an extract from "Ma'aariful Quraan", the Commentary of the Holy Quraan, by Hadhrat Maulana Mufti Muhammad Shafee' (R.A.), the previous Grand Mufti of Pakistan and India. The correct Islamic view has been clearly explained by Mufti Saheb. No one should therefore be in doubt about the dangers inherent in marriages across the religious line notwithstanding the fact that marriage to women who are in fact members of the Ahle Kitaab is allowed.

It should be borne in mind that marriage to women of Ahle Kitaab is not incumbent upon Muslims, but mere permission has been granted. The extension of mere permission is not to be interpreted as "Sunnah" of the Sahaabah. Despite the Sahaabah's knowledge of this permission granted by the Holy Quraan, the general practice and opinion of the Sahaabah was abstention. It is, therefore, essential to take into consideration the disaster and destruction to Faith which follows in the wake of such marriages. It must also be remembered that when evil or harmful effects associate themselves with a practice which is not only permissible, but "Mustahab" and based on the Sunnah, then abstention from that Mustahab practice becomes incumbent as long as the evils remain conglomerated with it. Now if this is the Shariah Ruling pertaining to even "Mustahab" practices, then it (this Ruling of abstention) will apply to a greater extent to a practice which is not "Mustahab", but merely "permissible". Taking into consideration the excessive weak state of Imaan of Muslims today; their general apathy towards the fulfilment of Islamic practice; their substitution of Rasulullah's (sallallaahu alayhi wasallam) Sunnah with the example of the west; their apologetic attitude whenever there happens to be a clash between western or some other material concept with Islamic concepts; their moral decadence, etc., it is obligatory upon Muslims to abstain entoto from marriages in which the woman remains attached to her faith of Christianity and Judaism.

Too many cases have been witnessed and are being enacted daily in which the husband although born a Muslim, but due to abject weakness of Imaan, sacrifices Islamic teachings and some times his very Deen and Imaan, bowing to the pressure exerted by this non-Muslim wife. The children of such a union, nowadays, generally opt for kufr. Desire and preference should, therefore, be cast aside in favour of the larger interests of one's Deen and Imaan. The life of this world is but transitory. Rasulullah (sallallaahu alayhi wasallam) said that this world is "carrion". It, therefore, does not behove the Mu'min to sacrifice his eternal Bliss of the Hereafter for "carrion" of this world – for the misery and disaster which such marriages are almost sure to bring in their wake.

In view of the aforegoing explanation, the answer to question (a) is that it is not permissible to perform the nikah of a couple, the woman being a non-Muslim and intending to rear the children as non-Muslims as the question indicates.

Answer to question (b): It is not permissible to perform Nikah of a Muslim male to a Christian woman when it is known that this Muslim man wishes to commit Kufr by marrying in Church according to kufr rites. The weakness of the Muslim man who intends to marry in church according to kufr rites is a clear indication of his headlong leap towards kufr. It is not permissible for such a Muslim man to marry a Christian woman who chooses to remain in her faith of kufr.

Answer to question (c): Since the Muslim man has already "married" in a church according to Christian rites (such "marriage" is not valid in Islam), it devolves upon other Muslims to endeavour to save his Imaan – to save this unfortunate brother from being totally lost to kufr. In this dire case of emergency, advantage will be taken from the Quraanic concession, viz. permissibility of marriage to Christian and Jewish women if they are in fact Christians and Jews and not athiests, and the Nikah will be performed between the couple, hoping that this will strengthen the precarious Imaan of the Muslim man and draw the Christian lady towards the Deen in the attempt.

NABI ISAA (alayhis salaam)

BLATANT DISTORTIONS

BY "AL-QALAM" CORRESPONDENT

IN a thoroughly distorted and misleading article on the question of Hadhrat Isaa's (alayhis salaam) life and death, the MYM's mouthpiece, "AL-QALAM" has thrown in its weight with the anti-Islamic forces in a pernicious attempt to scuttle the official Belief of Rasulullah (sallallaahu alayhi wasallam) and the Sahaabas. Through the agency of its "special correspondent", the "Al-Qalam" is guilty of a heinous sin of disseminating a blatant lie against Rasulullah (sallallaahu alayhi wasallam). In its desire to have the view of the kufr-mongering modernists established, "Al-Qalam" through its "special correspondent" has abortively attempted to propound the view that Hadhrat Ibn Abbaas (R.A.), the illustrious Companion of Rasulullah (sallallaahu alayhi wasallam) and Leader of the Mufassireen, believes that Nabi Isaa (alayhis salaam) died a physical death. Nothing could be further from the truth than this blatant false allegation made by the "special correspondent" of "Al-Qalam". In attributing this falsity to Hadhrat Ibn Abbaas (R.A.), this "special correspondent" as well as "Al-Qalam" are guilty of uttering a lie against Rasulullah (sallallaahu alayhi wasallam), for Hadhrat Ibn Abbaas (R.A.) reported only what was taught to him by Rasulullah (sallallaahu alayhi wasallam). The following Hadith of Rasulullah (sallallaahu alayhi wasallam), therefore, appropriately applies to "Al-Qalam" and its "special correspondent":

"He who speaks a lie against me deliberately, must arrange his abode in the Fire."

Regarding the dishonesty of the modernists who have attempted to drag Hadhrat Ibn Abbaas (R.A.) to bolster their grossly un-Islamic and misleading views, Hadhrat Maulana Mohammed Badre Aalam (R.A.) states:

"Here we may refer to the interpretation of "I shall receive you" as "I will cause thee to die" which has been given by Hazrat Ibne Abbas, the famous companion of our Holy Prophet sallallaho alaihe wasallam, as dishonest speculators have tried to make capital out of it. There is not even a remote suggestion of former death in the version of Hazrat Ibn Abbaas and so it is in no way inconsistent with beliefs entertained by Muslim people. The suggested interpretation can neither be correctly attributed to that great commentator of Holy Qur'an nor has it been countenanced by any Muslim divine of repute. In fact there are several other traditions on the authority of Hazrat Ibn Abbaas which unequivocally re-iterate the common Muslim belief that Isaa will descend into this world and thereafter die a natural death."

"The "Al-Qalam" article states:

"No less a person than Hazrat Abdullah Ibn Abbaas, the great companion of the Prophet (S.A.W.) maintains that the word, "Mutawaffeka" means "Mimituka" meaning "I will cause you to die."

In presenting this half a statement, the "Al-Qalam" article completely distorts the truth. It seeks to convey the impression to unwary Muslims that Hadhrat Ibn Abbaas (R.A.) believed that Nabi Isaa (alayhis salaam) had already died. Yet, the truth of the matter is that Hadhrat Ibn Abbaas (R.A.) believes that Nabi Isaa (alayhis salaam) is alive; that he ascended bodily to heaven and that he will again return to earth, then only will he die. The correct Tafseer of the verse in question given by Hadhrat Ibn Abbaas (R.A.) is that Allah Ta'ala will cause Nabi Isaa (alayhis salaam) to die AFTER his "Nuzool" (Descent) from Heaven. In interpreting the word: "Mutawaffeeka" as "MUMEETUKA" ("I will cause you to die"), Hadhrat Ibn Abbaas (R.A.) states categorically in his Tafseer:

"INNI MUTAWAFFEEKA WA RAA-FIUKA, i.e. MUQADAAMUN WA MUAKH-KHARUN".

For the benefit of "Al-Qalam" and its "special correspondent" who seem not to understand the meaning of Hadhrat Ibn Abbaas's statement: "MUQADDAMUN WA MUAKH-AKHARUN", we briefly explain these terms. In the Quraanic verse speaking about the Ascent of Nabi Isaa (alayhis salaam), Allah Ta'ala mentions the word, "mutawaffeeka" before the word, "raafiuka". The translation of the ayat will thus be:

"I shall cause you to die and raise you to Me . . ."

In order to reconcile the word, "mutawaffeka" with the clear and categoric belief propounded by Rasulullah (sallallaahu alayhi wasallam), viz., that Nabi Isaa (alayhis salaam) was raised alive to Heaven and that he is still alive and will return to earth to die a physical death, Hadhrat Ibn Abbaas (R.A.) says in the Tafseer of this Ayat:

"MUQADDAMUN WA MUAKH-KHARUN"

i.e. "raafiuka" (I will raise you to Me) is "muqaddam" (PRIOR) and "mutawaffeeka" ("I will cause you to die") is "muakh-khar" (POSTERIOR). Thus according to the unambiguous Tafseer presented by Hadhrat Ibn Abbaas (R.A.) on this question, the meaning of the Quraanic Ayat is:

"I SHALL RAISE YOU UNTO ME AND (AFTER YOUR NUZOOL) I SHALL CAUSE YOU TO DIE."

This then is the Belief of Hadhrat Ibn Abbaas (R.A.), like it is the unanimous Belief of all the Sahaabah and the entire Ahle Sunnah Wal Jamaa.

The following appears very clearly in the Tafseer of Hadhrat Ibn Abbaas (R.A.)

"(Wa Makaroo), i.e. The Jews intended to kill Isaa.
(Wa Makarallaah), i.e. Allah intended to kill Tatyaanoos.
(Wal laahu khairul Maakireen), i.e. Allah is the Strongest and Best of Planners.
And, it has been said: The Best of Creators.
(Ith qaalal-laahu Yaa Isaa Inni mutawaffeeka wa raafiuka), i.e. muqad-damun wa mu-akh-kharun (anterior and posterior) – the purport of raafiuka is prior to that of mutawaffeeka)., i.e. He (Allah) is (in actual fact) saying: I shall raise you to Me and save you from the unbelievers and establish those who follow your Deen by means of Proof and Help until the Day of Qiyaamah. Then I shall cause you to die, taking you (your soul) after the Nuzool (the Descent of Isaa)."

The dishonest speculation of the "special correspondent" of "Al-Qalam" is thus totally and utterly demolished by the words of Hadhrat Ibn Abbaas (R.A.) who states his Belief most unambiguously in his Tafseer.

In the authoritative Tafseer Book, Roohul Ma'aani, the same view of Hadhrat Ibn Abbaas (R.A.), viz. the "muqaddum and muakh-khar" view is expounded: Roohul Ma'aani states:

"Ibn Abi Haatim reports on the authority of Qataadah that he said: "This (i.e. the words of mutawaffeka and raafiuka) is of the muqaddum (anterior) and muakh-khar (posterior) kind. In other words: I shall raise you unto Me and (then) cause you to die".

Roohul Ma'aani as well as other authentic Kitaabs emphatically state that the correct and authentic narrations of Ibn Abbaas (R.A.) are:

"Verily, Allah Ta'ala raised him (Isaa) without death and without sleep (i.e. Isaa was awake at the time of his Ascent)."

The same Kitaab also says:

"Ibn Abbaas (R.A.) said: Verily, Allah ta'ala raised him (Nabi Isaa-alayhis salaam) unto the first 'samaa'. He (Nabi Isaa-alayhis salaam) is there reciting Tasbeeh with the Malaaikah. Allah will cause him to descend when Dajjaal appears . . ."

The Kitaab, Durrul Manthoor states:

"Ishaaq Bin Basheer and Ibn Asaakir narrates from Jauhar who narrate from Thuhhaaq who narrates from Ibn Abbaas (R.A.) regarding the (Tafseer) of Allah Ta'ala's statement: 'Inni mutawaffeeka wa raafiuka ilayya", that he said this means:

"RAAFIUKA ILAYYA THUMMA MUTAWAFFEEKA FIAAKHIRIZ ZAMAAN."

i.e. I shall raise you unto Me and then shall cause you to die in the last of ages (i.e. close to Qiyaamah.")

Hadhrat Mufti Mohammed Shafee (R.A.), explaining the Tafseer of this verse says:

"The summary of this Tafseer (i.e. the Tafseer of Ibn Abbaas) is that 'tawaffee' is construed as 'maut' (death), but the occurrence of 'raafiuka' (I will raise you unto Me) is first and that of 'mutawaffeeka' (I will cause you to die) is later."

(MA'AARIFUL QURAAN)

Elaborating on the dishonest misinterpretation of Hadhrat Ibn Abbaas's Tafseer of "mumeetoka", Hadhrat Maulana Badre Aalam (R.A.) says in his "Nuzool-e-Isaa":

"Further, Hazrat Ibne-Abbaas in interpreting the verse: 'Rather, Allah raised him (Isaa) unto Himself.' says that when Allah intended to raise Isaa (alayhis salaam) to Heaven, he (Nabi Isaa-alayhis salaam) went to his Companions in a house. There were only twelve persons in the house. He entered the house through a ventilator instead of the door. At the time of entry drops of water were rolling from his head.

In these Ahadith there is clear mention of the Ascension of Nabi Isaa (alayhis salaam) to Heaven.

Even Hadhrat Ibn Abbaas (R.A.), about whom it is suggested that he believed that Nabi Isaa (alahis salaam) had already died, clearly refers on various occasions to Isaa (alayhis salaam) having been taken up to Heaven. No one disputes that Nabi Isaa (alayhis salaam) is destined to die a natural death on some day or other. The dispute only centres around his past or future death. If there is a report of the word, "death" having been uttered by Hazrat Ibn Abbaas (R.A.) it would be erroneous to infer that he was referring to past death in spite of the fact that in the said traditions he has made a clear admission of "rafaa" and that Nabi Isaa (alayhis salaam) is destined to re-appear and undergo a natural death."

The Books of Islam make it absolutely clear that Hadhrat Ibn Abbaas (R.A.) believed and propagated that:

(a) Nabi Isaa (alayhis salaam) was raised to Heaven physically while alive.
(b) He is alive to this day in Heaven.
(c) He will return to earth prior to the advent of Qiyaamah.
(d) He will only then die a natural death.

The second distortion presented by the "special correspondent" of "Al-Qalam" is the attempt to make unwary Muslims believe that Mufassir Tabari also shared the kufr belief that Nabi Isaa (alayhis salaam) died a physical death. Hence, the "Al-Qalam" article says:

"The great Muhaddith and Mufassir of the 3rd century Hijri, Ibn Jarir al-Tabari gives three different views in regard to ascension . . ."

This statement is calculated to convey the idea that Mufassir Tabari (R.A.) shared the "liberal" views of the modernists, hence his presentation of three different views. The giving of "three different views" in no way detracts from the Belief taught by Rasulullah (sallallaahu alayhi wasallam) and propagated by the Sahaabah. Mufassir Tabari's presentation of "three different views" is not to be construed as his own belief. The various Mufassireen merely explained or mentioned the views of others regardless of whether these views were correct or erroneous. Even the view of the Christians is also given by the Mufassirreen. It is indeed abhorrent to interpret that the Mufassireen align themselves with the Christian concept of trinity merely because they explain this view also in their Books. Honesty demanded that the "Al-Qalam" presented the Belief and view of Hadhrat Tabari (R.A.). In utilizing the name of Hadhrat Tabari (R.A.) to eke out support for the belief of kufr pertaining to Isaa (alayhis salaam), "Al-Qalam's" "special correspondent" has committed a grave injustice against Mufassir Tabari (R.A.), for his (Tabari's R.A.) belief is exactly the same as the Belief of the Sahaabah and the Ahle Sunnah Wal Jamaa, viz. that Isaa (alayhis salaam) did not yet die. Tafseer Roohul Ma'aani states:

"The authentic (and correct) view is what Qurtabi (R.A.) has said that, verily, Allah Ta'ala raised him (Isaa-alayhis salaam) without death and without sleep. And, this is what Tabari has chosen."

The other view, i.e. the Christian view of death, has been mentioned by Tabari unambiguously. His Tafseer leaves no avenue open for confusing the Christian belief with his (Tabari's) Belief. Hence, Tafseerul Mazhari states:

"And, Muhammad Bin Ishaaq said: The Christians thought that Allah caused Isaa to die for seven hours during the day then raised him. This is what Ibn Jareer has narrated from him (Ishaaq)."

"Ibn Jareer narrates from Rabee Ibn Anas: The meaning of 'tawaffee' is 'naum' (sleep) Isaa slept and Allah raised him in this state of slumber to Heaven. Thus the meaning of it (the term mutawaffeka) is 'muneemuka' (I will cause you to sleep) and raise you to Me."

Here Mufassir Tabari presents the view of Rabee Ibn Anas. But his own view has already been stated that he believes in the bodily ascent without even the circumstance of sleep.

Fathul Baari, the Commentary of Bukhari Sharief explains the view of Hadhrat Ibn Abbaas (R.A.) and Ibn Jareer Tabari as follows:

"And, the Crown of the Muhadditheen Ibn Hajar Aslqalaani (R.A.) confirming this view (of Isaa-alayhis salaam – being alive) says that Hadhrat Abdullah Ibn Abbaas (R.A.) had firm belief (yaqeen) on this Tafseer (of Isaa's bodily Ascension and him being alive). This Tafseer of Ibn Abbaas (R.A.) was narrated by Ibn Jareer on the authority of Sa-eed Bin Jubair. And, Abu Rajaa narrated authentically from Hasan (R.A.) that Ibn Abbaas (R.A.) said: 'Qabla mautihi (before his death), i.e. before the death of Isaa (alayhis salaam). I take oath in the Name of Allah that undoubtedly Hadhrat Isaa (alayhis salaam) is alive and when he descends from the Heaven then all people of the Book (Jews and Christians) will believe in him.'

Ibn Jareer narrated this Tafseer from the majority of Mufassireen. And, Ibn Jareer and others have given preference (i.e. accepted it as authentic and authoritative) to this very Tafseer."

In view of the clear belief of Tabari and Hadhrat Ibn Abbaas (R.A.) on Isaa (alayhis salaam) being alive, "Al-Qalam's" "special correspondent" had no right whatsoever to distort the interpretation of these great men of the Ahle Sunnah to extract confirmation for the views of "baatil" advocated by the modernists.

The third distortion presented by the "special correspondent" of "Al-Qalam" is his attempt to convey to unwary Muslims that Mufassir Thanaullah (R.A.) also subscribes to the view of the modernists. Although this "special correspondent" exercised care in not stating openly so, he subtely attempts to inject this un-Islamic opinion by quoting the great name of Hadhrat Thanaullah (R.A.). Hence, he says:

"In the same way, for example, also another great Mufassir of India, Maulana Thanaullah Panipati, in his Tafseer Mazhari gives three various interpretations in regard to the above matter."

"After giving these various views, a commentator then advocates one view or the other."

This is extremely misleading. Regarding the official Belief of Islam, viz. that Isaa (alayhis salaam) was raised bodily to Heaven; that he is alive to this day, and that he will again return to earth, all the Mufassireen of the Ahle Sunnah Wal Jamaa are unanimous. Not a single Mufassir advocates "one view or the other" regarding the fact that Isaa (alayhis salaam) is alive. The Mufassireen's method of enumerating even "baatil" views is not to be construed as advocacy of "baatil" opinions, for the Mufassir of the Quraan after listing several views pertaining to the details of Isaa's life, ascent, descent and future death invariably establishes and advocates ONLY ONE VIEW, VIZ. THE VIEW OF RASULULLAH (sallallaahu alayhi wasallam) THAT ISA (alayhis salaam) IS ALIVE. Hence, Tafseerul Mazhari which this "special correspondent" cunningly endeavours to employ in bolstering the un-Islamic belief of Isaa's supposed death, states categorically:

"According to me the meaning of 'tawaffee' is: **ASCENT TO THE HEAVEN WITHOUT DEATH."**

After stating emphatically his belief in his Tafseer Mazhari, Mufassir Thanaullah (R.A.) presents several Ahadith of Rasulullah (sallallaahu alayhi wasallam) to substantiate the Belief that Nabi Isaa (alayhis salaam) is alive and that he will return again prior to the advent of Qiyaamah.

"Special correspondent" of "Al-Qalam" exhibits his gross ignorance of Islam in citing a non-entity like Abduh and his erroneous modernistic so-called tafseer titled, "Tafseer al-Manar". It is indeed the height of audacity and ignorance to expect the Ummah of Islam to reject the opinion taught by Rasulullah (sallallaahu alayhi wasallam), propagated by the Sahaabah and accepted by ALL the great authorities of Islam for the past fourteen centuries – to reject the opinion based on the Quraan and the highest category of Ahadith, viz. Ahadith-e-Mutawaatarah, and accept the false opinion of a false twentieth century commentator like Abduh and his band of anti-Sunnah students. Who is Abduh? The view of this modernist is not even worthy of discussion.

(Continued on Page 14)

ULAMA'S FORUM

NABI ISAA (alayhis salaam) NO TWO VIEWS!

IN a pamphlet issued by the Arabic Study Circle it is claimed that certain Ulama of Durban say that on the question of Nabi Isaa's "death" and ascension there are two views – a minority view and a majority view. The manner in which these supposed two views are being presented conveys the impression that in Islam there are two AUTHENTIC views on this question of Isaa (alayhis salaam). Those who say that there exist two authoritative views on the question of Nabi Isaa's "rafah" should not mislead the Muslim public. They should state the basis of their claims. They should bring forth their proofs and their arguments, if indeed they are truthful in their claim. As Ulama and as guardians of the Shariah they should desist from watering down the Aqaa-id of the Ahle Haqq – the Beliefs of the Sahaabah.

The Ulama concerned in giving unconscious support for the belief of kufr propagated by the commentaries of the modernists – the Ulama who have allowed themselves to be used by the modernists of "Al-Qalam", the Mym and the Arabic Study Circle to advertise their beliefs of 'baatil" should rise from their slumber of negligence and realise the great disservice they are causing the Deen by speaking from the platforms proferred by the anti-Sunnah elements like the Arabic Study Circle, "Al-Qalam", etc.

To make sweeping statements that there are two authentic and authoritative views concerning the question of Nabi Isaa (alayhis salaam) is a travesty of the truth. It now devolves upon those Ulama who have aligned themselves with the modernists to present their proofs based on the Principles of the Shariah that scholars of the Ahle Sunnah Wal Jamaa' believe in the "death" of Nabi Isaa (alayhis salaam). If, these Ulama will come up with their "proofs" then let them refrain from citing the modernist Mufti Abduh, Ridaa, etc., for these "luminaries" do not represent or constitute Islamic authorities. It is indeed ironical that certain of our Ulama who belong to the noble "silsilah" connected with our Institutions of Knowledge arising from Dural Uloom Deoband, cite anti-Sunnah elements like Abduh and Rida as proof for their claims. To these respected Ulama we say: It behoves you rather to cite Hadhrat Allaamah Anwar Shah Kashmiri (R.A.), Hadhrat Maulana Mufti Shafee (R.A.), Hadhrat Maulana Yusuf Binnuri (R.A.), etc., all of whom are our acknowledged common Seniors.

ON THE QUESTION OF NABI ISAA BEING ALIVE AND HIM RETURNING, RASULULLAH (sallallaahu alayhi wasallam) and HIS SAHAABAH PROPAGATED NO TWO VIEWS OR OPINIONS. THE BELIEF OF RASULULLAH (salallaahu alayhi wasallam), THE BELIEF OF THE SAHAABAH, THE BELIEF OF THE ENTIRE BODY OF THE AHLE SUNNAH WAL JAMAA' IS *ONE* ON THIS QUESTION, VIZ. NABI ISAA (alayhis salaam) DID NOT DIE; HE WAS RAISED BODILY AND ALIVE TO HEAVEN; HE WILL RETURN AGAIN TO EARTH AND THEN ONLY DIE A NATURAL DEATH.

The contrary view, viz. Nabi Isaa (alayhis salaam) died and will not return, we repeat is BAATIL – IS KURF. Hence, Hadhrat Mufti Muhammad Shafee (R.A.), Allamah Anwar Shah Kashmiri (R.A.), Hadhrat Maulana Yusuf Binnuri (R.A.) and others said:

"THE ONE WHO REJECTS THE BELIEF THAT NABI ISAA (alayhis salaam) IS ALIVE AND THAT HE WILL RETURN IS A KAAFIR."

THE CONSEQUENCES OF SIN:

* Deprivation from true knowledge.
* Reduction in "Rizq" (sustenance – earnings).
* Terror at the Remembrance of Allah.
* Fear for pious people.
* Impurification of the heart.
* Hardening of the heart.
* No desire to offer "taubah" (repentance).
* Defect arising in the intellect.
* Elimination of modesty and shame.
* Elimination of Allah's greatness from the heart.
* Snatching away of Allah's bounties.
* Settling of misfortunes.
* Settling of shaitaan over the sinner.
* Destruction of peace of mind.
* Losing hope in the Rahmat of Allah.

AND DO NOT LET THEIR WEALTH AND THEIR CHILDREN SURPRISE YOU. VERILY, ALLAH INTENDS TO PUNISH THEM WITH THESE IN THIS WORLDLY LIFE.
(QURAAN)

YOU will never find a nation who believes in Allah and the Last Day befriending those who oppose Allah and His Rasool, even if they (the opponents of Allah) happen to be their fathers, their sons, their brothers or their families.
(Quraan)

THE ULAMA AND 'KITMAANUL HAQQ'

RASULULLAH (sallallaahu alayhi wasallam) said:

"I TAKE OATH BY THAT BEING IN WHOSE POWER IS THE SOUL OF MUHAMMAD THAT THERE WILL BE PEOPLE FROM MY UMMAT WHO WILL RISE FROM THEIR GRAVES IN THE FORM OF APES AND SWINES BECAUSE THEY USED TO FLATTER THE PEOPLE OF SIN AND REFRAINED FROM PROHIBITING THEM (FROM THE COMMISSION OF EVIL) WHILE THEY WERE ABLE TO DO SO."

"WHEN THE PEOPLE OF ISRAA-EEL INDULGED IN SIN THEIR ULAMA PROHIBITED THEM (FROM THE SIN), BUT THEY REFUSED TO HEED (THE PROHIBITION OF THEIR ULAMA). THE ULAMA (NEVERTHELESS) ASSOCIATED WITH THEM, THEY ATTENDED THEIR FUNCTIONS, ATE AND DRANK WITH THEM. THUS ALLAH FLUNG THEIR HEARTS AGAINST ONE ANOTHER. AND THEY WERE CURSED ON THE TONGUES OF DAAWOOD AND ISAA IBN MARYAM BECAUSE OF THE DISOBEDIENCE THEY COMMITTED AND BECAUSE OF THEIR TRANSGRESSION."

These Ahadith of Rasulullah (sallallaahu alayhi wasallam) perhaps encapsulate the reigning condition of many Ulama of our time. There are many of us who have donned the mantle of Islamic Leadership; who have laid claim to the lofty status assigned by Islam to the Ulama-e-Haq; who believe in our "superiority" over the rank and file of the Ummah; and, who stress the "Fadhaa-ill" of the Ulama. Undoubtedly, Islam has assigned the loftiest of positions to the Ulama-e-Haq. So important and so indispensable has Allah Ta'ala established the order of the Ulama regarding the maintenance and preservation of the Shariah, that Rasulullah (sallallaahu alayhi wasallam) said:

"WHEN THE ULAMA BECOME NON-EXISTENT, ISLAM (TOO) BECOMES NON-EXISTENT".

Rasulullah (sallallaahu alayhi wasallam) coupled the preservation of the Deen with the existence of Ulama. It is, therefore, readily understandable that the primary and obligatory duty of the Ulama is to hold aloft the Torch of the Shariah in the face of the multitude of assaults which are launched against the Deen from all sides. Hadhrat Ubaadah Bin Swaamit (R.A.) states:

"We swore allegiance unto Rasulullah (sallallaahu alayhi wasallam) that we shall proclaim the HAQQ wherever we may be and that we shall not fear the criticisms of those who criticize regarding (the Law) of Allah."

Hence, in the execution of the noble duty of proclaiming the Haqq – of establishing the Shariah and safeguarding the Aqaa-id (Beliefs) of Islam – the Ulama must anticipate opposition as a normal consequence of "Amr Bil Ma'roof". The opposition, ridicule and impediments put in the path of those who proclaim the Truth of Islam should never cow down the Ulama-e-Haqq. The firmament of Islamic history is dotted with those glittering Stars – those valiant Sons of Islam – the Ulama-e-Haqq – who offered supreme sacrifices with property, blood and life, in the glorious task of defending the Haqq of Islam. But, today many claimants of that lofty pedestal assigned to the Ulama, by way of their actions and reactions have sullied the fair name of the Ulama-e-Haqq. In the process to appease "public opinion" and to attain worldly gain – material or otherwise – many Ulama are guilty of committing large-scale extermination and pillage to the Aqaa-id and A'maal of the Deen. Fear of "public opinion" has lulled them into flabby acquiesence of "Baatil" and "Dalaal". In their policies of "diplomacy" they have opted for silence and compromise thus causing the greatest of disservice to the Deen. They have misinterpreted their abstention from proclaiming fearlessly the Haqq as "hikmat". Yet they fail to recognize and see that the Ummah is going astray – is being led astray by the wolves of corruption – by the foxes of cunning in a most subtle and clandestine manner. The Aaqaa-id of the Ummah are being daily corrupted by each new assault emanating from the armoury of kufr and anti-Sunnahism. Kufr literature is on the increase. The modernists, the world over, in faithful imitation of the anti-Islamic orientalist masters, have linked forces which interminably batter the bastion of Islamic Faith and Practice. Yet, our Ulama remain silent and unconcerned spectators of this conflagration of kufr and dalaal which has engulfed the Ummah.

We experience that some Ulama who have sought refuge in the impregnable fortress of silence for the past several decades whenever Islam was being attacked and threatened by the dragons of kufr, dalaal and bida', suddenly rise from their stupendous slumber of silence and "boldly" voice themselves – but the irony of the sad situation is that when they have finally chosen to open their mouths, they voice themselves against the HAQQ. Instead of realising the error of their past un-Islamic ways and seek to make amends for the grievious injustices perpertrated against the Deen of Allah by the maintenance of silence and the practicing of dubious diplomacy in the face of wanton transgression and onslaught against the Belief's and Practices of the Shariah, these Ulama now choose to sally forth against the Haqq in an alliance with the modernist camp – an alliance that will usher in its wake the greatest of spiritual disasters for the Ulama concerned.

The Deen is suffering at the hands of the modernists; the Beliefs of the Ummah are being pillaged, but many Ulama remain indifferent to the threat posed by the modernist anti-Sunnah leagues. No matter how efficient an Aalim may be in his practical life, he has a bounden duty, a sacred duty, an Islamic duty to discharge his "Fardh" – his obligation – by speaking up for the Haqq. The men of "Baatil" are loudly proclaiming their opinions and beliefs of falsehood and dalaal, but the Ulama are sitting on the fence refusing to strike up the Torch of Light which their Knowledge of Deen has awarded them. When "Baatil" and "Dalaal" are attacking with might on all fronts, is the policy of diplomacy then justified? Is silence justified when the Laws of the Deen are being mercilessly plundered by the wolves of "Baatil"? Will joining forces with those who propagate views of "Dalaal" not then strenghten the hand of the un-Islamic, anti-Sunnah crowd? Is this not a gross betrayal of Islam by those very persons who are supposed to penetrate the darkness of kufr and dalaal with the light of Knowledge and Sunnah.

The present "neutrality" of some Ulama in the face of the onslaught against Imaan by the modernists in their advocacy of Isaa's (alayhis salaam) death and non-return to the earth is a clear example of the indifference and apathy of some Ulama to execute their holy duty of defending the Haqq propagated by the noble Sahaabah on the authority of Rasulullah (sallallaahu alayhi wasallam). The modernists are propagating their "Baatil" most vociferously and subtly, but even in the face of this great spiritual disaster being ushered in by the flood of propaganda in favour of baatil beliefs, many Ulama have failed to instruct the community as to the correct Islamic Belief. They have miserably failed to upkeep the Command of the Deen in their failure to inform the Muslim public of what is Haqq and what is baatil. And, to crown the irony, is their frowning and voicing of displeasure at the efforts of those who have arranged themselves against the propagation of baatil and dalaal. Be it so. They will most surely be answerable unto Allah Ta'ala for aiding – sometimes consciously and sometimes unconsciously – the movements of "BAATIL". It does not behove Ulama to append their names in support of those who are assisting the worst of un-Islamic beliefs.

The Ulama-e-Haqq are not in the least bit dependent and in need of public support in the propagation of Haqq. They draw their strength and their support from spiritual sources – from Allah Ta'ala, whose aid is ever ready for those who courageously and sincerely maintain the defense of the Deen. Allah Ta-ala's Command: "AND, BECOME THE HELPERS OF ALLAH" is firstly and foremostly applicable to the Ulama. And, those Ulama who take up this Command of Allah find assurance in Allah Ta'ala's Promise, viz.

"IF ALLAH AIDS YOU THEN THERE IS NONE WHO WILL OVERPOWER YOU. AND IF HE REFRAINS FROM AIDING YOU THEN WHO SHALL HELP YOU AFTER THAT?"

"O BELIEVERS! IF YOU ASSIST ALLAH (His Deen) THEN HE WILL ASSIST YOU AND PLANT YOUR FEET FIRMLY."

Our strength and our power, therefore, lie in the aid which comes from Allah Ta'ala. There is, therefore, no need whatever to appease public opinion when such opinion is in conflict with the Shariah of Allah. Seeking the pleasure of people in the face of Allah's Displeasure will be of no benefit to those who desire the favour of the public. Hence, our Nabi (sallallaahu alayhi wasallam) states:

"He who seeks the Pleasure of Allah (and in the process) courts the displeasure of the people, Allah is sufficient for him regarding the obstacles people (put in his path). And, he who seeks the pleasure of the people (and in so doing) courts the Wrath of Allah, Allah will hand him over to the people."

Those Ulama who are, therefore, anxious to maintain their positions of "respect" and "security" in the community by way of appeasing the baatil of the modernists should not feel cosy in their shaky positions of "honour" and "leadership", for tomorrow this very policy of strangling the Deen in the name of "hikmat" will bring disaster for such learned men. The very public which is acclaiming you today for your support of their opinions of baatil will tomorrow buffet you in disgrace as a "traitor" to the Deen, as a "compromiser" with falsehood. Your policy of compromise and appeasement shall never succeed in winning for you the respect of the modernists whom you are out to appease. Baatil is bound to perish, for the Quraan declares:

"TRUTH HAS COME AND FALSEHOOD HAS PERISHED, FOR VERILY, FALSEHOOD (BY ITS VERY NATURE) MUST PERISH."

Our advice and sincere request to those Ulama who feel that they are not able to speak up for the Haqq; who are not able to guide the public regarding the Aqaa-id and A'maal of Islam; who feel that they cannot withstand the favour and loss of friendship of the modernists, is to at least do the Deen a service by maintaining silence and not strengthening the hand of baatil and dalaal although it must also be said that in the long run the Haqq will not be thwarted and suppressed by the alliance struck up between the modernists and certain worldly Ulama. Rasulullah (sallallaahu alayhi wasallam) said:

"HE WHO MAINTAINS SILENCE IS SAVED."

Those Ulama who have mustered up the vile audacity to link hands with the modernist propagators of baatil, dalaal and kufr must in their own interest reflect and take stock of their positions. Decades have been squandered by your silence when Haqq was attacked on all sides. Decades have passed in your condonation of bida' and dalaal. Now as least aid the Deen by your silence, for your silence will at least be a virtue for you who have been wallowing in bida' and "KITAMAAN-E-HAQQ (suppression of the truth) for the past few decades.

"PITHING" HARAAM OR HALAAL?

DOES "PITHING" RENDER THE FLESH OF THE KILLED ANIMAL HARAAM FOR CONSUMPTION, BUYING AND SELLING?

What is "pithing"?

"Pithing is the act of severing or irreversibly damaging the spinal cord at the junction of the skull and first cervical vertebrae. This is done from behind and the pith may even be pushed forward to further damage the base of the brain. It results in loss of voluntary movement of the body, barring the head.

Respiratory paralysis is immediate and death follows. In my opinion within fifteen minutes the heart-beat would have stopped and the animal would be clinically dead."

This is the expert opinion of Dr. A.M. Southey, Professional Veterinarian of the Stanhope Veterinary Hospital. However, according to the opinion of the S.P.C.A., medical authorities at the University of Cape Town and at least one Muslim doctor, pithing causes instantaneous death.

According to the Hanafi Mazhab the act of "zabah" will render the animal Halaal if at the time of slaughtering the animal was alive. As long as there is life in the animal at the point of slaughter, the animal will be considered Halaal. The Fatwa (Verdict) of the Hanafi Mazhab is on this opinion of Imaam Abu Hanifah (R.A.) The opinion of Imaam Abu Yusuf and Imaam Muhaammad (R.A.) also among the leading and most prominent Hanafi Fuqaha is that the act of "zabah" will only render the animal Halaal if at the time of slaughter the animal was in the state of "hayaat-e-mustakirrah". Thus, an animal which will remain alive only a few minutes as a result of a wound inflicted will not become Halaal for consumption according to Imaam Muhammad and Imaam Abu Yusuf (R.A.). (Durre Mukhtaar, Fataawa Bazaaziah, Shaami, etc.)

The Majlis Ashura's report stated that according to Sheikh Sharkier and Sheikh Mahdi "pithing" being a Haraam killing act renders the animal Haraam. Sheikh Sharkier gave the minimum "hayaat-e-mustakirah" time as one hour. It was also said that if it is not known for certainty which act, viz. the Haraam killing act or the Halaal killing act, killed the animal, then it (the animal) will be Haraam. This view is upheld by Imaam Shaafi (R.A.) in Kitaabul Umm. In Kitaabul Umm, Imaam Shaafi says that if the animal is slaughtered from the back of the neck and it is not known when it actually died (i.e. before the severing of the requisite vessels or after) then the animal will be Haraam for consumption.

Due to insufficient Shaafi references we have not been able to ascertain whether the minimum time for the validity of "hayaat-e-mustakirrah" in terms of the Shaafi Mazhab is one hour. However, we have no reason to doubt the ruling of Sheikh Sharkier on this issue. If it is established that according to the Shaafi Mazhab the Fatwa is as Sheikh Sharkier states then of course, all animals slaughtered after the employment of the "pithing" method will be Haraam for consumption and trade according to the Shaafi Mazhab.

Previously it was said that according to the Hanafi Mazhab the animal must be alive – even if just for a few moments – to render it Halaal by slaughter. However, if at the point of slaughter the animal has already died then "zabah" will not render the animal Halaal. Now from the conflicting expert opinion on whether "pithing" results in immediate death, it seems that death is "instantaneous". This is the opinion of the S.P.C.A., medical authorities of University of Cape Town and at least one Muslim doctor. According to the Shariah when there exists conflict between Haraam and Halaal factors, the Haraam factors will be assigned dominance. Hence, in the case of "pithing" the Shariah will rule that "pithing" results in immediate death of the animal. Death of the animal is thus attributed to the brutal act of "pithing" and not to the Islamic "zabah". The animals "pithed" will therefore be Haraam according to the Hanafi Madhab as well.

IN VIEW OF THE INSTANTANEOUS DEATH CAUSED BY "PITHING" AS WELL AS THE OTHER HARAAM FACTORS POINTED OUT, THE MUJLISUL ULAMA OF SOUTH AFRICA UPHOLD THE ASHURA'S VIEW THAT CAPE TOWN BEEF IS HARAAM. MUSLIMS HAVE A SACRED DUTY TO ABSTAIN FROM ALL BEEF SLAUGHTERED IN CAPE TOWN. CONSUMPTION AND TRADE IN SUCH CARRION IS UNLAWFUL. MONEY DERIVED FROM THE SALE OF SUCH CARRION ("MAITAH") IS CONTAMINATED AND UNLAWFUL.

MAY ALLAH TA'ALA GRANT ALL MUSLIMS HIDAAYAH TO REFRAIN FROM CONSUMING WHAT IS UNWHOLESOME, UNHYGENIC AND DISEASED ACCORDING TO THE SHARIAH.

THE MUSLIM IN CAPE TOWN WHEN HE NEXT CONSUMES BEEF SHOULD FEAR ALLAH AND BE FULLY AWARE THAT HE WILL BE EATING UNWHOLESOME CARRION.

– AND ALLAH KNOWS BEST.

WHAT IS "PITHING"?

CRUEL AND BRUTAL METHODS ARE UTILIZED AT THE CAPE TOWN ABATTOIR IN ORDER TO IMMOBILIZE ANIMALS PRIOR TO THE ACTUAL ACT OF SLAUGHTERING. THE REPORT ISSUED BY MAJLIS ASHURA AL ISLAMI STATES:

"All cattle are 'stunned' before slaughtering. A steel pin of at least 4" (10cm) long is shot into the skull causing brain haemorrhage resulting in blood oozing out of the beast's mouth. There are occasions when more than one shot is fired into the skull, particularly in the case of bulls. A certain bull was seen shot four times in the skull. This is followed by stabbing a knife into the back of the neck at the base of the skull to sever the spinal cord. A particular bull was stabbed no less than six times before it was rendered completely immobile. The actual slaughtering of the cattle only takes place after the stunning and stabbing acts."

DISHONOURING ONE'S COVENANT

ALLAH Ta'ala says in the Quraan Shareef:

"Verily, he who fulfils his covenant ('ahd') and adopts piety, then, verily, Allah loves the pious. Verily, those who trade the Covenant of Allah and their Oaths for a miserable price, they are the ones who will have no share in the Aakhirah (Hereafter); and, Allah will not speak unto them nor will He look at them on the Day of Qiyaamah; and He will not purify them. For them there is a painful chastisement."

(Surah Aale Imraan)

"AHD": Covenant or Agreement refers to a mutual contract between two parties. Once an agreement has been contracted, it is incumbent upon the parties concerned to adhere strictly to the terms of the "ahd". The fulfilment of the covenant is a compulsory Islamic obligation decreed by the Quraan Shareef.

The difference between a "wa'dah" (promise) and an "ahd" (covenant) is that the former is not a mutual agreement, but an undertaking which is effected from one party only.

Much stress has been laid by the Quraan and Ahadith on the honouring of both promises and covenants. Thus, in the ayat quoted above five dire warnings have been sounded for those who dishonour their covenants. These five warnings are:

(1) They will be deprived of the Ni'maat (Bounties) of Jannat.
(2) Allah Ta'ala will not converse with them kindly and mercifully.
(3) Allah Ta'ala will not cast His Gaze of Rahmat (Mercy) on them on the Day of Qiyaamah.
(4) Allah Ta'ala will not forgive them their sin of betraying their covenants because dishonouring of the covenant involves the destruction of the "Huqooq (Rights) of others.
(5) A dreadful punishment awaits the betrayers of covenants in the Aakhirah.

Dishonouring covenants is among the "kabeerah" (great) sins. Forgiveness for this crime is not obtained automatically through the agency of Allah Ta'ala's attribute of Mercy and Forgiveness as is the case with some sins which are obliterated automatically by the operation of Allah's attributes of Mercy and Forgiveness. In order to achieve forgiveness for breaking one's covenant, it is incumbent to obtain the forgiveness of the other party involved. Once the matter has been rectified with the contracting party, sincere Taubah should be made unto Allah Ta'ala.

ADVICE . . .

BY SHAIKHUL ISLAM HADHRAT MAULANA HUSAIN AHMAD MADANI (R.A.):

- **I cannot understand the saving of one's wages for Hajj whilst one's wife and children are being subjected to difficulty (as a result of this saving which causes restriction in spending properly on them).**
- **As far as possible reduce expenditure. It is essential to abstain from spending in accordance with prevalent customs. In these times waste of wealth (to spend unnecessarily) is extremely harmful for the nation.**
- **Excessive spending in marriage and occasions of bereavement has plunged Muslims in many severe difficulties and hardships.**
- **To remain pleased with the Will of Allah is the duty of servitude unto Allah Ta'ala.**
- **Be ever diligent in obedience to the Sunnah and in the reviving of the Shariah.**
- **Divert people from un-Islamic customs and innovation.**
- **The original and actual service to the Deen is to impart Deeni Knowledge to mankind in general and specially to Muslims and to strive to rectify their beliefs. The most durable and lasting way of achieving this goal is to educate children.**
- **My beloved bretheren! Imbue in you only the desire to obtain the Pleasure of Allah Ta'ala. In the acquisition of this goal annihilate your ego, your greatness, your comforts, your desires and your arrogance. Render true service to the Ummat of Muhammad (sallallaahu alayhi wasallam). Annihilate the "nafs" which is the greatest of enemies. Never be forgetful of Allah Ta'ala. Be constant in His Zikr and Ibaadat.**
- **To join the ranks of the Mujaahideen (those two fight and strive in the defense of Islam) and to bear hardships in the Path of Allah is a magnificent Ibaadat (worship).**

BRUTALITY TO ANIMALS AND M.J.C.

THE M.J.C. OF CAPE TOWN DEFINES "PITHING" SIMPLY AS:

"A PROCESS OF WOUNDING AN ANIMAL TO WEAKEN IT FOR SLAUGHTERING AND TO PROTECT THE SLAUGHTERER."

In presenting this simple definition of a most brutal form of killing, the M.J.C. is seeking to pass off this highly un-Islamic method as acceptable and in conformity with the Shariah. In its pamphlet, the M.J.C. does not say a word regarding the heinous and barbarous torture inflicted upon the helpless – stunned – animal. The M.J.C.'s total acceptance of this brutal method of wounding the animal prior to "zabah" is calculated to indicate to the public that Islam condones "pithing" and that there is nothing wrong with it. It was the Islamic duty of the M.J.C. to have voiced its vehement objection (at the time of the introduction of this inhumane method of wounding) against this brutality. The Ahadith of Rasulullah (sallallaahu alayhi wasallam), which we expect the M.J.C. to be aware of, are most emphatic in their rejection of torture inflicted upon animals prior to "zabah". Regardless of whether the abattoir authorities would have accepted or not the M.J.C.'s rejection of "pithing", it (M.J.C.) as a representative of Islam was dutybound to disassociate itself from such un-Islamic methods of killing. Rather, the M.J.C. after witnessing a demonstration of this merciless method of killing (in 1966, according to its pamphlet), warmly approved of it. And, to crown the heartlessness of the M.J.C., is its pronouncement that the meeting which approved the brutal and un-Islamic "pithing" method was "HISTORIC".

Rasulullah (sallallaahu alayhi wasallam) has enjoined that the slaughtering of animals should be effected as humanely as possible, and that no measures which would increase the pain be adopted. In Hidaayah it is stated:

"It is Mustahab that the slaughterer sharpen his knife because Rasulullah (sallallaahu alayhi wasallam) said: 'Verily, Allah has ordained kindness (mercy) on all things. Therefore, when you kill then effect the killing mercifully and when you make zabah (slaughter) then slaughter mercifully. You should sharpen the knife and be merciful to the animal."

It is Makrooh (tahrimi-, i.e. forbidden) to throw the animal on its side and then sharpen the knife, for it is related that Rasulullah (sallallaahu alayhi wasallam) saw a man who had laid down the goat and then was sharpening his knife. Rasulullah (sallallaahu alayhi wasallam) then said: 'What, do you intend to inflict several deaths on the animal? Why did you not sharpen the knife before laying down the animal?' "

"It is abominable (Makrooh Tahrimi) to let the knife reach the spinal marrow or to cut off the head. The reason for this being that Rasulullah (sallallaahu alayhi wasallam) has forbidden this and that it unnecessarily augments the pain of the animal. And, this is prohibited (by the Shariah). In short, everything which unnecessarily augments the pain in the zabah is abominable (forbidden)."

"It is forbidden to drag the animal to the place of slaughter and to break the neck of the goat (or any other animal) while it is still struggling in the throes of death (after slaughtering) . . . This abomination is because of the increase in pain (inflicted upon the animal).

"The act of slaughtering the animal from the back of the neck is forbidden because in it is unnecessary augmentation of pain. Therefore, it is like firstly inflicting a wound on the animal and thereafter slaughtering it."

In Kitaabul Umm, Imaam Shaafi (R.A.) condemns such brutality vehemently. He states:

"And, if he (the slaughterer or anyone else) does any of the things which I have declared Makrooh (Tahrimi-forbidden) after effecting the slaughter, he will be a sinner."

The things which Imaam Shaafi has explained to be forbidden after slaughtering while the animal is still struggling are:

(a) Breaking the neck.
(b) Skinning.
(c) Striking the animal.
(d) Cutting off any part of the animal.
(e) Or any other form of mutilation or infliction of pain.

It should be well remembered that these acts of mutilating and cruelty have been forbidden by Shariah even AFTER the animal has been slaughtered and while it has not yet attained calmness. However, the brutality of "pithing" sanctioned by the M.J.C. in the name of Islam, is torture inflicted upon the animal BEFORE the slaughter. The notriety of the crime is, therefore, multiplied manifold.

Imaam Shaafi (R.A.) also says in Kitaabul Umm regarding wounding of an animal before slaughtering it:

"He becomes a sinner by inflicting the first wound (i.e. the torture like pithing prior to zabah)."

"He who wounds first and then slaughters is a sinner."

The Shariah vehemently deplores all forms of wounding and cruelty to animals before they are slaughtered. No matter what the Kuffaar claim regarding the efficacy of their stunning and stabbing methods, Allah Ta'ala, the Creator of these animals state that the most merciful and humane method of killing is the Islamic system of "zabah". No improvements can ever be made to this Divinely-ordained method. The M.J.C. has erred grievously and sinned against the Law of Allah by condoning the brutal un-Islamic method of stabbing the animal in the back of the neck prior to "zabah". Stating the truth, retracting what was erroneously adhered to and Taubah are the only avenues for the M.J.C.'s redemption.

"PITHING" IS A HARAAM METHOD OF KILLING ANIMALS AND ISLAM DOES NOT TOLERATE THIS INHUMAN METHOD OF FIRSTLY WOUNDING AND MAIMING ANIMALS AND THEN KILLING THEM.

ALCOHOL IN THE SHARIAH

ACCORDING to the unanimous opinion of all the Ulama four types of liquid alcohols are totally Haraam. These four are:

(1) KHAMR: Khamr is the crude juice of grapes which is transformed into liquor by the process of fermentation.
(2) TILAA: Tilaa is the liquor obtained from boiling grape juice.
(3) SUKR: Sukr is the liquor obtained from the immersion of dates in water.
(4) The liquor obtained from the immersion of raisins in water. No special name is given to this form of alcohol.

These four forms of liquor are totally Haraam and Najis (impure). Its consumption, possession, purchase, sale or use in any way whatever is totally prohibited.

Besides the abovementioned four kinds of alcohol, all other forms of alcohol fall under a different category according to the Shariah. According to Imaam Muhammad (R.A.) – who is one of the most leading and prominent Hanafi Fuqahaa – and Imaam Shaafi (R.A.) all forms of alcohol – the four above-stated as well as all other types – are totally Haraam and prohibited, even to the extent of a single drop. However, according to Imaam Abu Yusuf (R.A.) – who is next in rank to Imaam Abu Hanifah (R.A.) – and Imaam Abu Hanifah (R.A.) as well as other Fuqahaa, alcohol other than the four Haraam types stated above become impure only when taken in quantities which intoxicate or when taken merely for purposes of "pleasure". N.B. If taken for "pleasure" then even if it does not intoxicate, it will be Haraam as is stated in the authoritative Islamic Law Book, Shaami:

"And, even a little quantity (of the alcohol other than the four stated ones) if taken for pleasure is Haraam."

The Fatwaa or Verdict of the Ulama of the Shariah has all along been on the opinion of Imaam Muhammad (R.A.), viz., that all forms of alcohol even to the extent of a drop are Haraam and Najis. However, the great and authoritative and pious Muftis of our times taking into consideration the extensive use of alcohol in industry and realising the great difficulty in abstaining totally from manufactured products such as medicine, ink, waxes, detergents, plastics, emulsifiers, lubricants, lacquers, motor fuel, rocket fuel, fertilizers, nylons, fats, oils, resins, dyes, gums, etc. – alcohol plays an important role in the manufacture of these products – have issued the Fatwa (Verdict) on the opinion of Imaam Abu Hanifah (R.A.) and Imaam Abu Yusuf (R.A.). Hence, the Ruling of the Shariah is that a product containing alcohol other than the four types stated above, but not in intoxicating quantity, will be Halaal.

It should be remembered that although the Fatwaa is on permissibility, Taqwaa (Piety) demands that as far as possible one should abstain from products containing any form of alcohol, especially from products such as medicines which will be administered orally (i.e. drinken). In this regard the advice of Hakimul Ummat Hadhrat Allaamah Ashraf Ali Thaanvi (R.A.) should be carefully considered and accepted for practical adoption. Hadhrat Thaanvi (R.A.) states:

"Certain people are of the opinion that in so far as medical treatment is concerned, the question of permissibility and prohibition is of no consideration. Their attitude is that the indisposed person is absolved of all Divine restrictions, and that the medical practitioner has full liberty regarding treatment. This is indeed an erroneous opinion. These medical practitioners should know that the ailing person does not fall beyond the Divine Law of Allah Ta'ala. Allah Ta'ala's reign and control extend over life, property and all things. This concept (of Allah's total control over all our affairs) is contained in the Quraanic verse:

"And, if We had decreed suicide for them or that they go (voluntarily) into exile, then only a few would have complied. Verily, it is best for them that they comply with that with which they have been commanded."

It is clear from this Quraanic Ayat that Allah Ta'ala has the full authority to even command us to destroy our lives. However, due to the Mercy of Allah Ta'ala, He does not impose such difficulties on us. While not imposing extreme difficulties, He has not left man totally free to act in an unrestrained manner. With regard to medical treatment, He has imposed certain conditions and restrictions. Viewing these rules regarding medical treatment objectively, one will realize that far from being narrow there is greater elasticity and scope than the narrow restrictiveness of the laws of worldly governments. In appreciation of this bounty of Allah, it is only proper that man honours the Divine Command with life and property and never submit or resort to Haraam methods of treatment. In the state of indisposition one should not transgress the Fatwa of the Ulama in this regard. The ailing person should in fact exercise greater caution in the observance of the Shariah Law than the healthy person, for the healthy one has some consolation of time whereas sickness is the introduction to death. Is it then the demand of intelligence to die while committing sin (by resorting to unlawful medical treatment)?

Some servants of Allah at the time of death despite difficulty and pain did not forgo even Mustahab acts. When friends advised them that in view of the difficulty the Mustahab nature of the acts is waived (hence there is no need to adhere to them under so much duress and strain), they replied: The pain is for a little while longer. What is the need for scuttling the reward of a Mustahab at the time of death?

The ailing person suffering with pain is in the custody of the medical men. It is therefore imperative that the medical fraternity pay utmost heed to his Salaat and other religious needs and obligations. And, if the sick person becomes languid in the execution of his obligations, the medical men should encourage him and exhort him to abstain from sin. If the medical man is pious and religious, there is much hope for the dying person when his soul has to depart. Failing to do this, the sin will be not only on the indisposed person but to a greater extent on the medical men and those in whose care he (the sick person) is."

THE POWER OF ALLAH'S NAMES

AGAINST SHAYATEEN

FOR protection against bad dreams, shayaateen and jinnaat recite Aayatul Kursi and the four Surahs beginning with "Qul" at the time of sleeping at night.
N.B. The four "Quls", i.e. Surah Kaafiroon, Surah Ikhlaas, Surah Falaq and Surah Naas.

EVIL THOUGHTS

CONSTANT recitation of Surah Naas is a guard against evil thoughts entering the mind during Salaat and Ibaadat.

PURITY OF HEART

AL-BASEERO: "O Thou The One Who Sees!" For purity of heart and divine assistance in practicing righteous deeds, recite "AL-BASEERO" 100 times after Juma' Salaat.

FOR HIFZ

AN effective aid in making Hifz of the Quraan Shareef is to recite Surah Mudath-thir and thereafter make Duaa.

FOR IMAAN

FOR firm establishment of Imaan recite the verse:
"In-naa fi khalqis samaawaati . . . until tukhliful mee-aad."
(Fourth Juz (Para), Ruku II),
at the time of going to bed.

PUNISHMENT OF GRAVE

CONSTANT recitation of Surah Mulk will ensure that the reciter be protected from the chastisement of the grave.

STRAY THOUGHTS

AL-MUQSITO: "O THOU DISPENSER OF JUSTICE!"
Constant zikr of this Attribute of Allah is effective in warding off stray thoughts during Ibaadat.

PEACE AND SLEEP

IF a sick person is restless and cannot fall asleep, recite Surah Mujaadalah (28th Juz). Insha'Allah, peace and sleep will overcome the indisposed person.

PROTECTION OF GRAIN

IF Surah Mujaadalah (in the 28th Juz) is written on a paper and placed in grain, Insha'Allah, the grain will not deteriorate.

IMAAM Baghawi (R.A.) said that Rasulullah (sallallaahu alayhi wasallam) said:

"Allah Ta'ala has decreed a special place in Jannat, daily seventy glances of Rahmat from Allah, fulfilment of seventy needs, protection from envious persons, protection against enemies and victory against enemies, for the person who recites after every Salaat the following:

Surah Faatihah, Ayatul Kursi, and the following two verses of Surah Aale Imraan:

'Shahidal laahu an-nahu laa ilaaha illal-laaha il-laa hu . . .' (until the end of the ayat), and

'Qulil-laahumma maalikul mulki' until 'bighairi hisaab'.

GREAT NIGHTS

"IT is meritorious (Mustahab, being a Sunnah practice) to make alive (i.e. to stay awake in Ibaadat) the 15th night of Shabaan, the night of Juma' (Friday) and the night of Qadr (Lailatul Qadr) . . .

It is Makrooh (i.e. Makrooh Tahrimi which is an act that is forbidden) to gather on these nights in the Musjid or elsewhere for the purpose of keeping alive these nights (i.e. making Ibaadat in a collective or congregational form as is the case with the present day organized functions on these nights) because Nabi (sallallaahu alayhi wasallam) did not do so, nor did his Companions or their Companions (i.e. the Taabe-een). The majority of the Ulama of Hijaaz have rejected these practices. Among them (the Ulama of Hijaaz) are Ataa, Ibn Abi Mulaikah. The Fuqahaa of Madina and the Companions of Imaam Maalik and others have rejected these practices. And, they said: 'All of it (these functions organized in Musjids on these special nights) is Bidat. These practices have not been narrated from Nabi (alayhis salaatu was-salaam) nor from his Companions . . .'

Similarly, Salaatur Raghaaib (the special salaat of the month of Rajab) as well as the Salaat of Aashuraa are unanimously innovations."
(Extracted from IQAAZUL MUSLIMEEN)

SAY, verily my Salaat, my sacrifice, my life and my death are for the Creator of the worlds.
(Quraan)

CAPE ULAMA REJECTS ASA'DS COMMENTARY

THE JAMIATUL ULAMA (Eastern Cape) URGES ALL MUSLIMS TO ABSTAIN FROM OFFERING ANY CO-OPERATION TO THE COMMITTEE SELLING THE UN-ISLAMIC COMMENTARY OF THE QURAAN WRITTEN BY DR. MUHAMMAD ASAD. SEVERAL VIEWS IN ASAD'S COMMENTARY ARE IN DIRECT CONTRADICTION TO THE BELIEFS OF ISLAM. DR. ASAD'S COMMENTARY ON THE QUESTION OF NABI ISAA'S ASCENSION AND HIS RETURN TO EARTH ARE BELIEFS OF KUFR. FURTHER, ASAD'S REJECTION OF THE MIRACLES OF THE AMBIYAA IS AN ACT OF KUFR. TO AID KUFR IS A GRIEVOUS SIN IN ISLAM. MUSLIMS SHOULD NOT ALLOW THEMSELVES TO BECOME A PARTY FOR THE PROPAGATION OF UN-ISLAMIC VIEWS AND OPINIONS.

SUBSCRIBERS NOTE . . .

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ISLAMIC LAW?

WHILST it is true that inklings of the desire to implement divine law have begun to appear in the Muslim countries, much is left to be desired and the framework for such an implementation needs to be clearly understood. In particular, the selective amputations, the selective floggings and the selective capital punishments, which have come to be branded as Islamic Law, have no semblance to the *Shari'ah*. To begin with, it is better to be clear that amputations for theft, floggings for adultery and capital punishment for murder are indisputably laid down in Islamic Law. This discussion will therefore not concern itself with replying to apologetic doubts on these matters.

The common place assertion that Islam is a complete religion, dealing with moral, social, political and economic aspects of life is often not followed down to its profound implications for the subject under discussion. Firstly, in an interdependent system such as Islam, unless all the facets are implemented there are likely to be gross distortions. Thus, for example, if the laws of inheritance are not followed then there will be a distortion in the economic percepts and even on the distribution of power. Secondly, in an inter-dependent system each facet is also designed to aid and enhance the performance/-applicability of the rest. Thus, if the system of marriage/divorce is not operating properly, this will have a bearing on permissiveness, abortions, illegitimacy etc.

Taking the discussion a stage further, it can be seen that with the all-prevailing nature of government in a contemporary world, it becomes of paramount importance that the system of government is Islamic to begin with, if the other facets of Islamic Law have a chance to operate adequately. Thus, military dictatorships, monarchies, secular "democracies" – all of which are un Islamic – cannot be taken seriously when they talk of implementing Islamic Law. They cause gross distortions and hold up Islamic Law to ridicule.

Indeed if we look at the record of this so called upholders of Islam(?) we see that amputations are carried out for minor theft where no area is untouched by crass bribery and corruption; the bars, gambling dens and casinos of the West are full of these leaders of Islam(?) on holiday whilst they claim to be protectors and upholders of Islamic Law(?); nobody with wealth at his disposal is punished for whatever he does – all the burden of this version of Islamic Law falls on the poor and the oppressed. Fraud goes unpunished while theft (minor) is severely punished.

It is therefore misleading to talk about the implementation of Islamic Law so selectively applied. Such implementation is no better than a gloss for maintance of the unjust and illegitimate rulers in power. For Islamic Law to be applied it must be applied to *all* facets and be equally applicable to *all* mankind.

This is not to decry the efforts of countless Muslims throughout the world to bring about a fuller implementation of Islam. They have to start somewhere. The point of this submission is to warn us about the dangers of accepting the various claims of implementing Islamic Law at face value – such claims need to be thoroughly investigated before offering them genuine assistance.

(Islamic Echo – London)

اکفار الملحدین

مصنفہ

ابن العصر حضرت العلامہ مولانا محمد انور شاہ کشمیری نور اللہ مرقدہ

کبار علما کی تصانیف سے اہم ترین اقتباسات

کفریہ عقائد اور اقوال وافعال پر سکوت جائز نہیں امام غزالی رحمۃ اللہ علیہ فیصل التفرقہ کے ص ۱۴ پر فرماتے ہیں۔

اس قسم کے کفریہ اقوال اگر دین کے اساسی عقائد واصول سے متعلق ہوں تو جو شخص بغیر کسی قطعی دلیل کے ان آیات وحدیث کے ظاہری معنی میں تغیر وتبدل کرے اس کو کافر قرار دینا فرض ہے مثلاً جو شخص جسمانی حیات بعد الموت (مرکر دوبارہ جسمانی طور پر زندہ ہونے) کا انکار کرے محض اپنے اوہام وخیالات اور ناقص فہم سے دور ہونے (اور نہ سمجھ میں آنے) کی وجہ سے اور آخرت میں جسمانی عذاب کا منکر ہو اسکو کافر کہنا یقیناً فرض ہے۔

اسی فیصل التفرقہ کے ص ۱۶ پر فرماتے ہیں۔

ہر وہ شرعی عقیدہ یا حکم جو تواتر سے ثابت ہو اور اس میں کسی تاویل کی مطلق گنجائش نہ ہو اور نہ ہی اس کے خلاف کسی دلیل کے پائے جانے کا امکان ہو اس کی مخالفت دین کی کھلی ہوئی تکذیب ہے (اور مخالفت کرنے والا قطعاً کافر ہے)۔

اسی کتاب کے ص ۱۷ پر فرماتے ہیں۔

ایک اور اصول پر متنبہ کرنا بھی ضروری ہے اور وہ یہ کہ بعض اوقات حق کی مخالفت کرنے والا کسی نص قطعی کی مخالفت کرتا ہے اور دعویٰ کرتا ہے کہ میں (منکر نہیں ہوں) مؤول ہوں مگر تاویل ایسی کرتا ہے جسے عربی زبان سے کوئی لگاؤ نہیں نہ دور کا نہ پاس کا یہ مخالفت قطعاً کفر ہے اور مخالفت کرنے والا جھوٹا اور کافر ہے اگرچہ وہ خود کو مؤول کہتا رہے۔

جس تاویل سے دین کو نقصان پہونچتا ہو اگرچہ اسکی گنجائش بھی ہو تب بھی مؤول کی تکفیر کی جائیگی

امام موصوف اسی التفرقہ کے ص ۱۶ پر فرماتے ہیں۔

باقی جس تاویل سے دین کو ضرر پہونچے وہ محل اجتہاد اور محتاج غور وفکر ہے اس کی بھی گنجائش ہے کہ کافر کہا جائے اور اس کی بھی گنجائش ہے کہ کافر نہ کہا جائے (یعنی اگر غور وفکر سے یہ ثابت ہو کہ اس سے یقیناً دین کو نقصان پہونچتا ہے تو تکفیر کی جائے گی ورنہ نہیں گویا مدار تکفیر دین کو نقصان پہونچنے پر ہے تاویل کے لئے وجہ جواز ہونے یا نہ ہونے پر نہیں ہے)

کبھی تاویل کیلئے وجہ جواز ہونے یا نہ ہونے کا معاملہ بھی محل تردد اور محتاج غور وفکر بن جاتا ہے ایسی صورت میں بھی ظن غالب سے فیصلہ کیا جائے گا

التفرقہ ص ۲۶ پر فرماتے ہیں۔

پھر کچھ بعید نہیں کہ بعض مسائل میں تاویل اس قدر بعید (از فہم وقیاس) ہو کہ اس کے تاویل یا تکذیب ہونے میں شک اور تردد واقع ہو جائے اور غور وفکر کی ضرورت پیش آئے ایسی صورت میں بھی گمان غالب اور مقتضاء اجتہاد سے فیصلہ کیا جائے گا اس لئے کہ تمہیں معلوم ہو چکا ہے کہ یہ (تکفیر کا) مسئلہ اجتہادی ہے۔

ایک ہی بات کبھی موجب کفر ہوتی ہے کبھی نہیں حضرت مصنف قدس اللہ سرہ فرماتے ہیں: بعض اوقات ایک ہی کلمہ ایک حالت میں موجب کفر ہوتا ہے اور ایک حالت میں موجب کفر نہیں ہوتا اسی طرح ایک شخص کے لئے موجب کفر ہوتا ہے اور ایک کے لئے نہیں مثلاً کان رسول اللہ صلی اللہ علیہ وسلم یحب الدباء (رسول اللہ صلی اللہ علیہ وسلم کدو پسند فرمایا کرتے تھے) یہ حدیث سن کر ایک شخص (بطور تاسف) کہے لا احب الدباء (مجھے کدو اچھا نہیں لگتا) اور اس کا مقصد اپنی محرومی اور کم نصیبی کا اظہار ہو یا صرف واقعہ کا اظہار، تو اس کہنے سے کچھ نہ ہوگا لیکن اگر یہی حدیث سنکر (بطور کراہت واستخفاف) گستاخی اور بے باکی کے انداز میں جیسے ایک برابر کا آدمی دوسرے برابر کے آدمی کے مقابلہ پر کہتا ہے یہی کلمہ بلند آواز اور گستاخانہ لب ولہجہ میں کہے انا لا احب الدباء (میں تو کدو کو پسند نہیں کرتا) تو یہی کلمہ موجب کفر ہے اور (توبہ نہ کرے تو) یہ شخص کافر ہے۔ فتاوی کے بہت سے جزئیات اسی اصول پر مبنی ہیں۔

دین کے محافظ علماء حق کا فریضہ فرماتے ہیں: اسی کے ساتھ رسول اللہ صلی اللہ علیہ وسلم کی اس حدیث کو بھی پیش نظر رکھنا چاہیے جس کو بیہقی نے مدخل میں روایت کیا ہے کہ حضور علیہ الصلوۃ والسلام نے فرمایا:

یحمل ھذا العلم	میری امت میں ہر آنے والی نسل میں ایک ایسی ثقہ
من کل خلف عدولہ	جماعت موجود رہے گی جو اس دین کی حامل ومحافظ
ینفون عنہ تحریف	ہوگی، حد سے تجاوز کرنے والے گمراہوں کی تحریفوں
الغالین وانتحال	کی تردید کرے گی، اور باطل پرستوں کی دست برد
المبطلین وتاویل الجاھلین	سے دین کو بچائے گی اور جاہلوں کی تاویلوں کی تخلیق کرے گی۔

فرماتے ہیں: یہ مشکوۃ رسالت اور لسان نبوت (صلی اللہ علیہ وسلم) سے نکلے ہوئے الفاظ ہیں (جو ہماری حق پرستی، راست گوئی اور دیانت داری کی ضمانت ہیں اس لئے کہ ہم نے وہی فریضہ ادا کیا ہے جس کی پیش گوئی رسول اللہ صلی اللہ علیہ وسلم نے فرمائی ہے اور بس) ہمارے لئے تو اللہ کا فی ووافی ہے اور وہی بہترین کارساز ہے۔

تاویل باطل کی مضرت اور مؤول کا فرض حافظ ابن قیم رحمہ اللہ شفاء العلیل ص ۸۲ پر فرماتے ہیں۔

باطل تاویل انبیا علیہم الصلوۃ والسلام کی لائی ہوئی "شریعت" کو معطل (بیکار ولا یعنی) بنا دینے اور متکلم (صاحب شریعت) پر جھوٹ لگانے کا موجب ہے کہ اس کی مراد یہ ہے جو مؤول نے بتلایا ہے حالانکہ یہ بالکل جھوٹ ہے) اسی لئے تاویل باطل، حق کو باطل اور باطل کو حق بنا ڈالتی ہے اور متکلم کی جانب اس "چیستاں گوئی" اور "فریب کاری" کو منسوب کرتی ہے جو اس کی شایان شان نہیں (یعنے مؤول کی تاویل کو صحیح مان لینے کی صورت میں یہ کہنا پڑے گا کہ متکلم نے دانستہ اپنی مراد کو چھپانے کی غرض سے ایسے الفاظ استعمال کئے ہیں جن کے ظاہری معنی سے اس کی مراد نہ سمجھی جا سکے اور لوگ غلط فہمی میں مبتلا ہوں اسی کا نام تلبیس اور چیستاں گوئی ہے) اسی کے ساتھ ساتھ بغیر کسی علم ویقین کے یہ کہنا کہ متکلم کی مراد یہی ہے (جو مؤول کہتا ہے) صریح بہتان وافتراء ہے،

لہذا ہر تاویل کرنے والے کا فرض ہے کہ

(۱) پہلے وہ یہ ثابت کرے کہ از روے لغت وقواعد عربیت اس "معنی" کے مراد لینے کی گنجائش ہے (جو مؤول کہتا ہے)

(۲) اس کے بعد وہ (حوالے دیکر) یہ ثابت کرے کہ متکلم نے اس لفظ کو اس معنی میں اکثر وبیشتر استعمال کیا ہے، یہاں تک کہ اگر کسی جگہ اس نے اس لفظ کو ایسے طریق پر استعمال کیا ہے کہ اس معنی کے علاوہ کسی اور معنی کا بھی احتمال ہو سکتا ہے تو وہاں اس لفظ کو اسی "معروف الاستعمال" معنی پر حمل کیا گیا ہے۔

(۳) نیز مؤول کے ذمہ یہ بھی لازم ہے کہ وہ لفظ کو اس کے ظاہری معنی سے ہٹانے کی یا حقیقی معنی کے بجائے معنی مجازی یا استعارہ مراد لینے کی کوئی قوی اور معارضہ سے خالی دلیل قائم کرے۔ ورنہ اس کا یہ دعویٰ (تاویل) دعویٰ بلا دلیل سمجھا جائے گا اور ہرگز قبول نہیں کیا جائے گا۔

بعض مرتبہ تاویل زوال ایمان کا سبب بن جاتی ہے حافظ ابن تیمیہ رحمہ اللہ بغیۃ المرتاد کے ص ۶۹ پر فرماتے ہیں

ہمارا مقصد یہاں صرف اس امر پر تنبہ کرنا ہے کہ عموماً اس قسم کی تاویلیں قطعی طور پر باطل ہوتی ہیں اور جو شخص بھی ان کو اختیار کرتا یا لائق قبول قرار دیتا ہے وہ خود بسا اوقات اسی جیسی یا بالکل وہی تاویلیں کر کے گمراہی میں مبتلا ہو جاتا ہے بلکہ بعض اوقات ایمان سے بھی ہاتھ دھو بیٹھتا ہے اور کافر ہو جاتا ہے (لہذا ان تاویلات کا دروازہ کھولنا یا کھولنے کی اجازت دینا انتہائی خطرناک ہے)

ULAMA'S FORUM

KUFR

MAULANA CASSIM SEMA SAHEB WARNS ASAD'S QURAN SALES COMMITTEE OF THE GRAVE KUFR BELIEFS CONTAINED IN THE COMMENTARY WHICH THIS COMMITTEE SEEKS TO DISSEMINATE SO EXTENSIVELY. SAYS MAULANA SEMA SAHEB:

"WE ALSO WISH TO DRAW THE ATTENTION OF THE SALES COMMITTEE THAT IT IS AN ACT OF KUFR TO BELIEVE IN THE QURAANIC VERSES TRANSLATED BY DR. ASAD TO MEAN THAT NABI ISAA (alayhis salaam) HAS ALREADY DIED. IN THE FACE OF THE MUTAWAATIR AHADITH OF RASULULLAH (sallallaahu alayhi wasallam) THESE INTERPRETATIONS OF ASAD ARE REJECTED AS ACTS OF KUFR. THE MUTAWAATIR AHAADITH CATEGORICALLY STATE THAT NABI ISAA (alayhis salaam) DID NOT DIE YET, BUT THAT HE WILL RETURN BEFORE QIYAAMAH. HE WILL THEN ONLY DIE AND BE BURIED IN MEDINA WHERE RASULULLAH (sallallaahu alayhi wasallam) LIES BURIED.

THE DISCIPLE AND HIS GOLD

A YOUNG Mureed (disciple), unknown to his Shaikh (so he thought) had hoarded a small amount of gold pieces. One day the Mureed and the Shaikh set out on a journey. At length they arrived at a dark valley. The entrance of this gloomy valley was marked by two roads. The Mureed became afraid thinking about the possible danger to his treasure. Trembling, he asked the Shaikh: Which road shall we take? The shaikh replied: Get rid of that which makes you afraid, then either road will be good. The devil fears him who is indifferent to money and promptly flees from him. For the sake of a grain of gold you would split a hair. In the way of Deen, gold is like a lame donkey; it has no value, only weight. When wealth comes to a man unawares, it first bewilders him, then governs him. He who is identified with the love of money and possessions has been bound hand and foot and thrown into a pit. Avoid this deep pit if you can, if not, hold your breath, for the air in it is quite extraordinary.

(Hadhrat Fariduddin Attar-R.A.)

ULAMA vs SHAH

ON 10th May Shah's troops attacked the centres of several "Ulama" in Qum, including that of Ayatullah Shari'atmadari', killing at least one person.

On June 17th, a general strike took place in Qum and five other cities in commemoration of these Martyrs. Ayatullah Shari'atmadari' gave interviews to several foreign press and are available on request from M.Y.A.

The Shah regards Qum, rightly, as the major stronghold of the Islamic opposition to his rule and is clearly demonstrated by the 32 tanks that are patrolling the city.

SOME MASAA-IL

* The hair, horns, nails, teeth and bones of dead animals besides the pig, are "taahir" (paak – pure).
* The skin of a dead animal becomes "taahir" only after it has been treated, either by drying in the sun or by some other chemical means. Prior to treatment, the skin of a dead animal will remain impure.
* The hair and bones of a human being are "taahir", but it is not permissible to use these for any purpose whatever. These should be buried with respect.
* It is Makrooh to perform Wudhu or Gusal with water which has been heated by the rays of the sun. Such water may cause defects in the skin.
* It is not permissible to touch a translated Quraan in which the Arabic text appears if one is not with Wudhu.

DOOR OF PARADISE IS OPEN FOR AN OBEDIENT WIFE

THE Holy Prophet ﷺ said:

"The woman who dies and her husband was pleased with her, she will go to Paradise."

(Tirmizi.)

"When the wife says the five-times prayers, fasts for the whole month (of Ramadaan), abstains from adultery and obeys the husband, she will be told to enter Paradise through any door she likes."

(Imam Ahmed.)

SET light to your faults, your resentments, and your vanities. Burn them and do not flatter yourself that you are more sincere than others. He who prides himself on his sincerity should strive to see himself as he is.

(Hadhrat Fariduddin Attar-R.A.)

MEN who have a thirst for self-perfection stake both soul and body on the issue. The bird of aspiration soars to Allah, lifted on the wings of faith above things temporal and spiritual. If you have not this aspiration it is better to withdraw.

(Hadhrat Fariduddin Attar-R.A.)

(Continued from Page 9)

BLATANT DISTORTIONS

Further, if any Aalim of the Ahle Sunnah translated the word, "mutawaffeeka" as "I shall cause you to die", then it merely means that Allah will cause Isaa (alayhis salaam) to die after his Nuzool to earth. This is the belief of all those Ahle Sunnah Mufassireen who translated "mutawaffeeka" as "I shall cause you to die". This has already been very clearly explained by Hadhrat Ibn Abbaas and other great Mufassireen in their respective Tafseers. Therefore, the monotonous harping of the modernist camp on "I shall cause you to die" is a subtle attempt to pull wool over the eyes of the unwary.

The fourth distortion and blatant falsehood propagated by the "special correspondent" of "Al-Qalam" is his allegation that the event of Isaa's Ascension (Rafah) belongs to the category of "Mutashaabihaat". Nothing could be further from the truth. Men of knowledge will smile at this profound ignorance of "special correspondent" who attempts to pose as an authority on Tafseer. "Special correspondent" has absolutely no Islamic basis for claiming that the question of Isaa's bodily ascent belongs to the "mutashaabihaat" category, the proper interpretation known unto Allah Ta'ala alone. If, the question of Nabi Isaa's "Rafah" and "Nuzool" belong to the "mutashaabihaat" (ambiguous and unclear) then indeed even the verses pertaining to Salaat, Imaan, Risaalat, etc. could be relegated to the "mutashaabihaat" category on the basis of "special correspondent's" un-Islamic reasoning. A question explained and interpreted by Rasulullah (sallallaahu alayhi wasallam) never belongs to the "mutashaabihaat". The explanation of this question has been so thoroughly clarified and proven that it undoubtedly belongs to the "muhkamaat" (clear and unambiguous) category of commands. The Ahle Sunnah beliefs pertaining to Nabi Isaa (alayhis salaam) are established by way of Ahaadith Mutawaatirah – the same category of Ahadith which establish the "fardhiat" (compulsory nature) of the Five Daily Salaat, the number of Raka'ts, and the many other clear-cut teachings of Islam. Allamah Anwar Kashmiri (R.A.) says in his "Aqeedatul Islam":

"Verily, the Ahadith of Rasulullah (sallallaahu alayhi wasallam) regarding the Descent of Isaa (alayhis salaam) prior to the Day of Qiyaamah have attained the rank of Tawaatur."

Hadhrat Mufti Mohammed Shafee (R.A.) states in Ma'aariful Quraan:

"The belief of Hadhrat Isaa (alayhis salaam) being lifted alive to the Heaven and him being alive and his descent again close to Qiyaamah is established by the "nusoos-e-qatiyyah" (clear verses) of the Quraan-e-Kareem and Ahaadith-e-Mutawaatarah."

Hadhrat Allamah Anwar Shah Kashmiri (R.A.) states in "Ikfaarul Mulhideen":

"Hadhrat Isaa's (alayhis salaam) descent from the Heaven near to Qiyaamah is a Mutawaatur fact."

Haafiz Ibn Hajar (R.A.) states in "Fathul Baari":

"Ijma' of the Ummat and Tawaatur are recorded on the Nuzool of Isaa (alayhis salaam)."

Haafiz Ibn Kathir states likewise in his Tafseer.

Hadhrat Allamah Yusuf Binnuri (R.A.) states in the introduction to "Aqeedatul Islam":

"The Companions (Ulama) of Hadith and Tafseer are unanimous that Isaa (alayhis salaam) rose bodily and alive."

"The aqeedah (Belief) of Nuzool of Isaa (alayhis salaam) is as clear as the sun in the middle of the day by virtue of the indication of the Quraan-e-Hakeem, Sunnat-e-Mutawaatarah and the Ijmaa (Consensus of opinion) of the Ummah in every age of the ages of Islam."

In "Aqeedah Safaareeni" it appears:

"His descent is proven by the Quraan, Sunnah and Ijmaa of the Ummah . . . Not a single person from the Shariah opposed this. Only, the philosophers, the athiests whose opposition is of no substance have rejected this (Belief)."

Allamah Aalusi (R.A.) states in Roohul Ma'aani:

"The rejection of the Nuzool of Isaa (alayhis salaam) is rejection of a Mutawaatur fact and the entire Ummah has enacted unanimity on the kufr of the rejector."

Hadhrat Maulana Hifzur Rahmaan (R.A.) states in "Qasasul Quraan":

"A vast treasure of Ahadith regarding the 'nuzul' of Nabi Isaa (alayhis salaam) and his being alive is to be found in the Books of Hadith and Tafseer. These Ahadith with regard to their authenticity fall in the class known as Saheeh, and Hasan. Further, these Ahadith belong to the Mash-hoor and Mutawaatur category. Imaam Tirmizi, Muhaddith Imaaduddin Bin Katheer, Muhaddith Ibn Hajar Asqalaani and other authorities and Imaams of Hadith narrated these Ahadith (pertaining to the Descent and Life) of Isaa (alayhis salaam) on the authority of sixteen prominent Sahaabah (R.A.). Among these great Sahaabah some claimed that Rasulullah (sallallaahu alayhi wasallam) made these emphatic statements (about Isaa-alayhis salaam) in a gathering of hundreds of Sahaabah. These Sahaabah narrated these Ahadith, bearing Shahaadat (Evidence under Oath), during the time of the Khulafa-e-Raashideen."

Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi (R.A.) states in Tafseer Bayaanul Quraan:

"Ijmaa on this question (of Nabi Isaa's bodily raising) is most emphatic. There is not a single authoritative Aalim of former times or later times who has ventured a contrary opinion."

Hadhrat Allamah Sayyid Abul Hasan Nadvi states:

"The ascent of Isaa (alayhis salaam) to the heavens and his return to the world in future is one of those beliefs of Muslims which have their basis in the Quraan and are also proved by Prophetic Traditions and in which Muslims have believed consistently. Ibn Kathir says that the Prophetic Traditions regarding the return of Isaa (alayhis salaam) are numerous enough to be regarded as an unbroken Chain of Transmission. None of the important religious personalities has been recorded as denying this belief, not even the Mu'tazilah."

Ibn Hazam (R.A.) says in his renowned work, "Al-Fasl fil milal wan-nihal" that this belief is established by the unbroken continuity of transmission (Ahadith-e-Mutawaatarah).

Muhaddith Allamah Shaukaani (R.A.) enumerated twenty nine Saheeh, Hasan and Saalih Ahadith regarding the Nuzool of Isaa (alayhis salaam, in his book titled:

"At-taudheeh fi tawaaturi maa jaa-a fil muntazar wad-dajjaal wal Maseeh."

The Marfoo' Ahadith on this question are greater in number and the narrations of the Sahaabah on the Nuzool of Nabi Isaa (alayhis salaam) are innumerable.

In Talkheesul Jeer it is stated:

"These are the Mutawaatir Ahaadith of Rasulullah (sallallaahu alayhi wasallam), which have been narrated by Abu Hurairah, Ibn Mas-ud, Uthmaan Ibnul Aas, Abi Umaamah, Nawaas Ibn Samaan, Abdullah Bin Amr Bin Aas, Mujma' Bin Haarithah, Abu Shuraih, and Huzaifah Bin Aseed (May Allah be pleased with them). In these Ahadith is the explanation of the mode and place of Isaa's Descent . . ."

And, all the authorities of Hadith and Tafseer unanimously maintain that Isaa was raised with his physical body while being alive . . .

The aforementioned quotations will suffice to dispel any doubt regarding the "muhkam" nature of the Belief in Isaa (alayhis salaam) being alive and his Nuzool. Unanimously all the authorities of Islam – right from the time of Rasulullah (sallallaahu alayhi wasallam) until this day – have held that these Beliefs regarding Isaa (alayhis salaam) are "qat-i" (absolute) and "muhkam" (clear and unambiguous), yet "Al-Qalam's" "special correspondent" wishes us to believe that they belong to the category of "mutashaabihaat". Let "Al-Qalam" and its "special correspondent" bring forth their Islamic proofs if indeed they are truthful. They have no hope of adducing any solid Shar'i proof to back up their false allegation that these Beliefs belong to the "mutashaabihaat".

Another blatant falsehood uttered by "special correspondent" is his allegation that "this question has nothing to do whatsoever, with our Imaan". Let this "special correspondent" prove his claim. Let him quote just a single authority (not unqualified modernists like Abduh and Ridaa of the twentieth century) to substantiate his claim? Can you "special correspondent"?

LET THEM HANG THEIR HEADS IN SHAME AND DISGRACE !!!

MUSJID TRUSTEES

WHO SHALL BE THE TRUSTEES OF A MUSJID?

The Quraan Shareef answers this question very explicitly. Allah Ta'ala states:

"ONLY THOSE SHALL ADMINISTRATE THE MUSJIDS OF ALLAH, WHO HAVE IMAAN IN ALLAH, AND BELIEVE IN THE LAST DAY, WHO ESTABLISH SALAAT, WHO PAY THE ZAKAAT, AND, WHO FEAR NONE BESIDES ALLAH."

This Quraanic injunction stipulates that the fundamental requirements of a Trustee of a Musjid are:

(a) Imaan – Belief in the Aaqaaid of Islam.

(b) A'maal – Practicing of righteous deeds.

(c) Correct and honest discharge of the duties of the Musjid.

Regarding the second condition, viz., A'maal, the first and foremost is the regular and punctual performance of Salaat. A man who is neglectful of Salaat hovers on the confines of kufr. Said Rasulullah (sallallaahu alayhi wasallam):

"He who neglects Salaat deliberately has committed kufr."

Therefore, such a flagrant and rebellious transgressor of the Shariah can never qualify for the post of trusteeship. One who neglects his Salaat is a "faasiq" and a "faajir" of the worst order. His villainy against the Command of Allah in the form of neglect of Salaat totally disqualifies him from ever becoming a trustee of a Musjid. Ignorant people, people who have no fear and concern of the "Aakhirah" whatsoever, may "appoint" such a faasiq as a "trustee" of the Musjid, but in the Eyes of Allah Ta'ala these people and their vile candidates stand as heinous criminals for pillaging, plundering and raping the sanctity of the Musjid. The appointment of a faasiq and a faajir as "trustee" of a Musjid is totally forbidden by the Shariah. Musjids are for the remembrance of Allah, hence only men of piety, men of fear, men of humility, men of knowledge and understanding should be appointed to the holy post of "Mutawalleeship" of Musjids. Muslims responsible for the appointment of "criminals" – "criminals" who defile the sanctity of the Musjid – flagrant violaters of the sacredness of the House of Allah – are guilty of gross betrayal of the Deen. Islam urges the community to remove faasiqs from positions of Trust. But, the trend among Muslims nowadays is to appoint totally unqualified people to the position of Musjid trustees. The following statement of Rasulullah (sallallaahu alayhi wasallam) is highly applicable to those who have been responsible for the nomination and appointment of unqualified men to the sacred post of trusteeship:

"He who appoints a man to a position of trust knowing that there is another in the community more versed (in the Law of the Shariah), verily he has betrayed Allah, His Rasool and the community of Muslimeen."

In another Hadith, Rasulullah (sallallaahu alayhi wasallam) said:

"When affairs (of Trust) are assigned to those who are unqualified for it, then await the Hour (Qiyaamah)."

According to Rasulullah (sallallaahu alayhi wasallam) death is preferable to the appointment of "fussaaq" (flagrant violaters of the Shariah) as trustees. Said our Nabi (sallallaahu alayhi wasallam):

"When your leaders are the worst among you (i.e. they are fussaaq); and your wealthy are the most niggardly among you; and your affairs have been assigned to females, then the bowels of the earth are better for you than its surface."

The Shariah totally disallows the appointment of irreligious characters to the position of Musjid trustees. In Fataawa Ibn Taimiyyah it is stated:

"It is not lawful to appoint (to a position of Trust) a faasiq when it is possible to appoint a pious person."

Shaami records:

"To appoint an ignorant and an irreligious person to such a position of honour (e.g. trusteeship of a Musjid) is tantamount to honouring him whereas the faasiq is 'waajibul ihaanat' (to be disgraced). He does not deserve honour."

In Makaarimul Hafazah it is said that Hadhrat Umar Bin Abdul Aziz (R.A.) commanded all his governors to appoint only the learned ones to posts of Trust.

In terms of the shariah it devolves upon the Muslim community to strive for the removal of unqualified men from the trusteeship of Musjids. Failing to execute this order of the Shariah without valid reason will render the community liable for a severe Penalty in the Aakhirah. The Musjid is the House of Allah. The preservation of its sanctity is the bounden and the sacred duty of the Jamaat. It is incumbent upon the congregation to ensure that only pious, uprighteous and Islamically qualified men are appointed to these holy posts. Only in this way could the Masaajid of Allah be guarded against the defilement introduced by the criminal usurpers of Trust. The ravage perpertrated against the sanctity of the Houses of Allah by "trustees" whose concern is only material advantage at the expense of the Musjid funds and the gaining of false honour, can never be forgiven by the community of Muslims – by those Muslims who know what is a Musjid.

If the congregants of any particular Musjid are at all interested in restoring the plundered sanctity of the Musjid then it is imperative that the cause of such defilement be eliminated. And, the cause of defiling the honour of Allah's House is the appointment of immoral, faasiq and faajir criminals as trustees – criminals who parade as "pious" Muslims, but who sit like shayateen right inside the Musjid whilst the Salaat is in progress. The "la'nat" (curse) of Allah and the curse of the Malaaikah may descend upon such uncouth men who undoubtedly qualify for the epithet, "shayateenul ins" (devils in human form). The irony of the matter is that today Muslims have degenerated to that low ebb of "nafsaaniyat" that they willingly choose "shayaateenul ins" to act as "Mutawallees" of the Musjid. Let these congregants hang their heads in shame. They will not escape the Wrath of Allah.

"WHOEVER wishes for high mansions in Jannat and for elevated ranks should forgive him who has committed injustice against him; and give (gifts and favours) those who have deprived him; and, join relationship with those who cut asunder relationship.

(Hadith)

ESTABLISH relationship with those who sever the ties of relationship; forgive those who have committed injustice against you; and do good to those who have harmed you.

(Allah Ta'ala's advice to Rasulullah-sallallaahu alayhi wasallam)

– HADITH

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ARAB, ULAMA WARNING TO S.A. MUSLIMS

- Asad's Commentary-Undermining Islam-

(Majlis Correspondent)

DAMASCUS: LEADING ULAMA OF SYRIA HAVE WARNED MUSLIMS TO BE ON THEIR GUARD AGAINST INTERNATIONAL ZIONIST CONSPIRACY AIMED TO UNDERMINE ISLAM. THIS WARNING WAS CONVEYED TO "THE MAJLIS" CORRESPONDENT IN INTERVIEWS CONCERNING LEOPOLD WEISS'S (MUHAMMAD ASAD) REFUTATION OF THE ASCENSION OF NABI ISAA (ALAYHIS SALAAM). AMONG THE LEADING ULAMA OF SYRIA INTERVIEWED WERE: SHEIKH ABDUR RAZZAAQ (IMAAM AND LECTURER AT THE GRAND OMAYYAD MUSJID), SHEIKH AHMAD TAFTAROO (THE GRAND MUFTI OF SYRIA), SHEIKH AHMAD SAFAR (MUFTI OF DAMASCUS), SHEIKH M.A. AABIDDEEN (PREVIOUS MUFTI OF UNITED ARAB REPUBLIC), SHEIKH ABUNNOOR (CHIEF OF THE SHAZALI ORDER IN DAMASCUS), AND THE MUFTI OF HOWRAN.

In a statement to our Correspondent Sheikh M.A. Aabiddeen, the retired grand Mufti of the United Arab Republic condemned Asad's view. Said the Mufti:

"THE AYAT IS GENERAL (unconditional and free from the restrictions attached to it by the modernist mis-interpreters). THIS MEANS THAT ISAA (alayhis salaam) WAS RAISED BODY AND SOUL. TO REFUTE BODILY ASCENSION IS TO REFUTE THE CLEAR IMPLICATION (NASS SAREEH) OF THE VERSE AND THIS IS TANTAMOUNT TO KUFR. *Al mutlaqu yajri alaa itlaaqi-hi.*"

The Mufti Saheb added:

"WARN YOUR BROTHER MUSLIMS AND IMPRESS UPON THEM THE DANGEROUS IMPLICATIONS OF THIS UN-ISLAMIC BELIEF AND DISTORTION."

Sheikh Abdur Razzaak Halabi, the Imaam and chief lecturer at the Jaame Omayya (Omayyad Mosque) asked:

"Why should we discard the honest translations of the true repositories of the Deen – of people like Imaam Abu Hanifah, Imaam Shaafi, Ibn Kathir, Jalaaluddin, etc. (May Allah be pleased with them all) – and accept the view of a new Muslim who does not even know the Arabic language?"

Sheikh Halabi handed a written statement to our Correspondent. The statement appears elsewhere in this issue of "The Majlis". Sheikh Halabi also added:

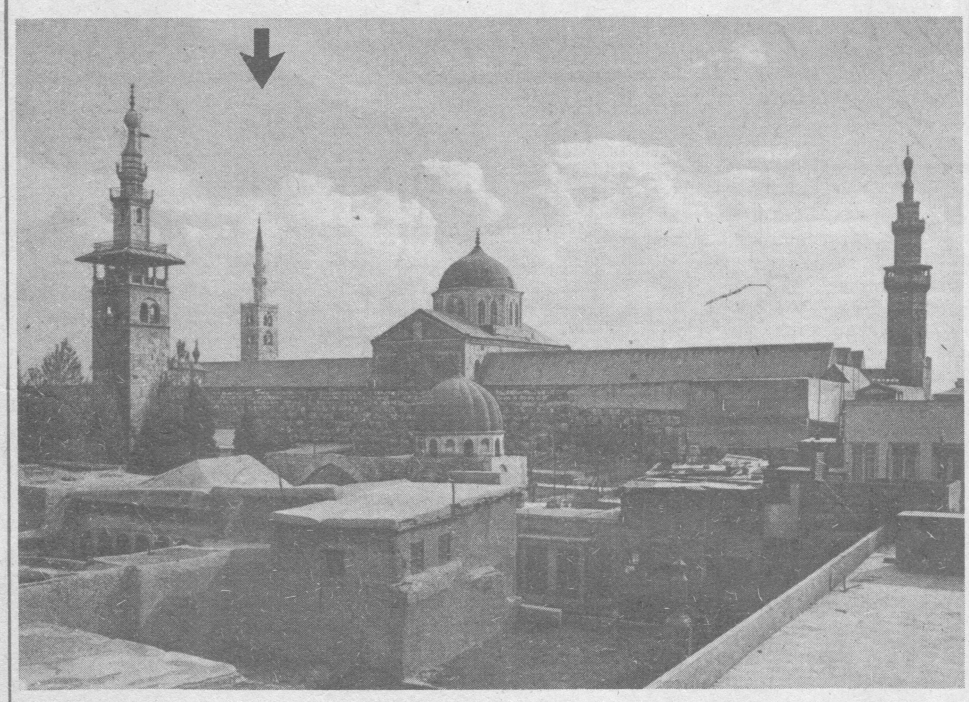
"IT IS NOT PERMISSIBLE TO AID IN THE PRINTING AND PUBLICATION OF SUCH A 'tafseer'."

According to the Grand Mufti of Syria, Sheikh Ahmad Taftaroo, the latest distortion (viz. Asad's tafseer of kufr regarding Nabi Isaa-alayhis salaam) is another step in the Zionist master plan to undermine Islam. The first step in this plan is to batter and weaken the beliefs of Muslims. Half a million copies of the Quraan with distortions printed by the Jews were discovered in Nigeria. The Egyptians discovered this and foiled this dastardly plot in its early stages. Allah will protect His Deen.

Sheikh Qurshid Abunnoor, head of the Shazali Order in Damascus was shocked when told of the distortion of Asad. "Don't the South African Muslims understand the verse relating to the ascension of Nabi Isaa (alayhis salaam)? The verse is as clear as the mid-day sun. You do not have to be a master of the Arabic language to understand it. ANYONE OPINING CONTRARY TO THE ISLAMIC BELIEF THAT NABI ISAA (ALAYHIS SALAAM) ASCENDED BODILY AND ALIVE IS ONLY FURTHERING THE POPULAR QADIANI BELIEF OF KUFR."

The Ulama of Syria are united in the opinion that rejection of the Islamic belief of Nabi Isa's bodily ascension is KUFR.

Dr. Sa-eed Ramadhaan Albouti, head of Shariah Studies at Damascus University and chairman of the Rabita Committee is to give a detailed write-up on Asad's refutation of Nabi Isa's bodily ascension in the Rabita Journal. Measures are to be instituted for Asad's commentary to be totally banned from the Arab League States.



DAMASCUS OMAYAD MOSQUE

– arrow indicates the Minarah upon which the descent of Nabi Isaa (alayhis salaam) will be according to the Hadith of Rasulullah (sallallaahu alayhi wasallam).

HAMMERSDALE RAINBOW CHICKENS ?

A circular issued by the Jamiatul Ulama of Natal, signed by Maulana Yunus Patel states:

"The Jamiatul Ulama assures all Muslims that the chickens processed at the Rainbow Plant, Hammersdale are Halaal. There is no harm in buying, selling or consuming the said product. The alleged descrepency report by the "Majlisul Ulama" in their Ramadhaan issue of the "Majlis" has been proved to be based on a misunderstanding and incorrect information."

This report issued by Maulana Yunus Patel is misleading and incorrect because:

(1) "The Majlis" report was NOT based on a misunderstanding as is claimed by Maulana Yunus Patel in the circular.

(2) The "Majlis" report was NOT based on incorrect information as is also claimed by Maulana Yunus Patel.

(3) The PROOF of which Maulana Yunus Patel mentions in the circular to say the least is fictitious.

"The Majlis" wishes to clarify the statement by the Mujlisul Ulama regarding the descrepency which prevailed (we do not know if it still prevails) at the Hammersdale Rainbow plant at the time of the inspection made by Maulana Mahmood Khatieb of Georgedale. Maulana Khatieb is a member of both the Jamiatul Ulama of Natal and the Mujlisul Ulama. After his inspection of the Rainbow Plant at Hammersdale, Maulana Mahmood Khatieb informed "The Majlis" that at least one of the slaughterers DID NOT RECITE THE TASMIAH while slaughtering. Maulana Khatieb stood by his claim throughout Maulana Yunus Patel's endeavour to secure a retraction from Maulana Khatieb on this score. Maulana Khatieb even to this day stands by his claim and can state under oath that he is absolutely certain that when he made the inspection one particular slaughterer was NOT RECITING THE TASMIAH, and when questioned by Maulana Khatieb, the slaughterer admitted this fact. Later on, however, the inspector at Rainbow issued a contradictory report. Maulana Yunus Patel has accepted the statement of the inspector at Rainbow and rejected the statement of Maulana Khatieb. Maulana Yunus Patel has no doubt in the report of Rainbow's inspector – we on the otherhand have no doubt in the report made to us by Maulana Khatieb.

The correct thing for Maulana Yunus Patel to have done was to make known to the public the conflict in the two statements – Rainbow inspector vs Maulana Mahmood Khatieb. It is grossly wrong for Maulana Yunus Patel to claim that "The Majlis" report has been PROVED to be based on a misunderstanding and incorrect information. We adhere by our claim and we hand over the "misunderstanding" and the "incorrect information" to Maulana Patel Saheb to sort out. And, Allah knows best.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. Is it permissible to sell canned meats (which are Haraam for Muslim consumption) excluding pork to non-Muslims?

A. Meats which are Haraam for Muslim consumption are termed "maitah" (carrion) in the Shariah. It is Haraam to sell such meats to even non-Muslims. It is also Haraam to feed dogs with such "carrion" according to the Shariah.

Q. Most sweets today contain gelatine even if this is not stated on the sweet-wrappers. Can we eat such sweets?

A. If you have proof that the sweets do in fact contain animal gelatine then obviously such sweets will be Haraam. But, as long as we have no proof of animal gelatine content, we will not be able to pronounce the sweets as Haraam. However, there do exist reasonable cause for believing that our sweets contain animal gelatine. It is therefore, best to abstain from consuming sweets.

Q. What is gelatine?

A. Gelatine is an animal protein substance which has jelly-forming properties. It is derived from collagen which is a protein found in animal bone and skin. It is used extensively in industry. Sweets, ice-cream, jellies, candies, desserts are just a few of the numerous items which contain gelatin. Besides animal gelatin, a synthetic product derived from plants is also obtained. This plant gelatin is also used widely.

Q. Is it allowed to make any Namaaz between Sehri and Fajr Azaan?

A. Any Salaat could be performed until just before entry of Subh Saadiq which ushers in the time for Fajr Salaat. Once the time for Fajr Salaat commences, it is not permissible to perform any Nafl Salaat. Only the two Raka'ts Sunnat of Fajr as well as Qadhaa Salaat may be performed in this time, i.e. the entire duration of Fajr time.

Q. After the Fardh Salaat of Ishaa, the Taraaweeh Salaat normally commences after the Musallees have made their two Raka'ts Sunnat and two Raka'ts Nafl. Should the Taraaweeh commence even while some of the Musallees are still engaged in performing the Nafl Salaat?

A. Sufficient time to perform these four Raka'ts comfortably (i.e. without haste) should be allowed after the Fardh Salaat. Obviously late-comers who engage in Nafl Salaat before the Taraaweeh cannot be considered.

Q. Whose duty is it to see that the Safs (rows) are straight? Can the Imaam commence the Salaat while the Safs are not straight and not yet filled up?

A. It is the duty of each and every Musallee to ensure that the Saf is straight and filled up. Each Musallee should see that he stands properly. The Imaam too has to see that the Saff is straight and formed properly. It is his duty to command the people to form the rows correctly. Rasulullah (sallallaahu alayhi wasallam) laid stress on the correct Saf formation. The Imaam can commence the Salaat even though the Safs have not yet been completed. The bad practice of delaying the Saf formation to the very last moment will compel the Imaam to commence the Salaat even before the Safs have been formed. The Musallees must ensure that they commence the Salaat together with the Imaam. We observe that today people idle into the Saf even after the Salaat has commenced. The Imaam cannot be expected to wait for such negligent people who have no concern for the Salaat nor have any knowledge of the importance of commencing the Salaat together with the Imaam.

Q. Is it proper to make Salaam whilst the Azaan is being called?

A. It is improper to make Salaam while the Azaan is being called.

Q. Can one continue reading Quraan Shareef when the Azaan has commenced?

A. Yes, it is permissible.

Q. Is it proper to recite a short Surah in the first Raka't and a longer Surah in the second Raka't?

A. The correct method – the Sunnah method – is to recite a slightly longer Surah in the first Raka't than the second Raka't. The Qiraat of the second Raka't should not be longer than the Qiraat of the first Raka't.

Q. On what basis is the use of interest money condoned for building of toilets when Allah and His beloved Nabi (sallallaahu aiayhi wasallam) have condemned interest as Haraam?

A. Interest as well as all Haraam money in one's possession cannot be used for personal use even for the building of toilets for one's own use. The Shariah Ruling applicable to all forms of Haraam wealth in one's possession is that firstly the rightful owners of such wealth must be sought and the money be returned. If this is not possible, the money has to be handed to the rightful heirs of the rightful owners of the wealth. If this too is not possible, the Haraam wealth will be given in charity without the Niyyat of Sawaab. It is compulsory to eliminate unlawful wealth in one's possession, and the best form of elimination is to restore it to the rightful owners. In the event of this not being possible, the next best form of elimination is to utilize such wealth for certain forms of charitable works. Such monies cannot be donated towards the construction of Musjids, Madressas, and other places of reverence. Such money has to be used in public works such as roads, toilets, etc. In the distribution of such unlawful wealth, the poor should be accorded priority. This is the Ruling of the same Shariah which has ruled that interest is Haraam.

Q. Is it of the peculiarities of Taraaweeh that this Salaat has to be completed in the shortest possible time and be performed as swiftly as possible? If not, then why is this a practice?

A. The correct procedure is to perform the Taraaweeh in the best possible method. The Taraaweeh should, in fact, be performed in the same manner and at the same pace as the daily Fardh Salaat. Skipping through the Taraaweeh is not a perculiarity of Taraaweeh. On one occasion Rasulullah (sallallaahu alayhi wasallam) together with the Sahaabah performed Taraaweeh until one third of the night had passed. On another occasion it took Rasulullah (sallallaahu alayhi wasallam) and the Sahaabah half the night to complete the Taraaweeh. And on a third occasion the Taraaweeh Salaat continued until just before entry of Fajr time.

Q. A controversy has started regarding Hajj-e-Badl. Please clarify the matter for us.

A. Precisely what do you wish should be clarified about Hajj-e-Badal? We have no knowledge of the said controversy and do not know on which points you desire clarification.

Q. Najis (impure) water from sewerage pipes entered into a vegetable garden and remained there for several hours. Is it permissible to eat the vegetables of this garden?

A. It is permissible.

Q. After waking up, one realises that one saw Rasulullah (sallallaahu alayhi wasallam) in a dream. Could this be mere imagination?

A. The appearance of Rasulullah (sallallaahu alayhi wasallam) in a dream is not mere imagination, but an authentic dream. The shaitaan is not able to impersonate any of the Ambiyaa in one's dreams. Hence, if you have seen Rasulullah (sallallaahu alayhi wasallam) in a dream then in fact it was Rasulullah (sallallaahu alayhi wasallam) whom you have seen.

Q. Who interprets such dreams?

A. Dream-interpretation is a special science. Few people are able to interpret dreams correctly. We have no knowledge of persons here who are qualified to interpret dreams.

Q. Interest is received on savings deposited in the bank. I do not want the interest. The interest thus is mixed with the Halaal money. Since separate interest accounts do not exist, can one pay out the interest from the mixed money (savings plus interest) withdrawn from the bank?

A. Yes. Give the interest amount from the money withdrawn from the bank to some charity, preferably to the poor, without forming a Niyyat of Sawaab.

Q. In Sajdah should the nose or forehead touch the ground first?

A. The nose.

Q. Who will be the parents of Imaam Mahdi? Where will he be born? Please give some general information about Imaam Mahdi.

A. It is not known who his parents will be. He will be a descendant of Rasulullah (sallallaahu alayhi wasallam). It is also not known where he will be born. He will make his appearance at a place called Lud in present day Syria. Insha'Allah, "The Majlis" will soon be carrying an article on Imaam Mahdi.

Q. A non-Muslim friend enquired of the necessity for the return of Nabi Isaa (alayhis salaam). He says: 'If you Muslims believe that Prophet Muhammad (sallallaahu alayhi wasallam) has completed the whole code of life, then what is the need for Jesus (Nabi Isaa) to return?'

A. The purpose of Nabi Isaa's return to earth is not to establish a new code of life. Nabi Isaa (alayhis salaam) will not be bringing a new Book, a new Shariah and a new way of life. The same code of life delivered by Muhammad (sallallaahu alayhi wasallam) will prevail at the time when Isaa (alayhis salaam) appears. The function of Nabi Isaa (alayhis salaam) will not be the perfection or introduction of any code of life. The main function of Nabi Isaa (alayhis salaam) will be to slay Dajjaal. This purpose of Nabi Isaa's return stated by Rasulullah (sallallaahu alayhi wasallam) proves that his re-appearance on earth will not be in the capacity of a "new" Prophet. He will come to execute the task of slaying Dajjaal. And, this in no way detracts from his rank as a Nabi. No matter how exalted the status of a Nabi may be, it will not be derogatory to him to obey the Divine Command of Allah Ta'ala. Hence, the despatch of Isaa (alayhis salaam) to earth by Allah Ta'ala to execute a special task and not to discharge Prophethood can in no way be construed as a demotion of Isaa (alayhis salaam) nor could it be interpreted by any stretch of Islamic imagination to mean a new Prophet after Muhammad (sallallaahu alayhi wasallam). Nabi Isaa (alayhis salaam) will follow the Shariah of Muhammad (sallallaahu alayhi wasallam). In that capacity he will be an Ummati of our Nabi (sallallaahu alayhi wasallam). This indeed is a lofty rank which we may not understand and appreciate, but Nabi Isaa (alayhis salaam) and all Ambiyaa understand it and yearn for it.

Q. I am living on a farm. My landlord refuses to pay for any repairs to the house in which I am living. The house of the African servant living on the farm was extensively damaged during the heavy rains of last year. His house is in a very poor state. The landlord refuses to repair his house. I have some interest money which I received from the bank savings account. Can I use this money for the house in which I am living? Can I use the money to repair the house of the African servant?

A. You cannot use this Haraam money to repair your own house, however, you may use it for the repair of the house of the African servant.

Q. I have been told that it is not permissible for a husband to be nude in the presence of his wife during sexual relationship. Is this so?

A. Although permissible, it is discouraged by the Shariah. Rasulullah (sallallaahu alayhi wasallam) said that one should not behave like an "ass" (i.e. bare oneself completely) whilst indulging in sexual relations. Dignity and deportment are to be observed by Believers at all times. Nabi (sallallaahu alayhi wasallam) discouraged the marriage partners from looking at each other's privacy. Speaking too during sexual intercourse is discouraged in the Ahadith of Rasulullah (sallallaahu alayhi wasallam).

Q. Is it permissible for a woman dressed in full Purdah to sit at a beach watching males playing soccer?

A. Purdah in Islam for females does not mean only "dress-covering". Purdah – total Islamic Purdah – covers body concealment, 'purdah' of the eyes and 'purdah' of the heart. Like Islam prescribes total bodily concealment for its female adherents, so does it command 'purdah' of the eyes. Purdah of the body (i.e. proper Islamic covering of the body) without purdah of the eyes is not a complete Islamic Purdah. Allah Ta'ala commands in the Quraan Shareef:

"Tell the Believing men to cast down their gaze . . .
And, tell the Believing women to cast down their gaze . . ."

The Quraan and the Ahadith command both male and female to adopt strict PURDAH of the eyes. It is not permissible for males to stare at women nor is it permissible for women to stare at men. This is the Law of Allah. Once Hadhrat Maktoom (R.A.), a blind Sahaabi, visited Rasulullah (sallallaahu alayhi wasallam) when two of the wives of Rasulullah (sallallaahu alayhi wasallam) were present. As Hadhrat Maktoom (R.A.) entered, Rasulullah (sallallaahu alayhi wasallam) ordered both wives: 'Go into Purdah' (i.e. leave the room). One of the wives replied: 'But he (Hadhrat Maktoom) is blind.' By this she meant that since he could not see there was no need for Purdah. Rasulullah (sallallaahu alayhi wasallam) replied: 'What! Are both of you also blind?" Here Rasulullah (sallallaahu alayhi wasallam) meant that purdah has to be observed by both men and women. Even if the blind Sahaabi could not see, they (the wives) could see, hence Rasulullah (sallallaahu alayhi wasallam) ordered them to leave the room. This Hadith of Rasulullah (sallallaahu alayhi wasallam) makes it abundantly clear that it is not permissible for women to sit and stare at men. And, this prohibition will be more emphatic when the woman happens to be staring at a group of males indulging in a 'sport' which falls under the classification of 'tashabbuh bil kuffaar' (imitation of the kuffaar). In short, it is totally against the Quraan and the Ahadith of Rasulullah (sallallaahu alayhi wasallam) for a woman to sit at a beach and watch males playing soccer.

Q. Is it permissible for a woman to appear semi-topless in the presence of her father-in-law?

A. Define the meaning of "semi-topless". If "semi-topless" involves uncovering part of the back then it will not be permissible for a woman to be in this state of "nudity" in the presence of her father-in-law. It is not proper for the woman to appear in her father-in-law's presence clad improperly.

Q. Is it permissible for a woman to visit male relatives (for example, her brother) when they are in I'tikaaf?

A. When it is not permissible for a woman to attend the Musjid for even Salaat purposes then her going to the Musjid for mere visiting purposes will be unlawful to a greater degree. A Musjid is a public place where males congregate for Ibaadat. Allah Ta'ala has commanded women to abstain from public places in attendance by men. It is totally contrary to the Shariah Law of Purdah for a woman to emerge from the home unnecessarily and then proceed towards the Musjid merely for the purpose of visiting. Hadhrat Abdullah Ibn Mas'ud (R.A.) – one of the greatest Sahaabah – narrates the following Hadith of Rasulullah (sallallaahu alayhi wasallam):

> "Verily, a woman is 'Aurah' (i.e. her entire body is to be concealed). When she emerges (from her home) shaitaan is in her attendance."

Q. Is it permissible for a woman to wear a wig?

A. If the wig does not consist of human hair, its wearing will be permissible under the strict observance of Purdah and the consent of the husband.

FINITE AND INFINITE

The world and all that is in it are finite and ephemeral while the Hereafter is infinite and everlasting, and it is an accepted principle of mathematics that the finite and the ephemeral have nothing in common with the infinite and everlasting. Such being the case, one who strives to the utmost for his worldly aims and interests but makes no preparation for the life after death is a loser through and through.

(Maulana Mohammed Manzoor Nomani)

Contempt for the World

(Maulana Mohammed Manzoor Nomani)

In the Traditions, the Holy Prophet (sallallaahu alayhi wasallam) has expressed contempt for the material world and laid stress on its worthlessness in the sight of Allah Ta'ala as compared with the Hereafter.

The attachment to worldly interests has become so strong these days and the problem of material advancement has assumed such proportions that even Muslims are not inclined to listen to the rejection of the world as inferior. The limit is that a Muslim leader or a theologian feels no hesitation is dismissing all talk about the futility of worldly success and material well-being as monasticism and ill-conceived mysticism (Tasawwuf), and when his attention is drawn to the relevant sayings of the Prophet (sallallaahu alayhi wasallam), he challenges the veractiy of such sayings in the manner of the rejectors of the Traditions.

It needs be remembered that the material world that has been condemned in the Traditions is that which is inimical to felicity in the Hereafter. Otherwise, active engagement in worldly occupations and pursuit of material gain and enjoyment which is subordinated to earnest anxiety for Futurity and does not offer hinderance to salvation is not only not undesirable but also a stepping stone to Paradise.

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

ZAKAAT QUESTIONS

Q. A group of ten Muslims formed a company which purchased a vacant piece of land for R12000. Each partner has to contribute R30 per month towards the purchase-price of the land. In other words each partner is liable for R1200. I have so far paid R360 of the R1200 for which I am liable. I now am indebted to the company for R840. Do I have to pay Zakaat on the R360 which I have so far contributed to the company?

A. The R360 which you have paid to the company is not savings, but payment for the debt incurred by purchasing the land. There is no Zakaat to be paid on the R360 already paid to the company.

Q. The ground purchased has now been fully paid. I have paid my share of R1200. Do I have to pay Zakaat on the R1200 paid?

A. Zakaat is not payable on the R1200 already paid. You have to pay Zakaat on all cash in your possession. Hence, if on the day you calculated your Zakaat you had the R1200 in your possession then Zakaat had to be paid on it otherwise not.

Q. We are about to erect a building of R40 000 on the said ground. Each shareholder has to contribute R10 000. I have already contributed R3000 of my share. The R3000 has been deposited in the banking account of our company. Do I have to pay Zakaat on this R3 000 which is in the banking account of our company and which will be used to erect the building at a future date?

A. You have to pay Zakaat on the R3000 which has not yet been spent in the building project. The company is merely holding the R3000 on your behalf as "Amaanat" on which you have to pay Zakaat. Once the money has been utilized or paid to the building contractors, Zakaat will not be payable on it.

Q. The building contractors have now commenced the work of construction. Our company remits money to the contractors from time to time out of the company's banking account so that the work remains in progress. Do we have to pay Zakaat on the amounts we have contributed towards the building – on the monies which are lying in the account of the company?

A. All the share-holders are liable for Zakaat on the money in the account of the company. Since the ten of you are equal share-holders, each one will have an equal share in the balance of cash in the account of the company. Each share-holder will have to pay his share of the Zakaat on the balance of the cash in the company's account.

Q. I have ten tola gold in my possession. What is the Zakaat on this? How much should I pay in rands?

A. The Nisaab of gold is $7\frac{1}{2}$ tola ($2\frac{1}{4}$ troy ounces). Ten tola equal 3 troy ounces. Establish the price of gold per troy ounce, multiply by 3. $2\frac{1}{2}\%$ of this will be the Zakaat payable. To obtain the price of gold, enquire from the South African Mint, Pretoria; telephone number 25611.

CALCULATING PAST ZAKAAT

If Zakaat was not paid on any specific sum of money for a number of years, Zakaat for all the years passed will have to be paid. The method of calculating Zakaat for several years on a specific sum is to calculate the Zakaat for the first year. Deduct this Zakaat amount from the 'specific sum' and calculate Zakaat for the second year on this reduced amount. Again deduct the Zakaat from this reduced amount and calculate Zakaat for the third year. Proceed in this manner until all years have been reckoned.

For example:

An amount of R5000 was set aside as savings. Zakaat was not paid on this amount for the past four years.

(a) Zakaat for the first year = R5000 x $2\frac{1}{2}\%$ = R125
(b) Zakaat for the second year = R5000 – R125 x $2\frac{1}{2}\%$ = R121.88
(c) Zakaat for the third year = R5000 – (R125 + R121.88) x $2\frac{1}{2}\%$ = R118.83
(d) Zakaat for the fourth year = R5000 – (R125+R121.88+R118.83) x $2\frac{1}{2}\%$ = R115.87

OVERDUE ZAKAAT

Payment of Zakaat which has become due should not be delayed unnecessarily. Once twelve months lapse over the Nisaab (the amount which will make one liable for Zakaat payment – approximately R80), Zakaat becomes payable. However, if one has delayed payment of Zakaat and one becomes ill, Zakaat should then be paid immediately since illness is an introduction to 'maut' (death). If one has no wealth left then too a loan should be taken to liquidate the past Zakaat which was not paid yet.

Should one have reasonable confidence of regaining one's health and of striving to liquidate the debt incurred by way of loan to pay for overdue Zakaat, then it will be 'afdhal' (best) to obtain a loan and pay the past Zakaat. If the Zakaat was thus paid by means of a loan, but one died before the debt thus incurred could be paid, then it is hoped that Allah Ta'ala will 'liquidate' this debt-liability on his/her behalf in the Hereafter. However, if one is convinced that one will not be able to repay the loan thus incurred, then it is 'afdhal' not to obtain a loan for paying the unpaid Zakaat, for the demand of a creditor in the Hereafter will be greater.

(MUHEETUS SARKHASI)

ZAKAAT ON HIRED ITEMS

Fixed property, vehicles, plant, equipment, etc. hired out for the obtainal of rent are all exempted from Zakaat regardless of the value of such property and equipment. Islam does not levy Zakaat-tax on items hired out. Zakaat will be levied on the income realised as a result of hiring. Again such income will only be taxable by Zakaat if same remains at the expiry of the twelve-month period. If at the termination of twelve months only part of the annual income derived by way of rent remains, then only the remaining part will be taxed by Zakaat. For example: A property is hired out, the rental being R500 per month. After twelve months only R2000 remains, the rest being expended during the course of the year. Zakaat will be payable only on this balance of R2000 and not on the R6000 realised for the annual rental of the property.

Doubt does not absolve one from paying Zakaat. If a person is not certain whether he had paid his Zakaat, he will still be liable for Zakaat payment.

(MUHEETUS SARKHASI)

The prevailing price of silver is R5,30 per troy ounce, therefore the current NISAAB of Zakaat is: 19,687 X R5,30 = R104,34

ZAKAAT NOT PAID ! ! !

ZAKAAT is one of the five fundamentals on which is based the superstructure of Islam. Non-observance of this Zakaat injunction seriously weakens the foundation of your faith.

"Perform your Salaat regularly and pay your Zakaat *promptly*", is the constant exhortation of the holy Quraan. There is no Taubah and no forgiveness for Zakaat which has not been paid. The burden of non-payment of Zakaat will have to be carried into the grave and borne on the day of Qiyamah. The only succour and hope there exists for not having paid Zakaat in the past is to pay up all past Zakaat and thereafter make a sincere Taubah seeking the forgiveness of Allah Ta'ala.

HAVE YOU PAID ZAKAAT ON YOUR GOLD AND SILVER JEWELLERY?

"And, those who treasure (hoard) gold and silver and do not spend it (the Zakaat on it) in the Path of Allah, give them the tidings of a painful punishment. On the Day (of Qiyamah) it will be heated in the fire of Jahannam, and with it (gold and silver) will be branded their foreheads, their sides and their backs. (It will be said unto them) this is what you had treasured".

THE ZAKAAT ORGANIZATION OF ISLAM

THE Mujlisul Ulama Zakaat organization of South Africa has been established for the pure purpose of administering your Zakaat affairs in accordance with the Shariah.

A host of Islamic rules and regulations are related to levying, collecting and distributing of Zakaat. The obligation of Zakaat will not be discharged if these functions are not executed in terms of the Quraan and the Ahaadith.

In chanelling your Zakaat affairs through the Mujlisul Ulama Zakaat organization of South Africa you are assured that your Zakaat Fardh has been discharged in accordance with the law and demand of Allah Ta'ala.

Make use of the Mujlisul Ulama Zakaat organization of South Africa in all your Zakaat affairs and problems to ensure Islamic protection of this important and fundamental Ibaadat of Zakaat.

Cut along this line

Send your Zakaat to
MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA
P.O. BOX 3393, PORT ELIZABETH.

Enclosed herewith please find R.....cheque/ postal orders being Zakaat payment.

Name:.....

Address:.....

.....

If the money sent is other than Zakaat, please specify.

HATIM

ONE of the kings of Yaman was renowned for his liberality, yet the name of Hatim was never mentioned in his presence without his falling into a rage. "How long," he would ask, "wilt thou speak of that vain man, who possess neither a kingdom, nor power, nor wealth?

On one occasion he prepared a royal feast, which the people were invited to attend. Someone began to speak to Hatim, and another to praise him. Envious, the king despatched a man to slay the Arabian chief, reflecting: "So long as Hatim lives, my name will never become famous."

The messenger departed, and travelled far seeking for Hatim that he might kill him. As he went along the road a youth came out to meet him. He was handsome and wise, and showed friendliness toward the messenger, whom he took to his house to pass the night. Such liberality did he shower upon his guest that the heart of the evil – minded one was turned to goodness.

In the morning the generous youth kissed his hand and said: "Remain with me for a few days."

"I am unable to tarry here." replied the messenger, "for urgent business is before me."

"If thou wilt entrust me with thy secret." said the youth to aid thee will I spare no effort."

"O generous man" was the reply, "give ear to me, for I know that the generous are concealers of secrets. Perhaps in this country thou knowest Hatim, who is of lofty mind and noble qualities. The king of Yaman desires his head, though I know not what enmity has arisen between them. Grateful shall I be if thou will direct me to where he is. This hope from thy kindness do I entertain, O friend"

The youth laughed and said: "I am Hatim; see here my head; strike it from my body with thy sword. I would not that harm should befall thee, or that thou shouldst fall in thy endeavour."

Throwing aside his sword, the man fell on the ground and kissed the dust of Hatim's feet. "If I injured a hair on thy body," he cried, "I should no longer be a man." So saying, he clasped Hatim to his breast and took his way back to Yaman.

"Come," said the king as the man approached, "what news hast thou? Why didst thou not tie his head to the saddle-straps? Perhaps that famous one attacked thee and thou were too weak to engage in combat."

The messenger kissed the ground and said: "O wise and just king: I found Hatim, and saw him to be generous and full of wisdom, and in courage superior to myself. My back was bent by the burden of his favours; with the sword of kindness and bounty he killed me."

When he had related all he had seen of Hatim's generosity, the king uttered praises upon the family of the Arab chief and rewarded the messenger with gold.

(Ar-Rashad)

HOLY KA'BAH

"VERILY, THE FIRST HOUSE WHICH WAS ERECTED FOR MANKIND IS THAT IN MAKKAH, WHICH IS (FULL OF) BARKAT AND A GUIDANCE FOR MANKIND."

(SURAH AAL-E-IMRAAN)

This Quraanic verse establishes the "fadhilat" (superiority) and sacredness of the Holy Ka'bah above all other buildings and Musjids of the world. The superiority of the Holy Ka'bah over all other buildings is because of several reasons, viz.,

(a) Of all true places of worship, the Ka'bah was the first place of worship erected.
(b) It is a building enshrouded with "Barakat" (auspiciousness).
(c) It is the medium of "Hidaayat" (Guidance) for all mankind.
(d) The Special "Tajalli" (Manifestation of Brilliance) of Allah Ta'ala overhangs the Holy Ka'bah.

Baihqi (R.A.) narrates in his Kitaab, Dalaa-ilun Nubuwwah, that Hadhrat Abdullah Bin Amr Bin A'as (R.A.) narrated a Hadith of Rasulullah (sallallaahu alayhi wasallam), in which it is stated that after Hadhrat Adam and Hawwaa (alahimas salaam) appeared on earth, Allah Ta'ala through the agency of Jibra-eel (alayhis salaam) commanded them to erect the House of Ibaadat (worship), viz., the Holy Ka'bah. After complying with the Command of Allah, they were instructed to make "Tawaaf" of the Holy Ka'bah. It was then said to Adam (alayhis salaam) that "you are the first of mankind and the Ka'bah is the first building erected for mankind."

Certain narrations claim that the work of construction of the Holy Ka'bah continued until the time of Nabi Noah (alayhis salaam), and during the great flood of Noah's (alayhis salaam) time, the building was destroyed. Thereafter, Nabi Ibraahim (alayhis salaam) rebuilt the Holy Ka'bah on the very same foundations cast by Nabi Adam (alayhis salaam). The Holy Ka'bah was then again destroyed in some natural disaster and the tribe of Jurham re-erected it. Thereafter, the Ka'bah was again demolished and rebuilt by the Amaalikah. When again it was destroyed, the Quraish, during the early years of Rasulullah's time rebuilt it.

Among the significance (Barakat and Grace) of the Holy Ka'bah is the great increase in Sawaab for Ibaadat discharged in it. Rasulullah (sallallaahu alayhi wasallam) said that if a person performs Salaat at home, he receives the Sawaab of a single Salaat; if performed in the Musjid of the neighbourhood, the Sawaab is twenty five times more; if performed in the Jaami' Musjid, the Sawaab is like performing five hundred such Salaat; if performed in Musjid Aqsaa (in Jerusalem), the Sawaab is the Sawaab of rendering one thousand Salaat; if performed in Musjidun Nabawi, the Sawaab is fifty thousand times more, and if performed in Musjidul Haraam (Ka'bah) then the

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EDITORIAL

BOND OF MAHABBAT

THE difficulty and hardship which the Ummah is undergoing all over is the natural and the logical consequence of our weak and loose relationship with Allah Ta'ala. The bond of 'mahabbat' (love) which connects every Believer with Allah Ta'ala has become extremely slack. The fire of Divine Love and the yearning for the Pleasure of Allah, which at one time was the central pivot of all actions – whether Ibaadat or mundane – have been dampened and for all practical purposes extinguished in the inordinate pursuit for worldly and transitory pleasures of the flesh. The bond between Mu'min and his Creator has weakened to such an extent that the Believer of today no longer finds himself concerned in his 'enjoyment' of sin and disobedience, but, on the contrary endeavours to give respectability to his transgression by 'legalizing' his un-Islamic activities. So unconcerned have Muslims become in the perpertration of transgression and so slack has become their relationship with their Creator that without any hesitation they will enquire whether a particular sin or evil is a 'big' evil or a 'little' evil – the sole purpose of this un-Muslim-like enquiry being the desire to commit the evil. The popular attitude is now: 'If it is a 'sagheerah' (little) sin then commission will not be viewed seriously by Allah Ta'ala.' This was not the attitude of the Sahaabah and the early Muslims who were responsible for raising the superstructure of Islam over the world.

The burning love for Allah which kindled the hearts of the Sahaabah was the driving force which impelled them from success to success – from victory to victory. That bond of 'mahabbat' with Allah was so strong that the Sahaabah in order to make 'amal' (to practice righteousness) did not have to know whether a particular act was 'fardh', 'waajib', 'sunnat', 'mustahab'. That bond of burning love with Allah was so powerful that the Sahaabah in order to abstain from an act did not have to know if it was 'haraam', 'makrooh tahrimi', or 'makrooh tanzihi'. For those valiant sons of Islam it was sufficient to know that Rasulullah (sallallaahu alayhi wasallam) loved a particular act or thing; that Allah's Pleasure is obtained by virtue of a practice; that Allah's Displeasure attends a certain act; that Rasulullah (sallallaahu alayhi wasallam) frowned upon a particular act. For rendering obedience unto Allah Ta'ala – for seeking the Pleasure of their Creator, the noble Sahaabah had no need for the technical application and categorisation of the do's and dont's of Islam. Hence, we find them rigidly clinging to each and every aspect of the Sunnah – even such aspects which modern Muslims of today relegate to the realm of 'fanaticism' and 'orthodoxy'. True to the demand of the burning love for the Sunnah which Imaan kindled in the hearts of the Sahaabah, we find Hadhrat Huzaifah (one of the eminent Sahaabah) once seated with a group of Muslims who had been invited for meals by the Christian ruler. While participating in the meals in the company of the ruler and his nobles a piece of meat slipped from the hands of Hadhrat Huzaifah (R.A.). He immediately picked it up and was cleaning it with a view to eat it when a Muslim remarked that he should not do so in deference of the Christian ruler and his nobles. What would they think of the Muslims? This great Sahaabi of Rasulullah (sallallaahu alayhi wasallam) replied:

"SHALL I SHUN THE SUNNAH OF MY BELOVED (RASULULLAH) FOR THESE IGNORAMUSES?"

This then was the conception of adherence to the Sunnah of one of the greatest of Sahaabah.

Today, Muslims of fickle Imaan and luke-warm 'love' are most vociferous in their rantings about 'love for Allah' and 'love for Rasulullah' (sallallaahu alayhi wasallam). But, the reality is that their money, their wives, their children, their transgressions, their businesses, their worldly professions, their sport, and all their mundane activities are more beloved to them than Rasulullah (sallallaahu alayhi wasallam). You will observe that it is this type of believer whose love is hollow – whose Imaan is fickle – who hovers over the brink of spiritual destruction who wishes to know the "philosophy" of Wudhu, the "philosophy" of Salaat, the "philosophy" of Fasting – the "philosophy" of the Commands of Allah – yet he does not possess the knowledge of the elementary rules of Wudhu, Salaat, Fasting, etc. He is unable to purify himself in accord with the demands of Islam, but he is vociferous in his claim of 'love for the Deen'. He cannot recite the Quraan correctly, but he convinces himself that he is a qualified 'mufassir', a 'mujtahid' and a 'muhaddith'. Blinded by arrogance and puffed up in pride, he dwells in a maze of deception believing himself to be the staunchest of believers, the greatest of authorities because of a smattering of false and deceptive 'knowledge' gleaned from perhaps a translation and a commentary of some modernist 'luminary' or he may labour under the supreme misconception that he is an authority of the Shariah on the basis of some university degree conferred upon him by some professor of 'Islamic' studies stationed in some university of America or England. Darkness piled upon darkness!

It is an incumbent duty upon Believers to develop and strengthen their relationship of love with Allah Ta'ala. Every Muslim has a bond of love with Allah. It is another matter that this sacred bond becomes worn and terribly weakened by transgression and negligence. We endeavour to forge the strongest of bonds in our worldly affairs with worldly agencies. In the endeavour to establish the best possible relationship with worldly agencies we go out of our way in the observance of all etiquette and norms conducive to the formulation of the most beneficial of relationship. But, as regards the Divine Bond with Allah Ta'ala, we have become grossly negligent and unconcerned. In the maintenance of our worldly relationships no effort is spared in order to ensure that these relationships yield maximum profit, but how much do we in fact strive to solidify that most profitable and eternal bond of 'Mahabbat' with Allah? How much are we concerned when we damage that sacred bond with our gross dereliction and transgression of the Sunnah of Rasulullah (sallallaahu alayhi wasallam)? How much do we care for the colossal advantage and eternal profit which this glorious bond of Divine Love will bring in its wake in the Hereafter?

It should be remembered that neglect of the rules, regulations, norms and etiquette of the Shariah and Sunnah- regardless of the technical position such rules and etiquette occupy in Islamic Jurisprudence – weakens our connection of love with Allah Ta'ala. Progressive departure from the Ahkaam of the Shariah brings about a corresponding weakening in the sacred bond with Allah Ta'ala. And, the erosion – or progressive erosion – of this holy relationship takes place by degrees. The 'nafs' and shaitaan are perpetually in waiting to lure the Believer into the webs of transgression so as to slacken his bond of love with Allah Ta'ala, for vice and corruption germinate luxuriously in such fertile ground in which the bond of love is so weak that its action becomes of little significance. The strong bond of love which exists in the heart of every Muslim by virtue of Imaan is not corroded overnight. A disease of neglect and indolence brings about this corrosion. Precisely for this reason does the Shariah warn us against neglect of even the 'Aadaab' and 'Mustahabbaat' (the respects and preferable factors attendant to an act). Rasulullah (sallallaahu alayhi wasallam) commanded that we always make duaa as follows:

"ALLAAHUM-MA IN-NI A-OOZU BIKA MINAL IJZI WAL KASLI"

(O Allah! 'I seek refuge with You from weakness and negligence.')

Neglect of the Aadaab is a sure sign of spiritual indolence and a weakening of the Imaan. In order to achieve the greatest benefit – worldly and spiritual – of a particular practice of the Shariah it is imperative that all the 'Aadaab' (Islamic etiquettes) and 'Mustahab' factors pertaining to that practice be discharged fully. Neglect of the 'Aadaab' will finally result in the neglect of the whole practice. It is stated in Ta'leemul Muallim:

"He who is neglectful about the Aadaab is deprived of the Sunnat factors; and, he who becomes neglectful about the Sunnats, is deprived of the Fardh (compulsory practice); and, he who becomes neglectful about the Faraa-idh is deprived of the Hereafter."

Faqih Abulaith Samarqandi (R.A.) states:

"As long as the servant (of Allah) diligently safeguards the Aadaab, shaitaan does not assault him (i.e. he fails in misleading the servant). When the servant neglects the Aadaab, shaitaan assaults the Sunnat factors, then the Faraa-idh. Thereafter shaitaan attacks (the servant's) 'Ikhlaas' (sincerity) and finally his 'Yaqeen' (firm Imaan). It is, therefore, necessary that a person protect the Aadaab of all his affairs and practices, e.g. Wudhu, Salaat, all Ibaadat practices and trade, etc."

(Bustaanul Aarefeen)

It is of utmost importance – for the protection of Imaan; for the maintenance of the lustre of Imaan – that the Mu'min acquaint himself with the Aadaab and Mustahabbaat of all Shar'i acts and practices so that he desist from the baneful idea of the existence of 'little' (insignificant) sins and 'little' and 'insignificant' Sunnats. Sin, no matter how 'small', how 'insignificant' it may seem, is transgression which courts the Wrath of Allah. Such 'little' sins too possess the potential to ruin one's 'Aakhirat'. And, Sunnats, no matter how 'small' and how 'insignificant' they may seem, all invite the Pleasure of Allah. Such 'little' Sunnat practices are weighty enough to tilt the Scales of Justice in the Hereafter in one's favour to deliver one to salvation.

Rigid observance of the Mustahabbaat is the capital of the devoted Auliyaa of Allah Ta'ala. Neglect of a Mustahab by a Saint of Allah at times becomes spiritually fatal. Such incidents of spiritual disaster in the lives of the Auliyaa as a result of neglecting a single Mustahab practice – a single factor among the Aadaab are many. To Believers of our calibre this may seem strange. But then our Imaan has suffered so much erosion that even the perpertration of flagrant Haraam acts and the wanton neglect of even Faraa-idh duties leave no scar of regret on us. Truly, we are hovering on the brink of Fire. Muslims should wake up – forget about the 'philosophy' of things – and settle down at grass-root level to reconstruct the fallen bastion of Imaan. And, this could be achieved only through the strict observance of the SUNNAH as interpreted and defined by the Sahaabah and the Auliyaa of Allah Ta'ala.

Eid Fiasco - Who Is Responsible?

TO THE EDITOR
OF Sunday Times

In the columns of SUNDAY TIMES EXTRA dated 12th November 1978 there appeared a misleading report by Boetie Eshak concerning the celebration of the "festival" of EID-UL-ADHA. He claims that the Jamiatul-Ulama of the Transvaal is responsible for the division in the Muslim community. Your reporter contradicts himself by admitting on the one hand that the Jamiatul Ulama of the Transvaal is the official body that decides when EID is to be celebrated, and the next moment he accuses this very body of ulamas for creating division among the Muslims after they had made known their decision that EID should be celebrated on Sunday.

For the information of your readers let it be known that there exists a group of modernists and selfstyled "authorities" whose only occupation is to create doubt and division among the Muslim community. It is an undisputed fact that this unruly element always raises its head during the time of EID and splits the community by antagonizing the layman against the authorities of Islam. These westernized Muslims with their little knowledge have not only been rebelling against authority but are misleading the layman with their lopsided reasoning so as to create confusion in the Muslim Society. A perfect example is this so called leader Imam Allie of Eersterust. This so called Muslim leader states "The Ulamas Do Not Want to Break their Pride?" What pride?? Do you accuse them of pride because they carried out their duty of announcing that EID would be on Sunday. For your information Mr Allie, the moon was not sighted anywhere in the Transvaal or for that matter even in Natal. I think it is men like you who are really adding fuel to the fire when they choose to pose as authorities.

Furthermore, baseless arguments like "THEY WERE GUIDED BY BUSINESS MEN TO CELEBRATE EID ON SUNDAY", "WHY MUST THEY WAIT FOR THE OFFICIAL RULING FROM THE JAMIATUL ULAMA when THE IMAM CAN TAKE THE NECESSARY DECISION" are not only childish but downright foolish. It is indeed stupid to think that you can achieve UNITY among Muslims if you would call upon all Imams to make their own decisions as to when to celebrate Eid.

For the information of this so-called "Muslim leader" and his misguided followers let me advise them that to celebrate EID on the same day all over the world is neither necessary according to Shariah nor is it practically possible or beneficial in any significant way. One thing that should be kept in view is that EID in Islam is an *act of worship* and not merely a social function or festivity or a 'Christmas' holiday as some westernized Muslims maintain.

Let me assure your readers that the authors of confusion and division among the Muslims are none other than people like Imam Allie, a so – called leader, and a group of modernists who always wish to have the last say in matters in which they are least competent to deal with.

Furthermore I would like to advise your reporter, Boetie Eshak, not to rush into print with rumours that Eid was advertized in the Lenasia mosques as Saturday and later changed to Sunday when in actual fact such is not the case. A reporter should be honest in publishing TRUTH and not resort to sensational journalism by publishing things which have no connection, with facts. 'Honesty is the best policy' is my advice to your reporter if he wants to make a success of his journalism.

M.S. Bhula
BENONI

Dedicated to All those who have suffered for Truth Peace Be Upon You, and Allah's Blessing

By an incacerated brother in the United States

Beloved Brothers and Sisters; those that know, and those who have yet to know:

I hope and pray that this message reaches you in the best of health, and Islamic spirits. I am well, and so are the brothers here with me who are working laboriously in the path of righteousness.

Surely, Allah (ta'ala), has promised through His Holy Prophet, Muhammed *(sallallaahu alayhi wasallam)* that there would be blessings and reward for those who held fast to the Sunnah in times of hardship and turmoil. We must always look to the reward of Allah, and seek his good pleasure, inspite of the temporary hardships we encounter.

Once we direct our energies towards the area of realization, we find that all we do is geared towards the purification of our souls, and for reasons that are inward and not understood by most. We must each preserve our own private hells, and await our justification from our Lord. Surely Allah is quick in His requittal, The Most Gracious and Merciful and far above that ascribed to Him.

We are taught, in Islam, that persecution and opposition comes as a result of stalwartly braving the obstacles of society's norms, peer presure and public opinion. When you vocalize a concept, a truth, a reality which is diametrically opposed to the existing system, you can expect opposition, static, and persecution which comes as a consequence or as a result of propagating and vocalizing this Truth. History bears an eloquent testimony of this. The Qur'an shows us examples of the Prophets, (Allah's Peace be upon them), and the opposition they encountered, from their people, their families and the existing powers. They persevered, bravely, motivated only by faith, with the "Yaqin" (certainty or conviction) in heart, that their action and suffering as a result of their faith, would be justified in the next life.

We find ourselves, in the span of time, seeing much of the same conditions which existed during the time of the Holy Prophet and his companions. They, as we, were a first generation, in a pagan materialistic society. They, as we, accepted Islam by their choice. They, as we, were persecuted for adhering to these principles. How did they deal with it, as inspired by Allah, and guided by His Messenger? Did they act, or react emotionally, allowing themselves to be governed by hatred and vengence, and feelings of "getting even"? NO!! They were told to show "patience, firmness and self-control". This was the necessary method to increase their faith, and rely in the Being who created them, and shaped their destinies. Guidance came, as situations presented themselves, and the examples left by the Prophet Muhammed, (*sallallaahu alayhi wasallam*) and his Companions serve as a guide and example to deal with the oppressive forces which try to impede the movement of those who wish to revert sovereignty and dominion back to Allah and not man-made institutions and values.

In the mist of loneliness, and human agony within the abyss of isolation, deprivation and brutality in the prisons within these United States, a ray of hope has shown through. This light, promising peace and dignity to those whom society has given up on, is ISLAM. This same light, that shone to bring pagan Arabia out of the darkness of idolatry, exists today. This same light, which shone to liberate women from the ignorance of pre-Islamic concepts, that they were property, and not the fulcrum of society, exists today.

Allah says, in the Holy Qur'an, that "They will try to extinguish that light", meaning that there will be opposing forces to the message of Allah, the message of Truth which threatens the existing powers that be. This is true today, as it was before, as already indicated. Wherever there is human suffering, oppression and injustice, Islam addresses itself to eradicate it. This is

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BY AN INCARCERATED BROTHER IN THE UNITED STATES

absolute justice, which is not swayed by love or hatred, and it's principles are not changed by affection or dislike, and not influenced by blood relationships. This concept is much in conflict with the existing structures of this society, and its smaller counterpart, the prisons.

Prisoners who accept Islam have become thorns in the sides of the officials. There comes into existance a terrible conflict between Divine Laws, and man-made laws. For the pious Muslim, who seeks his reward from Allah, is much hardship and turmoil. He must face the pangs of hunger, for refusing to eat unlawful and unclean foods. He must face the ridicule for his beliefs and practices, by ignorant officials and inmates. He must face the constant threat of reprisals for waging Jihad (struggle) by the tongue, hands and heart. He must face the reality of the fact that his life may be taken/because of his upholding the Universal Truth of Islam.

During the past few years, many Brothers were victimized by prison officials, for no other reason than that they stood up bravely for what they believed in. Pleas have gone forth to society's elite, and they have turned a deaf ear. If prisoners can be punished for religious ideas, will not this same society be prepared to suppress, and stop those with an alternative social-vision? Can't they see this?

On July 11, 1976, Brother Yusuf Abdul Alim was brutally beaten and gassed by correctional officers, at Attica Correctional Facility because he protested the handling of his Holy Qur'an by them, during a cell search.

On November 10, 1977, Brother Musa Abdur Rahman was beaten, kicked, and stomped by six (6) officers and a sergeant while hand-cuffed, because he asked for medical treatment in Auburn Correctional Facility.

On February 13, 1978, Brother Hanif Abdul Ghaffur was given 14 days keep-lock in his cell, for taking an extra cup in the mess hall, for his milk at Auburn Correctional Facility.

On February 13, 1978, Brother Abdus Salam was given 8 days keep-lock, for "talking" after the quiet bell, when actually, he was only *praying*.

On February 16, 1978, Brothers Salim Abdul Kareen, Hassan Abd'al Latif, Ali Abdur Raff, Ismail Abdur Rahim and Musa Abdur Rahman were locked up in their cells, pending a superintendent's hearing, on totally fabricated charges. A drunken correction officer came into the company of the Muslims, while conversing with this writer, (who was Imam at that time), using profanity and derogatory phrases towards the Islamic Faith. When asked for respect by the Brothers, they were locked up for: Assault, Threats, Inciting a riot and five (5) other charges. This took place at Auburn Correctional Facility.

On February 23, 1978, Brother Hassan Abd'al Latif, a Brother who had just had a serious operation, was dragged from his cell, and beaten by six (6) officers, and then was taken to "the box". This was a serious incident, the physical handling of the Brother, and just because he protested to being moved to a cell block where he previously had been moved from by the Deputy Superintendent of Security, because of trouble he had previously with some inmates. This incident was also at Auburn Correctional Facility.

On February 28, 1978, this writer was taken from his cell by approximately 30 officers, and was taken to solitary confinement. This incident occured while the writer was Imam of the Muslim Community, and he was subsequently transferred to Green Haven Correctional Facility. A week prior to that, I had been "warned" that if I "continued to write letters, and seek redress by litigation for the wrongs committed against Muslims, I would be transferred". The reason they have given for the transfer was "security", and I have never been locked up, in the 3 years that I have been in prison.

I could never record the number of incidents of brutality committed against Muslims in prison – nor could we enumerate the many attempts to deaden the spirit of speaking out against injustices. Abraham, Moses, Jesus, Muhammad, (P.B.U.H.), Martin Luther King, Jr., George Jackson, Malcolm (al Hajj Malik), and the list goes on and on. We cannot isolate this pattern of suppression and brutality only to the prisons! History testifies to the fact that this is not a prison problem, but a social problem which is not contemporary but as old as history can be recorded.

Any time we have a universal problem, we must have a universal solution to it, and Islam provides this. Islam has withstood the test of time, and attacks from all fronts and all forms of power-mongers, and once a practical application of Islamic concepts is applied we will find that the tyrants, those that exceed their limits and mistreat, suppress and torture the innocent who preach the words of Allah, will become less of an overt threat to the believers, and society at large. In the meantime, we must be cognizant of the fact that these tests and hardships can only serve to strengthen our faith, and deepen our convictions. Oppression breeds resistance, and resistance . . . unity!

> "Or do you think that you shall enter Paradise without such trials as came to those who passed away before you? They encountered such suffering and adversity, and were so shaken in spirit that even the Prophet and those of faith who were with him cried, "When will come the help of Allah? Verily, help of Allah is always near."
>
> Q-2:214.

In conclusion, I would like to say that, in my limited knowledge and ability, I have tried to impart upon the hearts of the readers that we always should be aware of the fact that oppression and injustice will continue to exist, both in prisons as well as in the society. We must endeavour to understand that we must join together and strengthen ourselves as a unified front, regardless of color, and status, and apply Divine concepts, to deal with a plague which affects all of us. Essentially, dealing with the problem remains a matter of consciousness, and there is no awakening of the conscience, if there is no feeling of need; and, there is no feeling of need unless we are prepared to *seek*, and *speak* the Truth.

and, Verily the help of Allah is always near!

Your Brother,
Khalil Muhammed Tariq
(An inmate of U.S.A. Prisons)

"K NOT Q"

THE EDITOR,
THE MAJLIS,

Assalaamu Alaikum.
Brothers-in-Islam,
Thank you for the MAJLIS dated Rajab, 1398. Your esteemed journal, as usual, is very good and I thank Allah that I am able to read it here. May HE permit you to keep on publishing The MAJLIS – Ameen.

I wish to point out a very serious Quranic error which was repeated twice under the heading "Quranic Insurance Against Fire & Theft" on page 10. The ayat in reference is NOT "QURSI" *(we used the letter 'Q'- Editor)*, with a qaaf, but "Kursi", with a kaaf. I hope you will be able to print a correction in a subsequent issue of THE MAJLIS. Thank you.

Aqeel Ahmad
(Editor of 'Almanoor')
Shillong, India.

Some Salaat Masaa-Il

1. If a female dons such transparent clothing or transparent head-covering that part of her "aurah" is visible, her Salaat is null and void.
2. If during the course of Salaat one-fourth of any part of the aurah, e.g. one-fourth of the thigh ; one-fourth of the head (in the case of females) is revealed for the duration of three Tashbihs, the Salaat is rendered void.
   (N.B. The duration of three Tasbih is the time taken to recite *"Subhanallah"* thrice, i.e. about three seconds.)
3. If some impurity is on the Musalli's clothing, Salaat may be performed with the impure clothing provided no water is available within a radius of one Islamic mile.
   **(An Islamic mile is equal to approximately one and one-fifth English miles.)*
4. If on a journey one has sufficient water for only one act, i.e. the water is sufficient for either making Wuzu only or for removing the impurity from one's clothing, then the water must be used for cleansing one's clothing and instead of Wuzu, Tayam-mum is to be made. (This rule will apply if sufficient water for only one act exists and no water is available within a radius of one Islamic mile.)
5. It is not obligatory to make niyyat or intention for Salaat by means of uttering. The mere intention in one's mind will suffice, i.e. to intend in the mind: "I am performing the Fardh of Zuhr or the Sunnat of Zuhr, etc."
6. If one wishes to recite the niyyat, it will suffice to say: "I am performing the Fardh of Fajr – I am performing the Sunnat of Zuhr", etc.
7. Whilst making niyyat, say, for instance Zuhr, one utters Asr instead, the Salaat will be valid provided one has in mind that Zuhr is being performed.
8. If by error one utters (whilst making niyyat) six rakaat or three rakaat in place of four rakaat, the Salaat will be valid.
9. In performing Sunnat, Nafl or Taraweeh Salaat, it will be sufficient to intend that: "I am performing Salaat." If the words, Sunnat, Nafl and Taraweeh were not added, the Salaat will be valid. However, in the case of Sunnat and Tara weeh Salaat it is better to add in one's Niyyat the terms, Sunnat or Taraweeh.
10. (a) If the Musalli happens to be in a place where he is unable to determine the direction of the Qiblah nor can he locate someone who could indicate the Qiblah to him, then the Musalli should ponder about the direction of the Qiblah and face that direction which his heart attests to be the Qiblah.
    (b) If he faces any direction without pondering, his Salaat will not be valid.

    In the case of No. 10(a), if after Salaat it is eatablished that the direction was in fact not the Qiblah, then too the Salaat will be valid.
11. If during the course of performing Salaat the Musalli realises that he is not facing in the direction of the Qiblah, he should turn towards the Qiblah immediately upon such realization and proceed with the Salaat.
12. It is permissible to perform Salaat inside the Ka'ba Sharief. If Salaat is performed inside the Holy Ka'ba, any direction may be faced.

DUAA

RASULULLAH (sallallaahu alayhi wasallam) said: "Duaa (asking from Allah Ta'ala) is the essence of Ibaadat (worship)."

The following conditions are necessary for the efficacy of the Duaa:

(a) Presence of heart and mind.
(b) Humility.
(c) Making Taubah (repenting) prior to Duaa.
(d) Dissociation from injustice and oppression.
(e) Consumption of foods which are Halaal. Total abstention from Haraam.
(f) Wearing clothing which are obtained from only Halaal earnings and sources.

SOME AUSPICIOUS TIMES WHEN DUAA IS READILY ACCEPTED

(a) The time between the Azaan and Iqaamah.
(b) After Fardh Salaat.
(c) In the middle of the night.
(d) When rain falls.
(e) At the time of Iftaar (when breaking fast).
(f) During a journey.
(g) At the time when the cock crows.
(h) When completing the recital of the Quraan Shareef.
(i) The five-minute period following the time of Zawwaal (i.e. when the sun is directly overhead the meridian).
(j) When seeing the Holy Ka'bah and at all the various places and positions of Hajj.
(k) On Fridays.

MAULANA SEMA WARNS MUSLIMS

In a Bulletin issued by Maulana Cassim Sema Saheb, Principal of Darul Uloom, Newcastle and Joint-Secretary of the Natal Jamiatul Ulama, in reply to the misleading article by "Al-Qalam's" 'Special Correspondent' on the question of Nabi Isaa (alayhis salaam), it is said:

> "The Holy Prophet Muhammad (S.A.W.) has already spoken. He has already given his judgement in the dispute – and only one of the more than 70 mutawaatir Ahadith on the subject has been quoted – and those Muslims who want to be "NOT BELIEVERS" (in other words, being without Imaan and guilty of KUFR) may reject the judgement of Prophet Muhammad (S.A.W.) in this dispute and appoint others, such as AL-QALAM'S 'Special Correspondent' and others of his ilk as being superior in knowledge to Allah and His Rasool Muhammad (sallallaahu alayhi wasallam) – May Allah save Muslims from even such a thought – and accept their judgement in this dispute as being a correct one. And at what cost? You already know – it is at the cost of that priceless possession of Imaan – of which Al-Qalam's 'Special Correspondent' seeks to rob Muslims of. So beware.
> Wa ma alaina illal Balaagh."

Some Ghusl Masaa-il Of The Dead

* It is fardh (compulsory) to give ghusl to the dead body recovered after drowning. The immersion of the body in the water as a result of the drowning is not a substitute for the ghusl. The giving of ghusl to the dead is an obligatory duty upon the living.
* If only the head of a dead person is recovered, no ghusl will be given. The head will be buried.
* If more than half of a human body is found, ghusl will be given, whether the head be found together or not. If the recovered part is not more than half the body but is the half of the body, then ghusl will be given only if such half is found with the head. If the part is less than half, ghusl will not be given even if found with the head.
* If a body is found somewhere, but it cannot be established whether the dead is a Muslim or a kaafir, then the body will be given ghusl if it was located in Daarul Islam (a Land of the Muslims). If the body was found in a non-Muslim land and it could not be established if it was a Muslim, ghusl will not be given. The body will merely be buried.
* If an assortment of bodies – Muslim as well as non-Muslims – is located, but it cannot be established which are Muslim and which are non-Muslim, then all the bodies will be given ghusl. If it can be established which are Muslim then only the Muslim bodies will be given ghusl.
* In the absence of water, Tayammum was administered to the mayyit (deceased). After Tayammum water was found. Ghusl will now have to be given.

WOMEN AND QABRASTAAN

It is not appropriate for women to emerge (from their homes) to attend the Janaazah (funeral). This is stated in Al-Badaa-i', Murghinaani, and Isbeehaani (these are authoritative Islamic Law Kitaabs). This is the verdict of the overwhelming majority of Islamic Jurists.

During our times (i.e. the times after Rasulullah-sallallaahu alayhi wasallam) their emergence is prohibited because of the element of 'fasaad' (mischief and strife). It is stated in Kifaayatush Sha'bi that Qaadhi was questioned regarding the permissibility of women going to the graveyard. He (Qaadhi) replied:

> *"Do not ask about the permissibility and the 'fasaad' regarding this matter. Ask about the extent of 'la'nat' (curse) connected to this (emergence of women to go to the graveyard). And, know that each time she intends to emerge, she enters the 'la'nat' (curse) of Allah and the Angels. When she does emerge she is followed by the Shayaateen from all sides. When she reaches the graveyard, the souls of the dead curse her, and when she returns (home) she remains in the curse of Allah." (Narrated in Taataar-khaaniyah)*
>
> *(KABEERI – SHARHU MUNIYATIL MUSALLI)*

Extravagance

BY
(Shaikhul Islam Hadhrat Maulana Husain Ahmad Madani–R.A.)

EXPENDITURE on customary marriage practices, jewellery and feasts are all practices which have become prevalent among us Muslims in a very wrong manner. The poverty of the times does not permit indulgence in these practices. It is imperative to eradicate all these practices from the community and to arrange the Nikah (marraige) in all simplicity. It is necessary to stipulate a low Mahr (dowry) in the whole community.

In the endeavour to eradicate these baneful practices the elderly people will most surely create obstacles. However, the young in the community should entrench their opposition to these evils and wage "Jihaad" against these undesirable customs and eliminate these practices from the community. This is absolutely essential. If parents become an impediment in the cause of eradicating these evil marriage customs, then it should be remembered that there is no need to obey them in this respect. Rasulullah (sallallaahu alayhi wasallam) has said:

> *"It is not lawful to render obedience to the creation in the commission of the disobedience of the Creator."*

The desires of parents (on the issue of un-Islamic marriage customs) should not be obeyed. However, at the same time they should not be abused or harmed. Disrespect should not be shown to them. Without being harsh to them, these customs must be eliminated. Many Haraam practices result from these evil marriage customs. One's Deeni as well as worldly dignity and honour are destroyed by the resultant evils stemming from these customs. The youth should feel ashamed and strive with might and power to eradicate these customs.

(Translated from Urdu).

Confusion - False Charges - Conclusions - and Deception of Al-Qalam's Special Correspondent . . .

By
Maulana Cassim Sema
(Joint-Secretary, Jamiatul Ulama of Natal)

"SPECIAL CORRESPONDENT" AND IBN JAREER

AL-QALAM's **"Special Correspondent"** also mentions **"Ibn Jareer's"** name in the list of commentators in support of **"various interpretations"** on Hazrat 'Isa's **"Raf" (ascension) and "Wafat" (death).** Jalaluddeen Suyuti (R.A.) in his **tafseer Ad-darrul Mansoor,** in the commentary of the above mentioned verse, quoted a few commentaries through Ibn Jareer (R.A.). In every view and opinion narrated through Ibn Jareer it is clearly mentioned that 'Isa (A.S.) is **bodily lifted up** and he will **only die AFTER his second advent:** I hereby quote only one:

"Ibn Jareer through an authentic line of narration has narrated on the authority of Ka'b (R.A.). He (Ka'b) said: 'When 'Isa (A.S.) saw the minority of his followers and the majority of his rejectors he complained about that to Allah. So Allah revealed to him: I shall get hold of you (INNI MUTAWAFFEEKA) and lift you up to Me (WA RAFEOKA ELAIYYA) and I shall send you to the one-eyed Dajjal whom you shall kill. Thereafter you shall live for 24 years. Thereafter, I shall give you the death of the living. (Thereafter) Ka'b said: This is the confirmation of the hadith of the Messenger of Allah, Muhammed (S.A.W.) when he said: How shall a nation be destroyed in whose beginning is I (Muhammed) myself, and in whose ending is 'Isa (A.S.), son of Mary?"

"Special Correspondent" and Moulana Daryabadi

AL-QALAM's **"Special Correspondent"** also quotes the name of Moulana Abdul Majid Daryabadi as one who has also interpreted and accepted Jesus (A.S.) as being already dead when he translates the word **Mutawaffeeka** as **"I shall cause you to die".** Undoubtedly, he translates it thus but, please, for the sake of truth, and with the fear of Allah, do **not conceal the truth** and do **not mislead** the unwary Muslims. See how he translates and then read ALSO his commentary! He translates: Verse 55 **"Recall that time Allah said: O 'Isa! verily I shall make thee die (469), and am lifting thee (470) to Myself and am purifying thee from those who disbelieve." (Chapter 3, Verse 55).**

Now read this footnote (number 469): **"(a natural death at thy appointed hour, so these persecutors are powerless to do thee any harm). The original sense of Tawaffee is 'to perform a promise" 'to fulfil a convenant', and to give full measure; so the meaning may also be, 'I will fulfil thy span of life, or I will achieve the whole of thy term;**

Footnote Number 470 means **"in the meantime bodily",** that is, and I (Allah) am lifting thee (in the meantime bodily)".

Can any sensible person say, after reading the above-mentioned quotations, that Moulana Abdul Majid Daryabadi's belief is that 'Isa (A.S.) (**Na-uzo billah**) is **dead,** and **buried** and shall **not** be coming back to earth?

Footnote 470 by Moulana Daryabadi makes it quite clear, too, **that Jesus (A.S.) was taken up bodily alive by Allah.**

Why then does AL-QALAM'S "Special Correspondent" **deceive** and **throw dust** in the eyes of the unwary Muslims?

"Special Correspondent" and Hazrat Ibn Abbas

AL-QALAM's **"Special Correspondent"** has made a futile attempt to prove the **"death"** of Hazrat 'Isa (A.S.) by enlisting the names of various commentators of the Holy Qur'an who translated the words: **"Inni Mutawaffeeka"** as meaning **"I will cause you to die". Special Correspondent"** names, among others, that great **Sahabi and Mufassir,** Hazrat Abdullah Ibn Abbas (R.A.). **"Special Correspondent"** either because of **sheer ignorance** or **deliberately,** has attempted to **conceal** the **truth** from the unwary Muslim public regarding what Hazrat Ibn Abbas (R.A.) **really** said. I hereby quote from the **Tafseer** of Hazrat Abdullah Ibn Abbas itself (R.A.) which is printed on the margin of Sheikh Jalaluddin Suyuti's **Durre Mansoor,** (Pages 179 and 180, Vol. 1).

(The words in brackets are the words of the Qur'an and the rest is the **tafseer** of Ibn Abbas (R.A.)

"(And they plotted') The Jews intended to kill 'Isa (A.S.), **('and Allah plotted').** Allah intended to kill their companion Tatyanoos **('And Allah is the Best of Plotters')** - the strongest of the intenders, and according to one opinion: the Best of Makers. **('Recall when Allah said: O 'Isa I shall cause thee to die, am lifting you up').** The second in sequence had been mentioned first. He (Allah) says: I am lifting you up **('to Me and purifying you')** delivering you **('from those who disbelieved')** in you **(and shall place those who follow you)** follow your religion **('above those who dis-believe')** through arguments and help **(until the Day of Judgement)** then I shall **cause you to die, shall possess you,** after the descension".

It is crystal clear that Hazrat Abdullah Ibn Abbas believes that Hazrat 'Isa (A.S.) according to the above verses has been taken up bodily to heaven, and Tatyanoos was crucified in his place, and that he (Jesus) will only die AFTER his descension on earth, in the future. Let the truth of what Hazrat Abbas said, therefore, nail the lie that is spread in his name by AL-QALAM'S "Special Correspondent".

"Special Correspondent" and Moulana Sanaullah Panipati

AL-QALAM's **"Special Correspondent"** also mentions the name of Moulana Sanaullah Panipati (R.A.). Let us analyse what he has said in his **Tafseer Mazhari:** I hereby translate extracts of various interpretations quoted in this Tafseer.

Allah says in the Qur'an:

"IZ-QAL ALLAH YA'ISA INNEE MOTAWAFFEEKA WA RAFEOKA ELAIYYA"

"(It means) 'to the place of MY honour and to the abode of My Angels.' Hassan, Kalbee and Ibn Joraij say: its meaning is: I (ALLAH) shall get hold of you and raise you up to ME from this world, without death."

(a) In this interpretation the meaning of **Mutawaffeeka** is: **I shall get hold of you.**

Baghawi says: For this meaning there are two interpretations: One of them is: **"I shall lift you up to ME wholly or fully; they shall get nothing of you."** This is derived from their language when they say:
"ISTAW FAYTAHOO AYE TAWWAFAITO KAZA" meaning: **"when you have taken in full".** And the other meaning is: **"I shall receive you".** This is derived from their saying:
"TASALLAMTU AYE TAWAFFAITO MUN KAZA" meaning: **"I have received it."**

(b) Ibn Jareer narrated on the authority of Rabee Ibn Anas that the meaning of **Tawaffee** is: to **sleep.** And 'Isa (A.S.) had **slept away** so Allah **took him up in his sleep to heaven.** So then the meaning will be: **"I shall put you to sleep and take you up to Me,"** as He (Allah) has said (in the Qur'an):
"HOWAL LAZEE YATAWAFFAKUM BIL LAILE" meaning: **"He puts you to sleep in the night."**

(c) Some say the meaning of **Tawaffee** is death. Ali Ibn Talha and Ibn Abbas have interpreted it as follows: **"I shall cause you to die."** Ibn Abbas meant this death **after his second advent to earth** as already explained earlier.

"Baghawi said this meaning also has two interpretations: One of them is that which Wahb has mentioned that Allah caused 'Isa (A.S.) to die for three hours in the day, thereafter lifted him up to HIM. Mohammed Ibn Ishaq said: The Christian think that Allah caused him to die for seven hours during the day, then brought him to life and lifted him up." (By quoting Mohammed Ibn Ishaq, Bagahwi implies that the views expressed by Wahb is the views of the Christians and not the Muslims).

"The other meaning is that which Dahhak has mentioned. He says it means: I shall cause you to die after your descension from heaven, and differ you up to your appointed time of death, safeguarding and preventing you from being killed at the hands of the Jews, and lifting you up to ME before that (Killing and putting you to death). And the conjunction 'waw' (and) here is for mere combination and not to express sequence (between death and raising up)".

It is crystal clear from the above quotations that even those who say that the meaning of TAWAFFEE is death, they all emphasise that this death will take place only AFTER his (Jesus's) second advent.

After quoting the various interpretations, Moulana Sanaullah Panipati writes: **"It is crystal clear to me that the meaning of Tawaffee is the raising up to heaven, without death; for it is the verdict of conscience and intuition also, after observing and studying the words of (Allah) Taala:**

("and they neither killed him nor crucified him"), because if death is not negated by Him (Allah) then the whole act of negating Qatal (murder and killing) by Him becomes futile and senseless, for the purpose of "Qatal - killing" is to put one to death.

Thereafter Moulana Sanaullah Panipati quotes the famous **Ahadith** of the second advent and decension of 'Isa (A.S.), making it quite clear that he believes that 'Isa (A.S.) did **not die yet.**

Once again "Special Correspondent" of AL-QALAM has drawn false conclusions and made a false charge against Moulana Sanaullah Panipati also.

"Belief in the Divine Books, the last of them being the Qur'an", does **not** mean what AL-QALAM's **"Special Correspondent"** wants Muslims to believe, but it **really** means: To believe in **every word** of the **Qur'an** and thereafter to act according to its instructions, etc. Belief in the Books does **not** mean merely **"believing"** that the Qur'an was **revealed from Allah** and thereafter **reject, disbelieve** or remain **silent** from believing the **words** and their **true meaning** as contained in the Holy Qur'an. Nor does it mean to believe in **some** verses and words of the Qur'an and **rejecting** some. This **partial** belief is absolute **Kufr.**

REJECTION OF ISAA'S ASCENSION IS KUFR

ALL PRAISE IS DUE UNTO ALLAH, CREATOR OF ALL THE WORLDS. THE PEACE AND BLESSINGS OF ALLAH UPON OUR SAYYID MUHAMMAD AND UPON HIS DESCENDENTS AND HIS SAHAABAH.

VERILY, ALLAH - JALLA WA ALAA- SAID IN HIS GRACIOUS BOOK: "AND, THEY DID NOT KILL HIM NOR DID THEY CRUCIFY HIM . . . AND FOR A CERTAINTY THEY DID NOT KILL HIM, BUT ALLAH RAISED HIM UP UNTO HIM." AND ALLAH ALSO SAYS:

"AND I SHALL RAISE YOU UNTO ME."

THESE VERSES ARE 'SAREEH' (CLEAR AND UNAMBIGUOUS) REGARDING THE ASCENSION OF ISAA (ALAYHIS SALAAM). THE AHADITH PERTAINING TO THE DESCENT OF ISAA (ALAYHIS SALAAM) ARE NUMEROUS. AMONG THESE IS:

"WHAT WILL BE YOUR STATE WHEN THE SON OF MARYAM DESCENDS AND YOUR IMAAM WILL BE FROM AMONGST YOURSELVES (i.e. alluding to the fact that while Isaa - alayhis salaam - will be present Imaam Mahdi will be the Imaam of the Muslims) - SAHIH MUSLIM - ANOTHER HADITH ALSO IN SAHEEH MUSLIM:

"I TAKE OATH BY ALLAH THAT MOST CERTAINLY THE SON OF MARYAM WILL DESCEND AS A JUST RULER . . ."

ON THE BASIS OF THESE FACTS (IT IS SAID) THAT HE WHO REJECTS THE ASCENSION OF SAYYIDINAA ISAA (ALAYHIS SALAAM) IS IN FACT REJECTING THE 'SAREEH NASS' OF THE QURAAN. AND, THE REJECTOR OF THE SAREEH NASS OF THE QURAAN IS A KAAFIR. IT IS NOT LAWFUL TO AID THE DISSEMINATION OF SUCH 'TAFSEER' WHICH REJECTS THIS (FACT OF NABI ISAA'S RAFAH AND NUZOOL)."

AND ALL PRAISES ARE DUE UNTO ALLAH, CREATOR OF ALL THE WORLDS.

- SHEIKH ABDUR RAZAAK HALABI, IMAAM AND CHIEF LECTURER OF JAAME OMAYYAH, USJID, DAMASCUS -

Taqdeer

Rasulullah (sallallaahu alayhi wasallam) forbade discussion on the question of 'Taqdeer' (Predestination). He who probes into this question will be questioned regarding his probe on the Day of Qiyaamah. And, it is evident that he will never be able to provide a satisfactory answer to Allah Ta'ala regarding this question. Therefore, the advice of Rasulullah (sallallaahu alayhi wasallam) has to be heeded and futile discussions on this topic should be avoided.

* Rasulullah (sallallaahu alayhi wasallam) said: 'A true believer is one from whose tongue and hand other believers are safe.'
* The key to Jannat is Salaat and the key to Salaat is Wudhu.
(Rasulullah - sallallaahu alayhi wasallam)
* The world is a prison for the believer and a paradise for the disbeliever.
(Rasulullah - sallallaahu alayhi wasallam)
* Beware of jealousy, for verily, jealousy devours good deeds like fire devours wood.
(Rasulullah - sallallaahu alayhi wasallam)

NABI ISAA- AL-QALAMIS SPECIAL CORRESPONDENTS CONFUSED

By
MAULANA CASSIM SEMA
Joint-Secretary, Jamiatul Ulama of Natal

AL-QUALAM's "Special Correspondent" writes:

"This question: 'HAZRAT 'ISA ALIVE OR DEAD?" – has nothing to do whatsoever with our Iman. The Articles of Faith are those which have been enumerated in the Qur'an, namely, the belief in the Oneness of Allah, Angels, all the revealed Books – Qur'an being the last, all the Prophets – Mohammed (S.A.W.) being the last of the life after death.

MUTASHABIHAT

Now let us deal with the second point – that of the Qur'anic verses that are **"Mutashabihat".** AL-QALAM's **"Special Correspondent"** is greatly confused with the definition of the Qur'anic terminology of **"Mutashabihat".** To him the words of RAFA and TAWAFFEE are from the category of **"Mutashabihat"** because they **"have the possibility of having various interpretations."** This implies that if a word has more than one meaning, or has the possibility of having more than one meaning, it is in the category of **"Mutashabihat",** whose meaning Allah alone knows. And because it is from the **"Mutashabihat",** therefore, AL-QALAM'S **"Special Correspondent"** writes thus: "IT WILL NOT DEAL WITH THE FUNDAMENTALS OF ISLAM".

Such being the definition of the AL-QALAM'S **"Special Correspondent"** on **"Mutashabihat",** then I am afraid to say that we will have to accept that Qur'anic verses with the words SALAH, SAUM, ZAKAH and HAJ, all of which do deal with fundamentals of Islam, are all **"Mutashabihat"** verses, because the words SALAH, SAUM, ZAKAH and HAJ have not only the **possibility** of **various interpretations and meanings,** but in fact **do** have **various** interpretations and **meanings,** for example:

SALAH means: Namaaz (prayer) of Islam, Dua (invocation), Rahmah, (mercy);
ZAKAH MEANS: poor – rate of Islam, growth and purity;
SAUM (fasting) means: abstention from anything – eating, drinking, speaking, sexual relations, etc.
HAJ means: Islamic Pilgrimage, intention, probing, etc.

YATA RAB-BASNA BE ANFOSEHINNA SALASATA QOROO"

Furthermore the word **QOROO** in the above verse has **contradictory** and **opposite** meanings: **Menstruation** (dealing with **uncleanliness**) and also **cleanliness – (Taharah) at the same time.** This word is connected with the **laws of divorce.** We **know** which **specific meaning** to take in this verse, of the word QOROO, applied in its **proper context.**

"WAL-LAZEENA YOTAWAFFAWNA MINKUM WA YAZARUN AZWAJA"

The word TAWAFFEE which, according to AL-QALAM's **"Special Correspondent",** is from **"Mutashabihat",** is a word in the above verse, connected with the **laws of mourning** when a woman's husband has died. In this verse the word TAWAFFEE has a **specific** meaning, namely, death. According to the definition of Al-QALAM's **"Special Correspondent"** of **"Mutashabihat",** the words **Qoroo and Tawaffee** then should **not** be connected with the verses dealing with Islamic AH-KAAM (Laws), since they ordinarily have **"various interpretations",** whose meaning **"Allah alone knows",** as they are from the MUTASHABIHAT verses of the Qur'an?

These examples prove that the definition advanced by AL-QALAM's **"Special Correspondent"** for **"Mutashabihat"** verses is totally erroneous, and therefore, even if the words RAFA and TAWAFFEE have the possibilities of **various interpretations,** the verses in which they appear are **not** necessarily "MUTASHABIHAT" if the words are applied in their **proper context** in the **verse as a whole.**

The verse dealing with the **"Mutashabihat"** in the Qur'an, translated reads as follows: **"HE it is WHO hath sent down on to you the Book wherein are some verses MUHKAMAT – they are the basis of the Book – and others are MUTASHABIHAT. So as for those in whose heart is perversity they follow the Mutashabihat of it, seeking to mislead and seeking to give it (their own) interpretations, whereas none knows its interpretations save Allah. And those firmly grounded in knowledge say: We believe therein; the whole of it is from our Lord. And none receive admonition, save men of understanding" (Chapter 3, Verse 7).**

The under-mentioned deductions could easily be made from the above verse:

(a) **None but Allah Knows the correct interpretations of the "Mutashabihat" verses.**

(b) **Those with a perverted mind and a crooked heart, in order to mislead the unwary and sow the seeds of discord, misinterpret the "Mutashabihat" verses.**

(c) **Those who have a firm and deep knowledge and IMAN do not seek to interpret (or misinterpret) them but simply say: We believe in the Mutashabihat, (in this manner that we believe in these verses and words of Allah whose meaning He and He alone knows).**

May I ask AL-QALAM's **"Special Correspondent"** that if he firmly believes that the words **RAFA** and **MUTAWAFFEEKA** are from **"Mutashabihat",** then was it right for Dr Asad (Leopold Weiss), in the light of the above Qur'anic verse, to give it his own interpretation, refuting the **mutawaatir (widely reported) Ahadith** on the subject and **insisting** and **emphasising** on the **correctness** of his **own** views?

NOT FROM MUTASHABIHAT

The truth is this that these wrods (RAFA and MUTAWAFFEEKA) are **not** from **"Mutashabihat"** and it was impossible for the ALL-WISE ALLAH to use **"Mutashabihat"** verses at an occasion when **explicit clarification** was needed regarding the **life** or **death** of 'Isa (A.S.), as **conflicting** views prevailed among the Christians and the Jews at the time of the Holy Prophet Muhammed (S.A.W.).

The Jews believed that they had put Jesus (A.S.) to death by nailing him on the cross.

The Christians also believed that he was put on the cross, died on the cross, was buried, but resurrected on the third day and ascended to Heaven after forty days. **Allah Ta-aala** cleared the confusion in simple, eloquent and unambiguous terms by declaring most emphatically:

"That they (Jews) said (in boast): We killed Christ Jesus, the son of Mary, the Apostle of God".

"Whereas they slew him not, nor they crucified him but it was made dubious unto them. And verily those who differ herein are in doubt thereof; they have no knowledge thereof; they but follow an opinion, and surely they slew him not; but Allah took him up unto Himself and Allah is ever Mighty, Wise.

"And there is none among the people of the Book (Jews and Christians) but shall surely believe in him (Jesus) before his (Jesus's) death, and on the Day of Judgement he shall be a witness against them. (Chapter IV, Verses 157, 158 and 159).

How simply, clearly without any doubts, the undermentioned points could be deduced from the above verses:

(a) The knowledge that the Christians and the Jews possessed regarding the death and crucifixion of 'Isa (A.S.) was based on Conjecture.

(b) Allah refutes the Jewish belief of killing him by way of crucifixion, otherwise it would have meant that he (Jesus) is dead and gone. But because Jesus was not dead yet, Allah refutes their claim.

Remember, it was after six hundred years Allah was revealing these truths to Prophet Muhammed (S.A.W.) to clarify to the Jews and Christians that Jesus was neither killed nor crucified, and by saying: **"They certainly did not kill him",** which implies that he (Jesus) was **still alive** when Allah **gave the truth to Prophet Muhammed** (S.A.W.) 600 years **after** the time of Jesus (A.S.).

(c) **Allah also refutes the Christian belief that he (Jesus) was cricified (to atone for the sins of the people), by saying: "They did not crucify him"** as he was not najled on the cross at all.

(d) The fact is that Allah took him up unto Himself bodily, without being harmed in the least, by saying: **"But Allah took him (Jesus) up unto Himself" (Chapter 4, Verse 158).**

(e) Then the Qur'an prophesises that although the Jews rejected him (Jesus) now, but surely in the **future, before his** ('Isa A.S.) **death** every Jew will **definitely believe** in him, when he descends on this earth **in the future.** And every scholar of Arabic grammar knows that "LE YOU'MENUNNA" in the verse 159 of chapter 4 is used for the FUTURE Tense.

The details of his (Jesus's) descension are also given in **seventy mutawaatir (widely reported) Ahadith** of the Holy Prophet Muhammed (S.A.W.). Those who say that 'Isa (A.S.) is dead are giving a **lie** not only to the **words of Allah,** but are also giving a **lie** to the **words** of the **Holy Prophet Muhammed** (S.A.W.). **(Al-ayazo Billah)!**

THE RESULT OF CONTEMPT

Rasulullah (sallallaahu alayhi wasallam) said:
"IM AAN IS SUSPENDED BETWEEN HOPE AND FEAR."

It never benefits man to be proud of his high and good state and regard others with contempt. Even Imaan (Faith) is not within the power of man. It is merely the bounty and favour of Allah that He has bestowed this great treasure of Imaan upon us. However, He may eliminate it from us whenever He desires. In this regard the incident of Hadhrat Abu Abdullah (R.A.) is noteworthy.

Abu Abdullah (R.A.) was a prominent Wali (Saint) in the city of Baghdad. He was responsible for the establishment of thirty 'khaanqas' (monastries – or places where the Mureeds undergo spiritual training). Once he set out on a journey accompanied by a group of his Mureedeen (disciples). He passed by a church where Christians were worshipping the cross. Here he fell in love with a Christian woman. Now he told his disciples to return as he would no longer be of any benefit to them. It was with much sorrow and heavy hearts that his disciples separated from him. After a considerable period had passed, the disciples desired to return and search for their Murshid (Hadhrat Abu Abdullah). Upon finding him they were shocked to see Hadhrat Abu Abdullah dressed in the garments of the Christians and tending a very big litter of pigs.

The disciples greeted him and enquired: 'Hadhrat do you remember anything of the Quraan Shareef?' Abu Abdullah replied: 'Only one ayat: "He who exchanges Imaan in return for Kufr, verily, he has strayed from the right path." They then enquired: Do you remember any Hadith? Abu Abdullah replied: "Only one Hadith – *'He who exchanges his Deen, then kill him.'* I remember nothing else."

This was his state. In fact he was a Haafiz of thirty thousand Ahaadith. The disciples observing this state of their Murshid (Spiritual Guide) cried profusely. Abu Abdullah also cried, and it is narrated that even the pigs cried. The disciples then departed and came upon a river close by. To their amazement they saw Abu Abdullah coming from the direction of the river having taken ghusal and clad in the white garments of the Muslims. When he reached the group of disciples he recited Kalimah Shahaadat. Everyone was overcome with happiness. When the disciples asked Abu Abdullah for an explanation of the mystery underlying this incident, he said:"When I first passed by that church and observed the Christians, I regarded them with the greatest of contempt. Immediately I was called to account by divine inspiration (Ilhaam): *'You regard your Imaan to be within your power, therefore have you looked on these people with contempt.'* At the same time I perceived a 'Noor' leaving my body and disappearing (this was his Imaan), and a darkness (the 'zulmat' of kufr) overcame my 'baatin' (soul – the esoteric-self). After this terrible phenomenon I fell in love with the Christian woman who imposed upon me the task of tending to her pigs. Now, after meeting you I implored Allah to relieve me of the great punishment and to forgive me. I then perceived that the self-same 'Noor' of Imaan which had made its exit from me re-enter my body. I have thus again obtained the 'taufeeq' of Islam."

Can anyone now claim that his present state of goodness is within his power – that the goodness will always remain in one's possession?

(ANFAAS-E-ISAA)

Continued from Page 3

HOLY KA'BAH

Sawaab is equal to the Sawaab of one hundred thousand such Salaat.

The performance of Hajj and Umrah is connected to the Holy Ka'bah. The Ahadith state that whoever discharges the obligation of Hajj correctly shall emerge free of sin like a new-born babe. These are then the great Rewards which have been referred to by the word, "HUDAN" (GUIDANCE) which appears at the end of the above-quoted verse.

Waajib Praise

Like it is waajib (compulsory) to say: 'sallallaahu alayhi wasallam' when the gracious name of Rasulullah (sallallaahu alayhi wasallam) is mentioned, so is it waajib to say: 'ta-aalaa', jalle jalaa la hu, or any other designation of praise, when the name of Allah Ta'ala is mentioned.

In a gathering this is waajib once, and mustahab if the Names are mentioned more than once. However, love for Allah Ta'ala and Rasulullah (sallallaahu alayhi wasallam) demands that we mention these statements of praise each time the gracious Names are mentioned.

Probing The Causes

Every person is not entitled to explain reasons and causes of the Islamic laws. Only a Mujtahid has this right. And, the Mujtahid too does not always enjoy this right. The Mujtahid possesses this right of explaining reasons only where there is a need for the transferance of a 'hukm' (order). The Mujtahid has no right to probe the reasons for acts which are 'ta-abbudi' (acts of pure Ibaadat) and whose transference (ta'diyah) is not possible. In such laws of pure Ibaadat the Mujtahid has no right to resort to 'qiyaas' (analogical reasoning).

'Noor' Of The Heart

Vain, idle and futile talks and acts extinguish the 'Noor' (celestial light) of the heart. The 'Noor' of the heart is indeed a great treasure, for it is the 'Noor' of the heart which is the medium of obedience. It is this 'Noor' of the heart which impels man towards obedience. The effect of this 'Noor' of the heart is such that it leaves man restless if obedience is not practiced constantly.

HALAAL RIZQ

BY
Malik Bashir
Ahmad Bagyi

WHILE emphasising the importance of Halaal Rizq (Lawful sustenance), Rasulullah (sallallaahu alayhi wasallam) said:

"Allah is Pure and He accepts only that which is pure."

"Flesh (i.e. the human body) which is nourished from Haraam (impure, unlawful and evil) deserves nothing but the hell."

"He who usurps another of a cubit of land will have his neck encircled by the seven earths."

One of the reasons for so much emphasis by the Holy Quraan and Sunnah on Halaal Rizq is the fact that Haraam noursihment does not produce in one the urge for Ibaadat, and if at all one does worship, it is not honoured by recognition. Praying (making Dua) to Allah has been described by Rasulullah (sallallaahu alayhi wasallam) as the essence of Ibaadat (worship and obedience). Regarding prayers (Dua) being rewarded he explained:

"A man on a long and arduous journey with hair dishevelled and covered with dust stretches out his hands (in Dua) to the heaven and calls: O my Sustainer! O my Sustainer! (i.e. he supplicates for his needs.). But, his nourishment (food) is Haraam; his drink is Haraam; his clothing is Haraam and his sustenance is Haraam. How, then can his prayers be answered?"

On eating impure (Haraam) food an impure voice is produced and this voice of impurity does not find access to the Divine Court. Allah has declared in Surah Zaariyaat:

"I have not created Jinn and Man but that they serve Me. No sustenance do I require of them nor do I require that they feed Me.

This lends support to the truth that **The Sole Purpose of the Creation of Mankind is to Serve Allah.** Therefore, he who does not worship Allah does not fulfil his obligations and duties as a servant. And, one who worships Him, but whose worship does not receive recognition from Him, has also wasted his life. Thus both meet the same disastrous end.

(Extracted from A Learner's Guide to the Division of Inheritance)

TRADE AND COMMERCE IN ISLAM

Islamic Trade

The Quraan Shareef and the Ahadith of Rasulullah (sallallaahu alayhi wasallam) accord much attention to trade and commerce. The importance of trade and the rank which Islam assigns to it over and above the various means of earning could be well understood from the following Hadith of Rasulullah (sallallaahu alayhi wasallam):

"The honest and truthful trader will be (on the Day of Qiyaamah) with the Ambiyaa, Siddiqeen and the Shuhadaa."

This Hadith as well as many other Hadith and Quraanic statements makes plain the conditions of honesty and uprighteousness for the obtainal of the lofty rank stated in the Hadith.

Islam teaches its traders not to regard trade as an end, a goal – in itself. Allah Ta'ala has created man for the supreme and lofty purpose of recognizing HIM and rendering total obedience unto HIM. Hence, all our mundane activities have necessarily to be streamlined to conform to the demand of the spirit of the Deen which should permeate every activity of the Mu'min. Those who have taken their trade and business affairs as a goal – as an end – to establish and to perfect have fallen prey to the vices of hoarding, niggardliness, unlawful methods of trading, pressing debtors, delaying payment to creditors unnecessarily, selfishness, etc. The purpose of trade has become "to make money" and "to hoard money". The purpose of money is not "hoarding". The purpose of money is not to create huge bank balances. The purpose of money is to expend it in one's requirements and in the Path of Allah.

Muslim traders too have become like the kuffaar-capitalists in their thinking. In the process of making money all the methods of the kuffaar – whether lawful or unlawful in Islam – are accepted and employed. Traders have assigned to their trade priority and prominence above the Shariah. Therefore, whenever a conflict results between monetary interests and the Shariah, the Muslim trader of today sacrifices the principles and the teachings of the Shariah in order to maintain the demand of his trade and money interests. Wholesale massacre of the demands and teachings of Islam is perpetrated by our traders simply because in their opinion an incompatibility between "modern" economics and the Shariah exists. Hence, ribaa-bearing transactions such as insurance policies, bill-discounting, etc. are wholeheartedly accepted and treated as essential practices of trade and commerce regardless of the Islamic proscription of this evil and baneful practice. Salaat, the foundational pillar upholding the Imaan of a Believer is mercilessly trampled upon – grossly neglected – because trade times and Salaat times clash or because the trader is too engrossed in "making money" which has become the most important object of his trade. The crave for money has reduced many a trader to a state of utter heartlessness when they have to deal with their fellow-men.

Rasulullah (sallallaahu alayhi wasallam) has given us clear direction in all our trade affairs. 'Barkat' and prosperity follow in the wake of guiding the trade within the light of the Shariah. Should the Muslim trader conduct his trade in the light and spirit of Rasulullah's (sallallaahu alayhi wasallam) Sunnah, observing all the rules of the Shariah relevant to his trade and at the same time guarding against any infringement of the rights of others and the rights and demands of other Ibaabat practices, which nowadays are sacrificed in the interests of trade and making money, then, such Islamic trade will indeed be transformed into an "ibaadat" of high merit.

Some of the 'Naseehat' (Advice) given by Rasulullah (sallallaahu alayhi wasallam) to traders is given hereunder. Traders should consider it their Islamic duty to endeavour their utmost to act accordingly. Rasulullah (sallallaahu alayhi wasallam) said:

"May Allah have mercy upon the man who is gentle in his dealings when he sells, when he purchases and when he demands (payment)."

(BUKHAARI)

"Beware of many oaths in trade, for it (may) increase the sale but reduces (barkat-blessings)."

(MUSLIM)

"O chamber of traders! Futile words and oaths accompany trade. Therefore mingle it (trade) with charity."

(Abu' DAWOOD)

"The traders on the Day of Qiyaamah will be resurrected like evil transgressors except those who feared (Allah), were pious and truthful."

(TIRMIZI)

"He who cancels the sale of a Muslim (upon the request of the Muslim), Allah will forgive him his sins on the Day of Qiyaamah."

(ABU DAWOOD)

"He who deceives (in trade) is not of me."

(MUSLIM)

"He who sells a defective article and does not declare the defect, he remains constantly in the Wrath of Allah."

(IBN MAAJAH)

TRADE AND SALAAT

"THEY ARE SUCH MEN WHOM NEITHER TRADE NOR SALE DIVERT FROM THE ZIKR (REMEMBRANCE) OF ALLAH, AND FROM ESTABLISHING SALAAT, AND FROM PAYING ZAKAAT. THEY FEAR A DAY WHEN THE HEARTS AND EYES (OF MAN) WILL BE UPTURNED."

(QURAAN)

Hadhrat Abdullah Ibn Umar (R.A.), the eminent Sahaabi, once happened to be in the market-place when it was the time for the Jamaat Salaat (congregational prayer). He observed every trader closing his shop and hurrying to the Musjid. Seeing this noble practice of the traders, he exclaimed:

"Indeed it is about these people (the pious traders) that Allah Ta'ala revealed the verse:

"They are such men whom neither trade nor sale divert from the remembrance of Allah . . . "

Regarding these pious and uprighteous traders, Hadhrat Ibn Abbaas (R.A.) said:

"They engaged in trade and commerce, but when they heard the Azaan they immediately left off everything and hastened to the Musjid."

Once he said:

"I take oath by Allah that they were traders, but their trade never prevented them from the Zikr of Allah."

In one Hadith Rasulullah (sallallaahu alayhi wasallam) said that on the Day of Qiyaamah traders whose trade and commerce did not prevent them from the Remembrance (Zikr and Ibaadat) of Allah will enter Jannat without 'Hisaab' (i.e. without any reckoning being demanded from them).

HALAL AND HARAM

You are forbidden to eat that which dies of itself; and blood and swine's flesh; and that, on which the name of any besides Allah has been invoked; that which has been strangulated or killed by a blow, or by a fall or by the horns of another beast; and that which has been eaten up by a wild beast except what you shall kill (purify) yourself; that which has been sacrificed on idols. It is likewise unlawful for you to make division by casting lots with arrows. This is an impiety.

(al-Quran; al-Ma-idah: 3)

The pre-requirements of animal consumption have been spelled out quite clearly by the Divine injunction in the quoted verses of the holy Quran. Yet, as in case of injunctions concerning alcohol, the matter of *halal* and *haram* meat too is not free from defiance. To breach the code of *Shariah* either knowingly or otherwise, as it affects one's own person, is one thing. But to resort to self-condonation of the breach so as to justify one's habits or indeed, economic interest, is quite a different and a serious offence; as, it is tantamount to mislead the masses. Such a deceptive attitude is bound to occur from those whose scale of priorities in life is arranged in such a way that their material interests take precedence over their spiritual values, if any.

The information that ensues, does not contemplate to enter into a technical discussion of merits and nutritional values of *halal* meat, i.e. meat slaughtered in accordance to the laid down rules and procedures of the Islamic *Shari'ah.* Therefore, those whose problem is more at root than on surface may have to refer to other convincing literature on the subject; and one of these would be referred to later on, which also lists 17 sources of reference on the subject.

Muslim students and settlers in the West who try to conduct their life in accordance with the codes of Islamic *Shariah* might have to pass through a difficult stage initially in order to trace the *halal* meat. And having traced it, then they have to pass through a more difficult state in deciding whether it is really *halal.* This is not the end of it! One would be well advised to appraise that decision periodically. Information given yesterday may not hold good today. Economic world is dynamic. Any gloom that may habitually set out upon it, may render commercial decisions swing like a pendulum. And one may never know. *Halal* meat that would have been economical (profitable,) to sell yesterday, might have to be scrapped at today's cost-structure. One is not considering the buyer's point of view. The poor fellow might not even have been informed about the drastic change that would have taken place, unless, one of two things occur: either he feels the taste or the shopkeeper decided to tell the truth on the renewal of enquiry.

The first shock wavering the confidence comes when the Muslim student or tourist comes across groceries, super-markets, restaurants, or take-away shops owned by Muslims in parts of London, claiming to sell *halal* meat and side by side, trading in pig's meat, hot dogs and what not. The second blow to the confidence follows when one hears remarks from those in trade that "nothing is *halal*"; "they are liars". We shall examine the two allegations.

Regarding procedures pertaining to *halal* meat, there are many *halal* butchers who have given themselves a clean certificate that to sell *Kosher* meat i.e. meat slaughtered by the Jews, is equivalent to sell *halal* meat as slayed in an Islamic way. Although some Muslims believe that meat slaughtered by a *Kitabie* (follower of *Torah* and *Injul*) is lawful for Muslims, it is yet to be researched whether those who have left their more fundamental beliefs centuries behind, have actually to this date, adhered to the rules and procedures of slaughtering animals as originally recommended. The Islamic way annexes other humanitarian factors prior to and during the purifying procedure, of slaying animals to ensure that the animal is not under the state of shock or excitement and does not suffer pain during the procedure.

If the Western Christians long abandoned these procedures primarily for economic reasons, have the Muslims sent any delegation to the Jewish slaughter houses to see for themselves whether the commercial champions of the Christian world are still more concerned for their values than economic interest. This point has yet to be proved beyond all doubt, apart from the fact that the slayer is required to read *Tasmiah* (pronounce Allah's name) and a Jew can hardly be expected to do so. Therefore, "halalization" of Kosher meat has to be reconsidered.

The confusion that prevails as regards *halal* meat can be manifested from the instance that was encountered at the East end of London. One of the *halal* butchers was asked whether they slay animals on their premises. "No", he replied. "We get New Zealand lamb and then we cut it in the Islamic way by saying 'Allaho Akbar Bismillah"!

If we divert our attention from the depressed East end to the exalted West end of London, the centre of tourists' pilgrimage and spectacular spending of Arab Oil money; the position is quite different. Every effort is made to attract customers. Not only the Muslim shops in these areas, but some of the Nation's large supermarkets have also displayed signs reading, "We sell *halal* meat". One cannot escape attention of the displayed sign outside a Muslim shop, reading, "We sell *halal* bacon". It seems that traders have realised that by attaching *halal* to anything, it will certainly sell.

During recent years, trade in *Doner Kebabs* is booming so much so that even the fish and chips shops sell them. In the process of investigation for the subject matter, a Greek owner of a restaurant in Bayswater disclosed that those who supply meat for *Doner Kebabs* to his restaurant supply them to Muslim shops as well in the area who sell *halal* meat to the public. Whereas, he is aware of the fact that the meat is a mixture of all sorts of meat. On the other hand, one gets reassurance from those Muslim shops to the contrary. However, under such conflicting reports, one is bound to face a dilemma as to who to trust, especially in view of the fact when those Muslim shops do not feel even a prick of conscience to sell liquor and swine's flesh side-by-side with *halal* meat. And when one protests, one is amazed with the remarks such as "After all, it is business; and even our Prophet has made business'.

Having been familiarly acquainted with the manager of a supermarket, I once asked him whether the meat they use in cooked dishes is *halal.* He replied, "it is not *halal* if you want it. But when an Arab comes, we say *Qullu halal* (everything is *halal*)". "But this is lies" I protested. "And what business can you carry out without it now-a-days," he replied.

In view of these facts, some points warranting action do emerge, in the public interest. The Muslims in U.K. should campaign that the suppliers of meat for *Doner Kebab* etc. ought to issue a certificate, specifying that the meat has been slayed the Islamic way and it does not consist of pig's meat, and such a certificate should be displayed at the retail shops. This would give the undertaking, a legally binding firm and would minimise the risk of deception by relying on spurious testimonies.

Where possible, Muslims should invoke legal machinery as contained in the Trade Description Act and Sale of Goods (Implied Terms) Act 1973, which render it illegal to sell things knowingly and with intent under a wrong description with a view to deceive or defraud members of the public.

It is desirable for Islamic organisations to form a syndicate with a supervisory role to appraise the slaying, distributing and selling of meat under the description *halal* so as to combat against the unscrupulous traders. Those enterprises that are willing to co-operate in such a venture with the proposed syndicate, should be given free publicity and recommendations in the Islamic press, in return.

(Courtesy: Islamic Echo, London.)

Some Trade Rules

ACCORDING TO THE SHARIAH . . .

* The 'Auliyaa' (guardians, trustees or executors) of the affairs of minors are not entitled to sell the fixed property of such minors. Such a sale contracted on behalf of a minor is 'baatil' (null).
* Goods which have been used, should be sold as "used" or "second-hand". The customer should be notified of this.
* A customer does not forfeit the deposit placed on goods purchased by the laybye system if such goods are not paid within a specified time.
* It is not permissible to make an offer to purchase an article while negotiations are in progress between two parties. The third party may only make an offer once negotiations have been terminated.
* It is not permissible to sell musical instruments, images, and pictures of animate objects.
* It is not permissible to use dummies in animate form to display goods.
* Trade must cease with the commencement of the first Azaan on Friday for Juma' Salaat.
* Trade and employment is not a valid reason for neglecting the performance of Salaat in Jamaat.
* It is not permissible to sell dead animals.
* Animals not slaughtered in accordance with the Shariah are described as carrion. It is not lawful to sell such flesh.
* It is not lawful for the creditor to accept a 'gift' from the debtor.
* It is not lawful to sell what is not in one's possession.
* It is compulsory to disclose any defect which may be in the article of sale.

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ULAMA'S FORUM

ABSTINENCE

(Maulana Abul Hasan Ali Nadvi)

IN Islamic society there were found, at every stage, men who conformed to the noble standard set by the holy Prophet in their attitude towards life, worldly possessions, relatives, neighbours and countrymen. They belonged to all classes of people, including kings, noblemen, saints and savants. To take up only two examples, one from among the scholars and the other from among the rulers, the name of Sheikhul Islam Ibn-i-Taimiya comes first to the mind in the former category of earnest and deep-hearted Muslims. Those who do not know about him well enough are often inclined to imagine that he was a dry, cold-blooded theologian who had little regard for human emotions, but his contemporary, Hafiz Ibn-i-Faizullah-el-Umari, writes that "heaps of gold, silver and other goods would come to him and he distributed them all till nothing was left. If he ever laid aside anything it was only with the object of giving it to some particular person . . . His generosity knew no bounds, and, sometimes, when there was nothing to give he would hand over the clothes he was wearing to the needy."

From the class of kings and conquerors Sultan Salahuddin Ayubi makes an ideal choice. He was the ruler of the largest Muslim Empire of his time and had inflicted a crushing blow to the mightiest military power of the then known world. His friend, Ibn-i-Shaddad tells that the entire assets of the Sultan at the time of his death amounted to a mere 47 dirhams and a gold coin. He left no other property to his descendants.

This powerful monarch whose empire extended from the north of Syria in Asia to the Nubian desert of Sudan in Africa departed from the world in such a state that there was not enough money in the house to pay for his funeral. Ibn-i-Shaddad writes:

"Not a piece was spent from his legacy on his burial. Everything had to be borrowed, even the bundles of straw for the grave. The shroud was provided by his minister and chronicler, Qadi Fadil, from a legitimate source".

The austere and self-denying way of living was not peculiar to any generation or school of thought, but all the theological masters, divines and spiritual leaders punctiliously abided by it. "A new day a new provision" was the guiding principle of their lives. They never saved anything for the future nor did they economise in the fear of becoming empty-handed. This is not a romantic tale of bygone days. Even today there are men of religion and spirituality among Muslims who do not like that anything in excess of their requirements should remain with them which might be needed by someone or that a night should pass with money lying with them that was above their need. It is not due to the philosophy of mortification or renunciation of the world, nor motivated by the desire to interfere with the Divine scheme of things or to create hardship where God has provided ease or to forbid and disallow what has been declared by Him to be lawful and legitimate. These men of God, also, do not take to this path because of any constraint. They are inspired solely by the fear of Divine Reckoning, by the love of mankind and by the eagerness to take after the confirmed practice of the sacred Prophet and follow in his steps not only in charity and self-sacrifice but in all good and virtuous deeds.

البخاری عن محمد بن زید ان اناسا قالوا لجده عبد الله بن عمر رضی الله تعالی عنهما انا لندخل علی سلطاننا فنقول بخلاف ما نتکلم اذا خرجنا من عنده فقال کنا نعد هذا نفاقا علی عهد رسول الله صلی الله تعالی علیه وعلی آله وصحبه وسلم و الطبرانی فی الاوسط نو الوجهین فی الدنیا یاتی یوم القیامة وله وجهان من نار وابو داود وابن حبان فی صحیحه من کان له وجهان فی الدنیا کان له لسانان من نار وابن ابی الدنیا والطبرانی والاصبهانی وغیرهم من کان ذا لسانین جعل الله له یوم القیامة لسانین من نار الزواجر ۳۱ جزء ۳ .

THE NABI HAS A GREATER RIGHT OVER THE BELIEVERS THAN (WHAT) THEY HAVE OVER THEMSELVES.

(QURAAN)

THE SHAR'EE COMMITTEE

JAMIATUL ULAMA (NATAL) SHAR'EE COMMITTEE IS A SPECIAL COMMITTEE ESTABLISHED TO DEAL WITH MARITAL PROBLEMS - CASES OF DESERTION, HUSBAND'S REFUSAL TO MAINTAIN HIS FAMILY, RECONCILIATION, ETC. - FALL WITHIN THE AMBIT OF THIS SHAR'EE COMMITTEE.

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DURBAN.

اس پر مزید کسی تبصرے کی ضرورت نہیں۔ "عذاب بصورتِ نفاق" کی تعبیر صوبائی عصبیت اور گروہی مفادات کا وہ طوفان ہے جو ملک کے در و دیوار سے ٹکرا رہا ہے، جس میں علماء، صلحا، اور عوام و حکام سب بہے جا رہے ہیں، اور جسے برپا کرنے میں اوپر سے نیچے تمام "نفاق پیشہ" عناصر اپنی پوری قوتیں صرف کر رہے ہیں۔ پورا ملک "آتشِ نفاق" کے مہیب شعلوں کی لپیٹ میں ہے جس پر توبہ و استغفار، تضرع و ابتہال اور دعوت الی اللہ کے ذریعہ آج تو قابو پایا جا سکتا ہے۔ مگر کچھ دن بعد یہ تدبیر بھی کارگر نہیں ہو گی۔ اور پھر خدا ہی جانتا ہے کہ کیا حالات ہوں گے، کون رہیگا، اور کس کی حکومت ہو گی اور کون محکوموں کی زندگی بسر کرنے پر مجبور ہو گا۔ اللہ تعالیٰ ہمارے حال پر رحم فرمائیں، ہمارے گناہوں کو معاف فرمائیں، اور پوری اُمت کو عافیت کی توفیق عطا فرمائیں۔ وصلی اللہ تعالیٰ علی خیر خلقه صفوة البرية سيدنا محمد وعلى آله واصحابه واتباعه

بینات کراچی

علماء هذه الامة رجلان رجل آتاه الله علما فبذله للناس ولم یاخذ علیه طمعا لم یشتر به ثمنا فذلك یستغفر له حیتا ن البحر ودواب البحر والطیر فی جو السماء ورجل آتاه الله علما فبخل به عن عباد الله واخذ علیه طمعا واشتری به ثمنا فذلك یلجم یوم القیامة بلجام من نار وینادی مناد هذا الذی آتاه الله علما فبخل به عن عباد الله واخذ علیه طمعا واشتری به ثمنا فذلك یلجم یوم القیامة بلجام من نار وینادی مناد هذا الذی آتاه الله علما فبخل به عن عباد الله واخذ علیه طمعا واشتری به وکذلك حتی یفرغ الحساب الزواجر ص ۷۹

Cause Of Disobedience

The primary cause of disobedience to Allah Ta'ala is forgetfulness and negligence. Obedience unto Allah is latent in the remembrance of Him. Like Zikr by means of the tongue is remembrance of Him so is the subjection of one's entire life to the Shariah. The result of this will be the acquisition of Allah's Pleasure in the Hereafter as well as the obtainal in this transitory world of such spiritual sweetness and ecstacy which will render the kingdom of the earth dust in comparison.

-HADHRAT MAULANA MASIHULLAH KHAN-

عن حذیفة بن الیمان رضی الله تعالی عنه ان النبی صلی الله تعالی علیه وعلی آله وصحبه وسلم قال والذی نفسی بیده لتامرون بالمعروف ولتنهون عن المنکر او لیوشکن الله تعالی ان یبعث علیکم عقابا من عنده ثم لتدعنه فلا یستجیب لکم واخرج احمد عن عدی بن عمیرة رضی الله تعالی عنه قال سمعت رسول الله صلی الله تعالی علیه وعلی آله وصحبه وسلم یقول ان الله لایعذب العامة بعمل الخاصة حتی یروا المنکر بین ظهرانیهم وهم قادرون علی ان ینکروه فلا ینکرونه فاذا فعلوا ذلك عذب الخاصة والعامة .

واخرج الخطیب من طریق ابی سامة عن ابیه رضی الله تعالی عنه عن النبی صلی الله تعالی علیه وعلی آله وصحبه وسلم قال والذی نفس محمد بیده لیخرجن من امتی اناس من قبورهم فی صورة القردة والخنازیر بما داهنوا اهل المعاصی وکفوا عن نهیهم وهم یستطیعون .

والاحادیث فی هذا الباب کثیرة وفیها ترهیب عظیم فیا حسرة علی المسلمین فی اعراضهم عن باب التناهی عن المناکر وقلة عبئهم به انتهی ملتقط ٤ جزء .

A Diseased Disposition

Some people upon hearing incidents of Rahmat (Mercy of Allah) labour under the misconception that there is no need to practice righteousness. In fact they become even more audacious (in neglecting righteousness). However, those whose nature and disposition are correct, strengthen their relationship of love with Allah Ta'ala when hearing of the incidents of His Rahmat. Their love becomes stronger than before and they are induced to greater obedience.

The servant who becomes audacious in disobedience when his fault is overlooked without punishment is indeed most wicked and the most ill-bred. He who submits himself life-long in obedience when he realises the bounty of His Lord is indeed a person of nobility. Hence, it has been stated that he who becomes negligent in obedience and practicing of righteous deeds when hearing the incidents of Rahmat (of Allah), is indeed of a diseased disposition. Such a person should be concerned with his 'Islaah' (spiritual rectification). He should create the bond of 'mahabbat' (love) with Allah Ta'ala. The method of achieving this ('mahabbat' with Allah) is to spend a while in the association of the 'Ahle Mahabbat' (the pious saints of Allah). This association will ensure that no erroneous impression and influence result from hearing about the 'barakaat' and benefits of 'Mustahab' acts. Companionship of the pious saints will eliminate an age-long disease of spiritual contamination.

(Hadhrat Maulana Maseehullah Khan)

وفی مشکاة المصابیح عن ابن مسعود رضی الله تعالی عنه قال قال رسول الله صلی الله تعالی علیه وعلی آله وصحبه وسلم ایها الناس لیس من شیء یقربکم الی الجنة ویباعدکم من النار الا قد امرتکم به ولیس من شیء یقربکم من النار ویباعدکم من الجنة الا قد نهیتکم عنه وان الروح الامین وفی روایة وان روح القدس نفث فی روعی ان نفسا لن تموت حتی تستکمل رزقها الا فاتقوا الله واجملوا فی الطلب ولا یحملنکم استبطاء الرزق ان تطلبوه بمعاصی الله فانه لا یدرك ما عند الله الا بطاعته رواه فی شرح السنة والبیهقی فی شعب الایمان الا انه لم ینکر ان روح القدس انتهی من باب التوکل والصبر .

کچھ دن ہوئے لاہور سے ایک صاحب کا گرامی نامہ موصول ہوا، ہم اس مکتوب اور اس کے ساتھ منسلک خواب کو "بصائر و عبر" کی مناسبت سے یہاں پیش کرتے ہیں:۔

"..... السلام علیکم ورحمۃ اللہ۔ ۹-۱۰ جنوری کی درمیانی شب کو میں نے ایک خواب دیکھا جس کی کاپی جناب کو روانہ کر رہا ہوں، اس خواب میں، میں نے کچھ علماء کو جناب نبی کریم علیہ الصلوٰۃ والتسلیم کی خدمت میں بیٹھے دیکھا ہے، جن میں ایک آپ بھی ہیں۔ پہلی صف میں مولانا مفتی محمد حسن، مولانا محمد یوسف دہلوی، مولانا عبدالقادر رائے پوری، مولانا عنایت اللہ شاہ بخاری اور جناب (مولانا محمد یوسف بنوری) تشریف فرما ہیں۔

پچھلے سے پچھلے رمضان المبارک کو ایک خواب دیکھا تھا جس میں دیکھا تھا کہ چاہ اپنی پوری گولائی میں موجود ہے، اس پر پاکستان کا نقشہ بنا ہوا ہے، مشرقی حصے کے نقشہ پر یہ حروف لکھے ہیں:۔

سنهلك الارض واهلها — ہم اس سرزمین کو اور یہاں کے رہنے والوں کو عنقریب ہلاک کریں گے۔

اب اِس خواب کے بعد ۔ جو یہاں نقل کیا جا رہا ہے ۔ طبیعت خاصی پریشان ہے سوچتا ہوں کہ اس پیغام کا حق کیسے ادا ہو۔ اُمید ہے آپ کوئی تسلی بخش جواب دینگے

والسلام

خواب اور پیغام:

"جناب رسول اللہ صلی اللہ علیہ وسلم ایک مکان میں مشرق کی جانب رُخ کئے ایک منبر پر تشریف فرما ہیں۔ میں آپؐ کی بائیں جانب کھڑا ہوں اور ایک دُبلے پتلے گورے چٹے بزرگ آپؐ کی دائیں جانب کھڑے ہیں، علماء کا ایک گروہ بھی حاضر خدمت ہے، ایک عالم دین کھڑے ہو کر رسول اللہ صلی اللہ علیہ وسلم کی خدمت میں پاکستان کے حالات بیان کر رہے ہیں، واقعات سُناتے ہوئے جب وہ یہ کہتے ہیں: "پھر یا رسول اللہ! ہندوستان کی فوجیں فاتحانہ انداز سے ہمارے ملک میں داخل ہو گئیں" تو میں کیا دیکھتا ہوں کہ جناب رسول مقبول صلی اللہ علیہ وسلم اپنے داہنے ہاتھ کی ہتھیلیوں سے اپنی پیشانی تھام لیتے ہیں اور آپؐ کی آنکھوں سے لگاتار آنسو بہنے لگتے ہیں۔ یہ دیکھ کر تمام محفل پر گریہ طاری ہو جاتا ہے اور بعض حضرات تو چیخیں مار مار کر رونے لگتے ہیں۔

کچھ دیر بعد آپؐ علماء کی جماعت کی طرف متوجہ ہو کر ارشاد فرماتے ہیں: "اس حادثۂ عظیم پر ملائکہ بھی غمزدہ ہیں، مگر اُن کو تمہارے اعمال کی بدولت تمہاری مدد کے لئے نہیں بھیجا گیا" پھر آپؐ کا چہرۂ انور سُرخ ہو گیا، آپؐ فرماتے ہیں:

"تمہیں معلوم ہے تمہاری اسی مملکت میں میری نبوت کا مذاق اُڑایا گیا، میرے صحابہ کو گالیاں دی گئیں، اور میری سنت کی تضحیک و اہانت کی گئی" اس کے بعد آپؐ نے فرمایا:

"اے جماعتِ علماء! اُمت کو میرا یہ پیغام پہنچا دو کہ جب تک حُکام عیاشی، ظلم اور تکبر نہیں چھوڑیں گے ۔ اغنیاء جب تک بخل، حق تلفی اور بے حیائی ترک نہیں کریں گے ۔ علماء جب تک کتمانِ حق، حرصِ دنیا اور ریاکاری خودنمائی سے باز نہیں آئیں گے ۔ عورتیں جب تک بدکاری، ناچ رنگ، فحش گانے شوہروں کی نافرمانی اور عریانی و بے پردگی نہیں چھوڑیں گی اور ۔ پوری قوم جب تک جھوٹی گواہی، غیبت، زنا، لواطت، شراب نوشی، سود خوری اور اعمالِ شرک سے توبہ نہیں کریگی خوب یاد رکھو اس وقت تک عذابِ الٰہی سے نہیں بچ سکتی"

آپؐ نے فرمایا: "تم مجھے ان باتوں کے ترک کر دینے کی ضمانت دو، میں تمہیں دنیا و آخرت کی بھلائی کی ضمانت اور دشمن پر غلبہ کی بشارت دیتا ہوں۔ لیکن اگر تم اب بھی ایسا کرنے کے لئے تیار نہیں ہو تو خوب یاد رکھو عنقریب ایک سخت ترین عذاب بصورتِ نفاق آنے والا ہے، جس سے تمہیں اللہ کے سوا کوئی نہیں بچا سکتا" (العیاذ باللہ۔ العیاذ باللہ)

اس کے بعد آپؐ نے یہ آیت تلاوت فرمائی:۔

واتقوا فتنة لا تصیبن الذین ظلموا منکم خاصة واعلموا ان الله شدید العقاب — اور تم ایسے وبال سے بچو کہ جو خاص انہیں لوگوں پر واقع نہیں ہو گا جو تم میں ان کا گناہ ہو کے مرتکب ہوتے ہیں، اور جان رکھو کہ اللہ تعالیٰ سخت سزا دینے والے ہیں (بیان القرآن)

اس آیت کے سُنتے ہی ہم سب پر گریہ طاری ہو گیا، ہم رو رہے تھے اور رسول اللہ صلی اللہ علیہ وسلم بار بار یہ آیت دُہرا رہے تھے:

وتوبوا جمیعا ایها المؤمنون لعلکم تفلحون۔ — اور اے مسلمانو! تم سے جو ان احکام میں کوتاہی ہو گئی تو) تم سب اللہ کے سامنے توبہ کرو تاکہ تم فلاح پاؤ" (بیان القرآن)

MAUDUDI FITNAH

REALIZING THE PERNICIOUS "FITNAH" - MISCHIEF AND DESTRUCTION TO THE DEEN MAUDUDI HAS BEEN CAUSING, ALLAAMAH MUHAMMAD YUSUF BINNURI (R.A.) STATED TWO YEARS BEFORE HE DIED:

"It has now transpired, without a doubt, that the writings and publications of Maududi constitute the greatest fitnah of present times. The stage has now been reached where silence seems to be a great crime. It is regretted that silence was kept for forty years."

(Translation of an Editorial appearing in "The Bayyinaat" by ALLAAMAH MUHAMMAD YUSUF BINNURI - R.A.)

To achieve mastery in any subject, it is incumbent to benefit from the company and association of a master (one who is fully qualified) of that particular subject. It is an accepted and an obvious fact that the acquisition of any science or profession is dependent upon a teacher or a guide. Without a teacher or a guide even a genius cannot attain the desired stage of perfection - be it in the material sciences, e.g. medicine, engineering, etc., or in the spiritual sciences. It is essential that the basics of any occupation, profession or trade be learnt from a teacher (qualified in that particular field).

Now when it is essential to acquire knowledge and tuition in mundane occupations at the hands of experts then how could it be possible to acquire and attain to the knowledge of the spiritual realm based on "Uloom-e-Nubuwwat" (Knowledge of Prophethood) without the expert direction and guidance of an Ustaad (Master and Tutor)? The sciences of the spiritual realm are beyond the grasp of human intelligence. These sciences have been transmitted to mankind via the agency of "Wahi" (Divine Revelation) and continues through spiritual instruction, training and Divine guidance.

The personal attention and guidance of the Ustaad and Shaikh (spiritual mentor) coupled with the personal and practical participation of the student and Mureed (spiritual disciple) in the association of the Mentor are factors of far greater importance for accomplishing correct thinking and true understanding than the mere acquisition of knowledge - (knowledge devoid of its celestial soul which is obtained only through the agency of a spiritual master and guide). Hence, the longer one enjoys the companionship of a master, the greater the benefit and experience one will reap. The higher the degree of perfection of the tutor, the greater the benefit and excellence to be achieved.

Since the purpose of "Uloome-e-Nubuwwat" is the guidance of Allah's creation, the strong probability of being misled by the accursed Shaitaan is ever present. In the achievement and accomplishment of material affairs the Shaitaan poses no threat of interference. He does not interfere nor does he display his enmity (to mankind). However, with regard to Deen and the Hereafter, Shaitaan is bent upon the creation of mischief and strife. He summonses all his abilities and employs all his wiles and guile in every conceivable way to bring about ruin and devastation to success and "Hidaayah" (guidance) and to bring about deviation from the Straight Path.

The greatest weapon in the armoury of Iblees for wroughting this mischief is "Talbees", i.e. deception or the mingling of the truth with falsehood in such a devious way giving a superficial appearance of goodness and benefit whereas in actual fact this conglomeration of truth and falsehood is a source of wrong and detriment. It should also be borne in mind that above this are the tricks and snares of the human "nafs" (man's lowly and carnal self) which supersede these satanic plots. Arrogance, haughtiness, ostentatiousness, etc. are traits of human nature. These are such spiritual diseases that their total eradication even after long and sustained spiritual training and rectification, is difficult, hence the need to remain within the company of a spiritual mentor (Shaikh) for some time. With the grace and mercy of Allah Ta'ala, one certainly reforms. Minus this Divine Grace and Mercy one merely wanders aimlessly in the wilderness of knowledge and opinion.

A study of the world's educational history reveals that all the mischief and strife created were at the hands of intellectuals and geniuses. Even among the Ulama-e-Haq, many geniuses fell prey to their opinions and ideas. And, because they reposed reliance on only their ingenuity and intellect they became entangled in the meshes of educational pride and arrogance. They became possessed by self-conceit regarding their own personal opinions. These were such men of intelligence who were not fortunate enough to obtain sufficient spiritual instruction and training at the hands of Masters. Consequently, this plunged them in deep spiritual and intellectual deception.

In our times there exist many such examples who have become sources of "fitnah" (mischief) because of their intellectual acumen and literary excellence. Those who were not fortunate enough to attain deep knowledge and spiritual training easily fall victim to these intellectuals. They become their adherents supporting and endorsing their conceptions and ideologies. Shaitaan is ever involved in spinning his ensnaring webs of deception which he uses to mislead such intellectuals who may have been a benefit in the cause of guiding the Ummat, but instead they become means of deviating and ruining the Ummat. There are examples of such men in every era.

Imaam Ghazaali (R.A.) states in his "Maqaasidul Falaasafah" that after observing the accuracy of mathematical and other sciences of the Greeks, people began to accept all their teachings as accurate and correct. They even accepted the teachings of the Greeks in subjects of theology and natural philosophy. Thus they were led astray. In such situations the Shaitaan finds great opportunity to beguile people. When even very learned and able men have become embroiled in such "fitnah", then the danger is far more acute for men of lesser learning and devoid of spiritual training. Such men of little learning and void of spiritualism become quickly engulfed in arrogance and self-conceit. They deride and despise the great Scholars of Islam and their masterly works of research. The great "Salf-e-Saaliheen" are subjected to mock and jeer. This adverse and destructive criticism of all the illustrious personalities of Islam plunges one into a dangerous quagmire of spiritual degeneration. Such a one becomes an agent for leading mankind into the dregs of destruction.

One such contemporary person is the notorious Janaab Abul A'laa Maududi Saheb. Since childhood he was quick-witted. Beset with financial problems he was employed by the periodical "Medina" at Bijnor. Thereafter he became attached to the "Muslim", a magazine of the Jamiatul Ulama-e-Hind. After a few years he was employed by the "Al-Jamiat" (Delhi), a journal of the Jamiatul Ulama-e-Hind, which was at that time published probably every third day. Maududi Saheb was trained as a writer by Maulana Ahmed Saeed Saheb. After the demise of his father, Maududi Saheb had to terminate his studies. He had to leave studies during the early Arabic primary stages. Neither was he able to complete his religious education nor was he fortunate to obtain secular education. However, he studied English to a certain level. He benefitted much from books and magazines of reputable authors of those days.

Maududi Saheb's writing ability increased by the day, but it was most unfortunate that he was unable to benefit from any religious institution nor did he succeed in becoming a graduate of any modern secular education. He also did not gain the company and training of a proficient Aalim of the Deen. This he has confessed in an article published during the era of "United India" in reply to some questions posed to him by Maulana Abdul Haq Madani Muraadabaadi. However, Maududi Saheb was most unfortunate to experience the companionship of Niyaaz Fatehpuri, an atheist and an infidel. The company of this atheist had a great influence over Maududi Saheb. As a result of this association false and baneful tendencies were acquired by him.

In 1933, Maududi began publishing the "Tarjumaanul Quraan" from Hyderabad, Deccan. In this work splendid articles appeared, written in the best of styles. That was a time when the political situation in the country was precarious. The movement to liberate India was in its decisive stages. The best intellectuals of the country were involved in the freedom struggle of India to liberate the land from British imperialism. Maududi Saheb adopted an entirely different stand from the rest and raised the slogan of "Iqaamate Deen" and "Hukumate Ilaahiyyah". He strongly criticised all the parties involved in the struggle to liberate India. The simple and innocent panegyrists of Maududi Saheb were convinced that he was the last bastion for the safeguarding of the Deen. Consequently praises began to be showered upon him from the pens of Maulana Sayyid Sulaiman Nadwi, Maulana Maanazir Ahsan Gilani and Maulana Abdul Maajid Daryabaadi. Evidently, Maududi Saheb at that stage was just a "name". As yet he had not formed any organization nor had he any missionary aim.

Due to his forceful writings, some among the "Ahle Haq" began having great hopes in him. Through the encouragement he received from Chaudri Muhammad Niyaaz, the basis of "Darul Islam" was laid in Pathankot. The Muslim League and Congress were degraded. Articles and books on the political situation were written by him and praises were heaped upon him by his followers. A meeting was held in Lahore and the foundation of his "Imaarat" was formally laid. A speech prepared by Maududi Saheb, wherein the duties of the Ameer were outlined, was read out. Among the participants in this convention were such famous personalities as Janab Maulana Manzoor No'maani, Maulana Abul Hasan Ali Nadwi, Maulana Amin Ahsan Islaahi, and Maulana Mas'ud Aalam Nadwi. Maududi Saheb was elected the Chief Ameer and the afore-mentioned personalities as deputy Ameers. Thus the Jamaat-e-Islaami formally came into existence. Its constitution and charter were published; the public acclaimed it and hope rose on all sides.

However, six months had not yet passed when Maulana Manzoor No'mani Saheb and Maulana Ali Mia Saheb (Maulana Abul Hasan Nadwi) resigned. These men had observed and realised Maududi Saheb's deficiency in knowledge and his lack of "Ikhlaas" (sincerity). They were, therefore, unable to continue their association with Maududi Saheb. However, these gentlemen maintained silence and did not inform the Ummat publicly and clearly as to the reasons for their resignation. At that time I (i.e. Maulana Yusuf Binnuri Saheb) was teaching at Jamia Islaamia, Dabhel. I enquired of these two gentlemen the reasons for quitting. They said many things, but no clear explanation was given. However, I understood the situation.

Marhum Maulana Mas'ud Aalam and Maulana Amin Ahsan Islaahi were similar regarding beliefs and conduct and they remained for a while as Maududi Saheb's right-hand men. Maulana Mas'ud Aalam aided Maududi by way of Arabic writings and by magnificently translating into Arabic the writings of Maududi. The Maududi movement was given great impetus by the assistance and special style of Maulana Islaahi. As a result many good writers and helpers joined the movement, and a few excellent books were written on subjects such as communism, alcohol, purdah, etc.. A few good books were also written for the modern youth. Some worthy articles were written in the "Tafheemaat and Tanqeehaat". Ways and means were adopted to impress the Arabs, especially the Shaikhs of Saudi Arabia. Successful strategies were put into operation. All the writings which were contributed by the associates of Maududi Saheb were published and presented in a manner which reflected the indebtness of these writers to Maududi Saheb. Thus the person of Maududi Saheb gained fame. He reaped fame from the writings of his associates. But, the fact is that he is incapable of composing in Arabic and English. The names of translators do not appear on his books which are translated into other languages. It is not stated that this book has been translated by Mas'ud Aalam and that book by Aasim Haddaad. Hence, people labour under the impression that this literary intellectual (i.e. Maududi) of the Urdu language is also an Imaam of the Arabic language.

After a lapse of a short period, Maulana Gilaani Saheb and Maulana Sayyid Sulaiman Nadwi Saheb became aware of this disturbing trend and foresaw its detrimental effects, viz., that these writings were a medium for creating a new "fitnah". Consequently Maulana Gilaani ceased to address him by the titles conferred upon him, such as "mutakallim-e-Islam", etc. Maulana Gilaani wrote critical articles under the caption: "Khaarijiyyate Jadeedah", in the "Sidq-e-Jadeed" of Maulana Daryabaadi. Maulana Sayyid Husain Ahmad Madani Saheb was perhaps the first among the Ulama to pin-point this fitnah in his corresondence. Gradually other Ulama started to air their views on the matter. Shaikhul Hadith Maulana Muhammad Zakarriyya Saheb studied all available Maududi literature and then wrote a valuable booklet on this subject.

An Ustaaz of Madressa Mazaahirul Uloom, Sahaaranpur, Maulana Zakarriyyah Quddusi Saheb inclined towards Maududi Saheb. In the endeavour to rectify this Ustaaz, Shaikhul Hadith Saheb wrote a detailed letter to him explaining the errors and incorrect interpretations of the Deen made by Maududi Saheb. This letter has been published in booklet form titled: "Fitnah Maududiyyat". (It has been reprinted under the title "Jamaa't Islamiyyah: ek lamhah fikriyyah").

I admired many things of Maududi Saheb and detested many things of him as well. All this time I did not wish to degrade him as I felt that the modern generation would benefit from his innovated style of presentation. At times such articles issued from him that endurance became extremely difficult, however, I maintained silence and tolerated these, having the well-being of the Deen in view. I did not forsee that this fitnah would spread through the world and have a detrimental effect on the Arab world; that daily new blossoms would spring from his master-pen and that derogatory words would be used to describe the Sahaabah (ridwaanullaahi Alayhim) and the Ambiyaa (alayhimus salaam). Later on such derogatory remarks appeared daily in the "Tafheemul Quraan".

It has now transpired that the writings and publications of Maududi, without a doubt, constitute the greatest fitnah (mischief) of present times, notwithstanding the few beneficial treatises which have appeared. It is the case of "and the sin of them is greater than their benefit" - Surah Baqarah. The stage has now been reached where silence seems to be a great crime. It is regretted that for forty years silence was kept. The time has now dawned for a thorough scrutiny of all his works from A to Z with a view to fulfil the demands of Haq, justice and the preservation of the Deen. This should be diligently pursued without fear of censure and rebuttal.

MAULANA CASSIM SEMA SAHEB, PRINCIPAL OF DARUL ULOOM, NEWCASTLE AND JOINT-SECRETARY OF JAMIATUL ULAMA OF NATAL ASKS: "IS M.Y.M.'S MOUTHPIECE, AL-QALAM TAKING MUSLIMS TOWARDS KUFR?"

Tasawwuf

BY

Hadhrat Maulana Muhammad Isaa-R.A., Khalifah of Hakimul Ummat Hadhrat Maulana Ashra f Ali Thanvi-R.A.

MUJAAHADAH

THE REALITY OF MUJAAHADAH

Mujaahadah means "to struggle"; "to strive"; "to make effort". The term when used in so far as spiritual training is concerned means "to strive against the dictates of the flesh (the 'nafs'). The actual essence and reality of "Mujaahadah" is total abstention from sin. To oppose the 'nafs' to this extent is Waajib (compulsory). Added to this total abstention from evil is partial abstention from 'mubaahaat' (permissible things). Opposing the 'nafs' to this extent (i.e. regarding the 'mubaahaat') is Mustahab (preferable and meritorious).

The 'Mustahab' nature of this partial abstent ion from 'mubaahaat' is of such great importance that the perfect attainment of total abstention from sin is dependent upon it (i.e. partial abstention from the permissible things). For example: reduction in eating, sleeping, donning of luxurious garments, much conversation, etc. Partial abstention from these permissible acts is of fundamental importance to facilitate total abstention from sin.

There are two types of Mujaahadah: (a) Mujaahadah Haqeeqiyyah and, (b) Mujaahadah Hukmiyyah. Mujaahadah Haqeeqiyyah consists of (i) practicing righteous deeds and, (ii) abstention from sin. Mujaahadah Hukmiyyah is to abstain from such 'mubaahaat' (permissible things) which lead towards sin.

JIBILLAT

JIBILLAT (or natural disposition and temperament) is a natural state in man. The elimination of the inherent natural qualities and traits of man is not possible. This does not mean that rectification (Islaah) of the mean and lowly qualities (sifaat-e-razeelah) is not possible. Although eradication of the natural lowly traits is not possible, control of these is within the power of man. Man has been endowed with the ability to disregard the dictates of the lowly qualities which are natural in him. According to Islam man is obliged to only oppose the demands of the lowly qualities. He is not obliged to strive for their eradication, for this is not possible. Constant opposition to the lowly dictates effectively weakens the natural dictates of the 'sifaat-e-razeelah!

TASAWWUF

TASAWWUF IN A NUT-SHELL IS 'ILM MA'AL AMAL' OR TO PRACTICE ACCORDING TO KNOWLEDGE. Tasawwuf is no strange ideology. Tasawwuf in fact is this self-same Salaat and Fasting. Its object is the perfect discharge of these very duties of the Shariah in the best of manner. Correct and perfect discharge of the duties, obligations and advices of the Shariah imbues one with the noble angelic qualities and secures the control and suppression of the bestial qualities of the 'nafs'. Tasawwuf is in fact the ROOH (soul) of Islam.

NISBAT

NISBAT: The literal meaning of 'nisbat' is 'relationship'; 'connection'; 'affinity'. In Tasawwuf 'Nisbat' refers to a special relationship or connection which man has with Allah Ta'ala. This is the relationship of 'qubool' (acceptance) and 'ridhaa' (pleasure). In other words, man by virtue of his total obedience to all aspects of the Shariah gains proximity to Allah Ta'ala to such a degree that Allah readily accepts him under the Shadow of His Special Rahmat and he (the servant) earns the Pleasure of Allah Ta'ala. The servant is pleased with Allah and Allah is pleased with him. This is what is propounded in the Quraanic verse:

"O THOU SOUL AT PEACE! RETURN UNTO YOUR RABB. WELL-PLEASED (WITH HIM) AND WELL-PLEASED (IS HE WITH YOU)."

ATTAINING NISBAT

The attainment of 'Nisbat' is dependent upon total and perfect pleasure of Allah (Kaamil Ridhaa) and not upon incomplete pleasure (Mutlaq Ridhaa). Every good act countenances the pleasure of Allah Ta'ala. Thus a person practicing a righteous act after having perpertrated evil will obtain the Pleasure of Allah for his good deed despite having invoked the displeasure of Allah Ta'ala for the commission of the prior evil deed.

The commission of virtue and vice will occasion pleasure and displeasure respectively. However, such incomplete pleasure will not occasion the 'Nisbat' which is the goal in Tasawwuf. For this 'Nisbat' a total unbroken pleasure is conditional.

SIGN OF NISBAT

The sign of a man of 'Nisbat' (Saahibe Nisbat) – a saint who has attained that close and special relationship with Allah – is that the effect of his association (suhbat) produces yearning for the 'Aakhirat' and detestation for the world. Another sign is: pious people are attracted towards him greatly.

NISBAT – KAYFIYAAT

Some people erroneously believe that 'Nisbat' refers to 'kayfiyaat' (special states of ecstacy). 'Kayfiyaat' is the consequence of 'riyaadhat and mujaahadah' (religious devotion, exercise and abstinence). 'Nisbat' is conditional upon the obtainal of the total Pleasure of Allah which in turn is occasioned by total submission and obedience to the Sunnah.

PERFECTION – NOT INCUMBENT

The attainment of perfection (kamaal) is not within the power of man nor is it incumbent upon him to obtain perfection. The duty of man is to search, strive and reflect. A man who remains imperfect (naaqis) throughout his life despite his constant striving (talab) will, Insha' Allah be among the perfect ones (kaamileen). It is also probable that such a man may in certain respects surpass the perfect ones, i.e. in the obtainal of Sawaab for his constant striving.

OBEDIENCE AND DISOBEDIENCE

Both obedience and disobedience are within one's power. 'Wazeefah' (devotional practice) is not a determining factor in so far as obedience and disobedience are concerned. The method of achievement in matters which are within the purview of one's power and ability is to bring into action one's power and ability. There is no other way of achievement. However, 'mujaahadah' is a factor of facilitation in this direction of achieving the desired goal, and the essence of 'mujaahadah' is constant opposition of the 'nafs'. Constant 'mujaahadah' will by degrees bring about improvement in obedience and abstinence from disobedience. In other words, constant opposition to the desires of the lowly 'nafs' will render obedience as well as abstinence from disobedience simple.

Besides this method, i.e. of utilizing ones's ability and power to oppose disobedience and to practice obedience, two duties devolve upon the Murshid (Spiritual Guide), viz., diagnosis of certain spiritual maladies and the prescription of certain forms of 'mujaahadah' for curing these maladies.

VAIN PURSUIT

One should not pursue things which are not within one's scope of ability (ghair-ikhtiyaari). Have courage in the pursuit of such aims which are within the scope of one's ability (ikhtiyaari). For any shortcoming in the pursuit of the 'ikhtiyaari' affairs 'istighfaar' and dua for 'taufeeq' should be made.

SPIRITUAL ADVICE

* Do not attach much importance to dreams.
* Do not hanker after supernatural demonstrations.
* Do not adhere to customary practices even if such practices happen to be permissible.
* Do not bother about the attainment of spiritual states ('ahwaal'), but be concerned about actions (a'maal).
* The definition of 'mujaahaadah' is abstinence from sin (tarke ma'aaswi) and reduction in the engagement of the permissible things (taqleele mubaahaat) and not total shunning of the permissible things.
* Detest much the obtainal of money by way of collection.
* Love solitude.
* Programme your time.
* Be of benefit to the entire creation.
* Abstain totally from harming others.

'FIKR'

In the 'tareeq' (or path of Tasawwuf – the path of obtaining the Pleasure of Allah) 'fikr' and 'duhn' (reflection, concern and absorption in thought and yearning to obtain the desired goal of proximity with Allah) are great means of achievement. Someone saw Hadhrat Ibraahim Bin Adham (R.A.) in a dream and enquired from him his state. Ibraahim Bin Adham (R.A.) replied:

"I have been forgiven. Ranks have also been conferred upon me, however, a neighbour of mine whose acts of Ibaadat were less than mine surpassed me. This neighbour did not enjoy the opportunity of making Ibaadat in great measure because of his involvement in attending to the needs of his family. However, he always yearned for the opportunity to engage in constant 'Zikrullaah'. He thus surpassed me because of his constant yearning and 'niyyat' (good intention)."

THE FIRST STEP IN 'SULOOK' (the Path of Tasawwuf) IS TO ABSTAIN FROM ALL FUTILE ACTS.

ABSTAIN FROM THE COMPANY OF THE WORLDLY PEOPLE. AND, THE WORLDLY ONES ARE THOSE WHO SPEAK MUCH ABOUT THINGS OTHER THAN ALLAH.

NASEEHAT . . .

* Much conversation without the remembrance of Allah is an indication of a man's little knowledge, darkness of the heart and waste of life.
* The least effect of having love for the world is the elimination of the spiritual ecstacy consequent to Zikrullaah.
* Regard death as a constant companion and when you arise in the morning have not much hope in life.
* Never regard any sin as little. He who regards sin as little, regards Allah Ta'ala as little.
* Abstention from sin is of greater importance than engagement in worship.
* A little Halaal sustenance is far superior to abundant Haraam sustenance.
* Respect and honour are in contentment. Peace and comfort are in abstinence (zuhd).
* Firm patience is contentment with one's lot.
* Association of the pious is superior to good acts and association of the evil ones is worse than evil acts.
* Abstain from the company of one who is of no spiritual benefit to you.
* An ill-bred person is one who has no knowledge of the Path of Allah Ta'ala and then does not enquire about it.

(Hadhrat Maulana Mohammed Maseehullah Khan)

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* Verily, there will be in the later times of this Ummah a group whose reward will be like the reward of the people of former times (like that of the Sahaabah and the Taabe-een). (They will be such men) who will command righteousness, prohibit evil and fight against the people of 'fitnah' (mischief).

(Rasulullah – sallallaahu alayhi wasallam)

* Delay in all (wordly) things besides deeds of the Hereafter is best.

(Rasulullah – sallallaahu alayhi wasallam)

* Haste (in worldly and material affairs) is an act from shaitaan.

(Rasulullah – sallallaahu alayhi wasallam)

* Rasulullah (sallallaahu alayhi wasallam) said: 'The noblest of deeds is love for the sake of Allah Ta'ala and hatred for the sake of Allah Ta'ala.'

* A powerful person is not one who overpowers (another in combat). Verily, a powerful person is one who controls himself at the time of anger.

(Rasulullah – sallallaahu alayhi wasallam)

* He who maintains silence is saved.

(Rasulullah – sallallaahu alayhi wasallam)

*The first and foremost means of progress for this Ummah is 'Yaqeen' (firm faith) and 'Zuhd' (abstinence), and the first and foremost means of degeneration of this Ummah is 'bukhl' (niggardliness) and 'amal' (long, vain hopes and desires).

(Rasulullah – sallallaahu alayhi wasallam)

DESTRUCTION OF MAN

The following six acts bring about the destruction of man:
(1) Laxity in one's resolve to attain the Hereafter.
(2) Obedience to the commands of shaitaan.
(3) Entertaining long and distant hopes despite nearness to death.
(4) To accord preference to the pleasure of the people over the Pleasure of Allah Ta'ala.
(5) Discarding the Sunnah of Rasulullah (sallallaahu alayhi wasallam) in obedience to the lowly desires of the 'nafs'.
(6) Citing the errors of the saints of the past in juristification of one's actions, and to overlook their achievements.

(Hadhrat Maulana Mohammed Maseehullah Khan)

LET THEM DESIST FROM THIS LIFE

PLAIN HONESTY DEMANDS THAT THE SUPPORTERS OF ASAD'S KUFR INTERPRETATION – THE SUPPORTERS OF ASAD'S REFUTATION OF THE QURANIC MEANING REGARDING NABI ISAA (ALAYHIS SALAAM) – DESIST FROM THE BRAZEN AND THE BLATANT LIE THAT SAYYIDANA HADHRAT IBN ABBAAS (radiallaahu anhu) BELIEVED THAT NABI ISAA (ALAYHIS SALAAM) HAS ALREADY DIED. THE SPIRITUAL DISASTER TO THOSE WHO PROPOUND THIS LIE IS IMMENSE. HADHRAT IBN ABBAAS (radiallaahu anhu) DID NOT BELIEVE IN NABI ISAA'S DEATH. HE STATES MOST EMPHATICALLY THAT NABI ISAA (ALAYHIS SALAAM) IS ALIVE AND WILL RETURN BEFORE THE ADVENT OF QIYAAMAH.

HINDS CEREALS – NO FAT

In reply to a query regarding the "fat" content in Hind's cereals, HINDS BABY BUREAU says in a letter dated 29th September, 1978:

"With regard to your query regarding 'fat' in our baby foods, I would advise that the fat in our ProNutro baby foods and adult ProNutro is derived from cereals, which are all natural nutritious ingredients. There is no animal fat in any of the ProNutro range. The fat in our Hinds Baby Cereals is also of vegetable origin, and they contain no animal fats."

Musjids in France

THE oldest Mosque in France was built in Paris in 1924. There are now more than 200 Mosques in the country, of which 80 are in Paris and its suburbs. Most of these Mosques are in fact either private buildings or rented rooms used for prayers.

The Tablighi Jamaat has played a big part in persuading the Muslims to greater practice of Islam. This has led to an increase in the establishing of Mosques. Some factories, which provide lodging for their workers, have permitted a part of the boarding houses to be used for prayers.

The government has responded to the request of Muslims by recognizing Islam. Facilities are being given for prayers in factories and in prisons. Some Muslim festival days are expected to be declared as holidays in future.

(Akhbaarul Muslimeen, Denmark)

IRAN CALL FROM THE MIMBAR

A SERMON, recorded in the holy city of Qom has been circulating clandestinely in Iran. The voice is that of Ayatullah Shariat Madari making an unprecedented condemnation of Government policies. The call from *Mimbar* has had an immense mobilising effect, demonstrating that the common people still turn for leadership to the Islamic authority. Protest and open manifestation of discontent with the regime have spread throughout the country.

To mark the fortieth day after the massacre in Tabriz, Ayatullah Shariat Madari called for the closing of all businesses and his call was widely followed. 10 000 people gathered at the Azarbayjani mosque in Tehran to hear an address by Muhandis Bazargan, the well known Islamic writer and activist. The meeting was disrupted by Savak agents, and the people took to the streets destroying cinemas, shops, selling television sets and other symbols of Western civilisation. Such was the extent of popular anger that at one point large areas of the city were completely out of government control and the protestors gained temporary control of Radio Tabriz. The security forces of the city proved unable to repress the Muslim masses and troops were brought in from the garrison to restore order. Hundreds of people were killed by the army.

Violence is becoming almost routine at the Tehran University. Hardly a week passes without a student strike or police assault. It has emerged a major opposition force to the Shah's regime. Student libraries have been closed because in the authorities' eyes, they had become rooms of subversion. Many students feel that the regime is more interested in absorbing them into the system than in giving them decent education. Majority of the protesting students are believers of Islamic ideology.

"Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah love not aggressors. And slay them wherever you find them, and drive them out of places whence they drove you out, for persecution is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you (there) then slay them. Such is the reward of disbelievers.

"But if they desist, then lo! Allah is Forgiving, Merciful. And fight them until persecution is no more, and religion for Allah. But if they desist, then let there be no hostility except against wrong doers.

Quraan, 2.190–193)
(Courtesy: Islamic Echo, London).

"COOLING OF THE EYES"

IN the following verse of the Quraan Shareef, Allah Ta'ala praises those who make Duaa unto Allah Ta'ala for the piety of their families:

"And, those who say; O our Rabb! Grant us such wives and children who will be the cooling of the eyes."

Hadhrat Imaam Hasan Bisri (R.A.) explaining this verse says that the meaning of "cooling of the eyes" is to observe one's wife and children engaged in the obedience of Allah Ta'ala.

"Hawaariy -yoon"

THE Companions of Nabi Isaa (alayhis salaam) are referred to by the Quraan-e-Kareem as "HAWAARIY YOON". The word "hawaariy-yoon" is derived from "hawar" which literally means "whiteness". The Companions of Nabi Isaa (alayhis salaam) have been given this designation because of their sincerity and purity of heart or because of their white garments according to one version. "Hawaari" is thus a title for the Companions of Nabi Isaa (alayhis salaam) like "Sahaabah" is the title for the Companions of Rasulullah (sallallaahu alayhi wasallam). According to some Mufassireen there were twelve Hawaari of Nabi Isaa (alayhi salaam).

IRAN SHAH'S OPPRESSION

(By Organization of Iranian Muslim Students)

ACCORDING to the latest news, the Shah's troops have forcibly oppressed a major uprising by Moslems in Isfahan. The city was taken over by the army on Friday Aug. 11th, 1978, after 18 hours of militant anti-regime demonstrations. The regime has since installed a military governor declared martial law for one month and imposed dusk-to-dawn curfew in the city. "Gatherings of more than 3 persons, including religious gatherings in mosques during the current Moslem holy month of Ramadan, have been banned." *(Los Angeles Times, Aug. 12, 1978).*

Moslems have staged several demonstrations in several other cities. In Shiraz, demonstrations have continued for four consecutive days. According to B.B.C. (Sunday Aug. 14, 1978) three other cities have all been put under martial law, and demonstrations have spread to 12 other cities across Iran.

The Iranian Government-controlled press which usually denies any casualties in the clashes, have reported of 5 dead and more than 200 injured in Isfahan, and 3 dead and more than 40 injured in Shiraz. Considering the degree of the movement of the military and the regime's brutality, it is a foregone conclusion that many Moslems have been murdered, injured and arrested at the hands of the Shah, and U.S.-Trained-Equipped mercenary armies. These latest popular demonstrations come only 20 days after the Shah's troops attacked people's demonstrations in Mashed, religious struggle of Moslems in Northwest of Iran, and killed 40 people, injured several scores and arrested more than 300. (The London Times, Aug. 2nd, 1978). People simultaneously staged similar demonstrations in 12 other cities which ended in clashes with the Shah's forces.

The current up-surge of revolutionary Islamic struggle against the Shah's treacherous dictatorial regime and the U.S. Imperialism aims at the demolishing of the present monarchical regime and it's substitution with the Islamic just Government.

The Islamic movement is fighting against the U.S. political, economical, and Military domination in Iran, monarchical dictatorship, corruption and extreme social injustice. It's prime objective is to free the whole nation from the reactionary domination of internal and external reaction. Diffused and nationwide popular opposition of the Islamic movement arises from the very revolutionary nature of Islam and the movement's just demands and slogans.

The regime's extreme fear from the further extention and deepening of the Islamic movement can be well witnessed from it's simultaneous brutal repression of demonstrations and promising "European Democracy". The Shah's power which soley rests on the U.S.'s direct backing, military minds, and secret police operations, has been so shaken that he is hurriedly making demologic promises which he would have not even talked about a month ago. But, at this stage of revolutionary struggle such hollow deceitful moves would not save the Shah's U.S. backed monarchy from final destruction.

The current wave of nationwide popular demonstrations by Moslems is the continuation of the up-surge in the people's movement over the past 8 months. The revolutionary movement gained momentum since the Shah's visit to the U.S. in mid-Nov. 1977. The sudden mysterious death of AYATOLLAH MOSTAFA KHOMAINI, son of AYATOLLAH KHOMAINI – the revolutionary Moslem leader exiled to Iraq since 1964 – ignited the powderkeg in Iran.

Moslem uprisings in Qum on Jan. 9th, 1978 was forcibly put down, leaving nearly 100 people dead, many more injured and arrested.

These bloody massacres set the ground for a rapid unprecedented up-surge of revolutionary popular struggle which has spread all across Iran.

The Qum uprising resulted in an uprising in Tabriz and several other cities. Tabriz was put down only after the Shah's brutal army besieged the city and tanks rolled over the streets. The death toll was several hundreds, injured and arrested several thousand. Between Mid-Feb. (Tabriz uprising) and early June (Anniversery of June 1963 nationwide uprising), there occurred two more rounds of widespread militant nationwide demonstrations by Moslems which inflicted heavy Physical and financial damages upon the Shah's regime and foreign-related institution, mainly Americans. These demonstrations were brutally suppressed by the Shah's security forces at the cost of hundreds of lives, many more injured and arrested.

This year's anniversery of June 1963 nationwide uprising and it's subsequent bloody suppression by Shah's troops could turn into a major showdown between people and the regime's military might. To avoid such a clash and a highly probable nationwide bloodshed the Islamic Movement urged people to observe this historical day through general strike and business shut down. Ayatollah Khomain's kindly statement, like his other tracts issued frequently, played a very crucial role in guiding the people properly. In his statement, he has recommended Moslems to use Islamic occasions to further expose the nature and policies of the regime, and continue fighting until the Shah's regime is overthrown.

The current situation in Iran is very critical. The people's movement, led by the Islamic movement, is making great advances towards it's final victory – overthrowing the Shah's regime. The regime is trying it's hardest to supress the ever-strengthening movement, not only by sheer military might, and open bloodshed, but as well through the use of extensive mission propaganda compain to discredit Islam and Moslems. Now it is the great duty of all freedom loving and democratic minded people to condemn the Shah's mass killings and all-out repression against the Iranian People. The American press, of course, for obvious reasons indirectly are collaborating with the Shah's regime in it's efforts to misrepresent and discredit Moslems. In order to safeguard it's huge economic, political, and military interests in Iran and the whole Middle East area, the U.S. Government does not want Americans to know how deplorable the real situation in Iran is.

We the Organization of Iranian Moslem Students in response to the responsibility to support the recent Moslem uprising in Iran, will have a 7-Day Hunger Strike starting Aug. 16, 1978, in Washington D.C. We ask that all the freedom loving and progressive minded people and forces raise their voices in support of the just struggle of the Iranian Moslem people and against the Shah's repressive regime.

HUNGER STRIKE DEMANDS:

(1) Stop continuous massacres on Iranian people.
(2) Immediate end to state of martial law in Isfahan as well as other affected cities.
(3) Lift the ban on all Moslem Orators and on religious meetings all over Iran during the holy month of fasting (RAMADAN)
(4) Stop attacks on Islamic theological schools, and Moslem Scholars.
(5) Immediate termination to exile of all militants specially AYATOLLAH KHOMAINI.
(6) Free all political prisoners in Iran specially AYATOLLAH TALEGHANI, AYATOLLAH MONTAZARI, and MUJAHID MAYSAMI.

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NABI ISAA (alayhis salaam) SPECIAL CORRESPONDENT'S FALSE CLAIM

"AL QALAM'S" special correspondent in his/her abortive article on Nabi Isaa (alayhis salaam) makes the following blatantly false statement:

*"The above facts now make it clear that the death or being alive or ascension of Hazrat Isa (A.S. bodily or spiritually do not form a part of the fundamental beliefs. That is why ALL the ahadith in regard to the second coming of 'Isa (A.S.) are recorded under the chapter of 'Fitan' (trials) or Anbiya (Prophets) and **are not recorded under Kitab al -Iman** (Chapter on Iman). (Emphasis ours).*

Allah Ta'ala exhibits a man's shallow knowledge if he openly attempts to oppose the Shariah. As long as a man operates within the framework of the Shariah, his shame is concealed by Allah Ta'ala. But, when a man descends upon rebellion and endeavours to substantiate his erroneous views and opinions by falsely dragging the great authorities of Islam into his defense then the ignorance of the false exponent becomes manifest to all and sundry. Here "Al-Qalam's" special correspondent emphatically denies the existence of the "Nuzul-e-Isaa" Ahadith under "Kitaabul Imaan". Yet this is far – far from the truth.

In Sahihul Muslim, Vol. 1, under the heading: NUZULE ISAA BIN MARYAM ALAYHIS SALAAM . . . , in **KITAABUL IMAAN,** seven Ahadith pertaining to the return of Nabi Isaa (alayhis salaam) are recorded.

Dr. ASAD AND MAULANA NADWI— POLES APART

THE anonymous students in their pamphlet have cited the name of Hadhrat Maulana Abul Hasan Nadwi in an attempt to bolster their erroneous beliefs and views. It must be made plain to these students that Maulana Abu Hasan Nadwi Saheb in no way whatever shares their obnoxious "liberal" views on Nabi Isaa (alayhis salaam).

Maulana Abul Hasan Nadwi unreservedly believes in the indisputable fact that Nabi Isaa (alayhis salaam) is alive; that he ascended bodily and that he will return to earth. Maulana Abul Hasan Nadwi believes that the "Nuzul of Isaa" is an integral part of Imaan, hence he states in his book, Qadianism:

"The return of Jesus is an ESTABLISHED ARTICLE OF CREED in Islam.
The ascent of Jesus to the heavens and His return in future is one of those beliefs of Muslims which have their basis in the Quran and are also proved by prophetic traditions, and in which Muslims believed consistently."

Dr. Asad and Maulana Abu Hasan Nadvi Saheb, are therefore, poles apart in their beliefs. Those students responsible for the pamphlet should not cite the illustrious name of Hadhrat Maulana Abul Hasan Nadwi wrongly to present unlawful support for their un-Islamic opinions.

Claiming a Lie

IN AN anonymous pamphlet issued by some anonymous students in support of views of Kufr propounded or supported by some "luminaries" in the community, it is stated:

"It is reported in Tafsir Tabari that no more eminent a Sahabi (Companion of the Prophet) than Abdullah Ibn Abbas (R.A.) held that Isa (A.S.) had died. Now before we utter any kufr, is it possible, if the issue was part of Iman, for an eminent Sahabi to hold such views?"

Since these misguided students and their misguided tutor have stated so brazenly that Hadhrat Abdullah Ibn Abbaas (radiallaahu anhu) "held that Isa (A.S.) *had died*", we call upon them to furnish the proof of this claim. Stating the name of a book and volume number and page number is NO proof. Quote the statement of Hadhrat Ibn Abbaas (R.A.) in full – not out of context. We make the emphatic claim that the belief of Hadhrat Ibn Abbaas (R.A.) is the self-same belief as is held by *all* the Sahaabah and the *entire* Ummate Muslimah. Let these students now come up with their proof. Let them substantiate their claim. They claim that Hadhrat Ibn Abbaas *held* the view that Nabi Isa (alayhis salaam) *had died*, but we state without any fear of contradiction that Hadhrat Abdullah Ibn Abbaas (R.A.) held the view that Nabi Isaa (alayhis Salaam) *is alive and will return to earth*. In the previous issue of "The Majlis" we have cited sufficient evidence from the Tafseer of Hadhrat Ibn Abbaas (R.A.) himself to give the lie to the claim of these irresponsible students who have set themselves up as "authorities" on the basis of ignorance.

We again call upon them, and all others who share this obnoxious and false view, to bring forth their proof that Hadhrat Abdullah Ibn Abbaas (R.A.) claimed that Nabi Isaa (alayhis salaam) *had already died.*

"SHALL I INFORM YOU OF THE BEST OF TREASURES? A VIRTUOUS WIFE. WHEN THE HUSBAND LOOKS AT HER HE BECOMES HAPPY; WHEN HE COMMANDS HER, SHE OBEYS HIM; AND, WHEN HE IS AWAY SHE GUARDS HIS PROPERTY."
(Rasulullah (sallallaahu alayhi wasallam).
– Abu Dawood –

Cape Town Beef Issue
– See Inside.

"MUSLIM DIGEST" CAPTION MISLEADING

The Majlis did not challenge Maulana Omarjee . . .

THE OCTOBER/NOVEMBER, 1978 issue of the "Muslim Digest" carried an article captioned:

"Majlis" challenges Molvie A.R. Ansarie, Molvie A.H. Omarjee . . . "

We take this opportunity to stress that "The Majlis" at no time "Challenged" the respected Ulama, Maulana Omarjee Saheb and Maulana Ansari Saheb. The caption of the "Muslim Digest", to say the least is highly erroneous and misleading.

"The Majlis" article, captioned "NO TWO VIEWS", was not a "challenge" to Maulana Omarjee Saheb nor to Maulana Ansari Saheb. "The Majlis" merely stated the correct Islamic beliefs pertaining to Nabi Isaa (alayhis salaam) and pointed out very clearly that there exists no difference of opinion in the ranks of Islam on this issue – that THERE ARE NO TWO VIEWS ON THE QUESTION OF NABI ISAA (alayhis salaam) – that THERE IS NO MINORITY VIEW ON THIS QUESTION. The purpose of "The Majlis" article was to point out that the venerable Ulama concerned had erred IF they had said that there are two authentic views on the question of Nabi Isaa's life and death, viz. a majority view and a minority view. "The Majlis" never had the idea of "challenging" Maulana Omarjee Saheb nor Maulana Ansari Saheb, and we have absolutely no idea of firing any "challenges" to the respected Ulama.

The "Muslim Digest" in captioning its article: "Majlis" challenge, conveys the impression that "The Majlis" is prepared to have a debating match with Maulana Omarjee Saheb. Our article, far from being a "challenge" to Maulana Omarjee Saheb, merely reminds the Ulama of the danger involved in speaking from the platforms of the modernists who are now making maximum effort to extract support for their views of Kufr from those very respected Ulama whom they always had maligned and still are maligning.

The "Muslim Digest" in the style of its presentation of the caption seeks to implant the impression that there exists a rift between "The Majlis" and Maulana A.H. Omarjee Saheb. Any unwary person reading the caption will most definitely gain the impression that we ("The Majlis" and Mujlisul Ulama) are opposed to Maulana Omarjee Saheb. It is this wrong impression which we hasten to dispel. It is imperative that Mr. Makki and all those modernists like "Al-Qalam" (who is desperately and frantically clawing for the support of the Jamiatul Ulama (Natal) in order to extricate themselves from the mess in which they have plunged themselves on the question of Nabi Isaa's life and death) get the message very clearly that the Jamiatul Ulama (Natal) and the Mujlisul Ulama are not diverse bodies. Spiritually we are a homologeous whole notwithstanding some differences. Differences there will always be, but such differences do not mean that we turn our backs on one another. We turn our backs on kufr and on what is baatil.

Maulana Omarjee Saheb is at one with us as far as the Beliefs and the Practices of Islam are concerned. We are of the same spiritual stock. We hale from the same spiritual fathers. We believe in the same concept of the Sunnah. Our concept of the Sunnah is the same defined and restricted concept of the Sunnah as believed and propagated by Maulana Omarjee Saheb. Never ever can we "challenge" Maulana Omarjee Saheb. We must make it plain for all to know that Maulana Omarjee Saheb is held by us in the highest of esteem. In fact, it was Maulana Omarjee Saheb who was the source of our guidance. The overwhelming majority of young Ulama in Natal and 100% of the Deoband Ulama of The Cape Province owe their spiritual allegiance to Maulana Omarjee Saheb. It was his and only his untiring efforts which secured the planting and the flourishing of the Haqq in Natal, the citadel of Bida', and in the Cape Province which a decade ago was drowned in total darkness of "dhalaal". Here in the Cape, there was not a single Aalim to stand up for the Haqq – not a single voice to proclaim the Sunnah of Rasulullah (sallallaahu alayhi wasallam). We all here were enveloped in the darkness of "baatil". It was the efforts of Maulana Omarjee Saheb that saved our day. It is he who brought us out of the darkness of "dhalaal" into the "light" of

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CAPE TOWN BEEF — — UNSOLVED

THE BEEF-CONTROVERSY IN CAPE HAS NOT YET BEEN RESOLVED DESPITE THE INSPECTIONS OF THE CAPE TOWN ABATTOIR MADE BY "INDEPENDENT" PARTIES. MUCH HAS BEEN SAID IN THE FORM OF MUTUAL RECRIMINATIONS REGARDING THIS ISSUE, BUT, ESSENTIALLY, THIS QUESTION REMAINS UNSOLVED. IF THE PARTIES INVOLVED IN THE DISPUTE, VIZ. MAJLISH ASHURA AND MUSLIM JUDICIAL COUNCIL ARE TRULY INTERESTED IN SETTLING THIS IMPORTANT DISPUTE FOR THE SAKE OF THE DEEN THEN WE CONTEND THAT THE MATTER IS QUITE SIMPLE.

In order to obtain a solution to this problem in a conclusive manner it is necessary that the M.J.C. and the Majlish Ashura carry out a joint inspection of the abattoir. The following are the points in main which have to be satisfactorily answered and established:

(1) Whether "pithing" of the cattle produces instantaneous death. At the point of slaughter are the animals dead or alive? To establish this we do not require the opinion of medical experts. This is a matter concerning the Shariah directly and the Shariah has provided a direct and a clear answer to this question.

If after slaughtering there is movement in the animal or the spurting of blood then the Shariah rules that the animal *was* alive at the time of "zabah". The meat will then be Halaal despite the brutal and Haraam act of "pithing" and torturing the animal.

(2) Majlish Ashura's claim of emergency slaughtering by non-Muslims must be investigated and answered satisfactorily. If emergency slaughtering does occur, who does the slaughtering? If by non-Muslims, where are the Haraam carcasses stored? If non-Muslims do the emergency slaughtering at weekends as is claimed by Majlish Ashurah, then it must be ascertained if the Haraam carcasses are mixed with the Halaal carcasses in a way that differentiation between the Halaal carcasses and the Haraam carcasses is not possible.

(3) Majlish Ashura has claimed that slaughterers intoxicated with dagga slaughter animals. They abuse the animals. If such slaughterers do exist at the Cape Town abattoir then obviously we cannot expect these unreliable men to adhere to the requirement of the "Tasmiah", the non-recital of which will make the animals Haraam on the Hanafi Mathab. Besides the verdict of the Hanafi Mathab and the other Mathaaib, even the Shaafi Mathab views with disgust and disparages vehemently the deliberate and the wholesale neglect of the Tasmiah. This charge of the Majlish Ashurah must, therefore, be investigated thoroughly.

(4) Majlish Ashura has claimed that large quantities of beef arrives in Cape Town regularly. Is this a fact? If it is, then what is the destination of this uncertified beef? This charge too must be satisfactorily answered.

(5) Sheep, goat, oxen and pig intestines are all mixed together according to the Majlish Ashura. If this is established to be a fact, then without any doubt all the sausages and polonies in which these casings are used will be Haraam.

Unless these charges and claims are not investigated and answered satisfactorily, the dispute will remain. Cape Town will continue to have two opinions on its beef as long as one group refuses to co-operate with the other in solving this dispute. If the M.J.C. and the Majlish Ashura agree to a joint inspection, then we are sure that the Ulama will be able to convince the Majlish Ashura of the Islamic stand. On the other hand, if the Majlish Ashura claims are substantiated by the joint-inspection, then the M.J.C. will have no option but to review its stand and institute measures to have the situation remedied.

It is hoped that the contending parties will see their way clear to burying their differences and for the sake of the Deen solve this vexing problem on the basis of the Shariah.

As long as the claims of Majlish Ashura are not proven to be incorrect we have no option but to say that every Muslim is duty bound by Islam to refrain from consuming beef in Cape Town. And, we must add that there is absolutely no valid reason why these charges cannot be expended with satisfactorily.

Finally, we must emphasise that even if all the claims of Majlish Ashura are negated on the basis of Islamic facts and the beef be declared as Halaal on the basis of the Shariah, then too the act of PITHING will remain un-Islamic, brutal, torturous and HARAAM. No amount of explanation in favour of this brutality is acceptable. Cattle have been slaughtered all these decades in South Africa at the various abattoirs without the implementation of pithing. And, even to this day cattle are slaughtered at P.E., at Durban, at Johannesburg, etc., without the brutal act of pithing. There is therefore, absolutely no need for this type of cruelty to be perpertrated on the animals.

If nothing could be done to secure the elimination of pithing, then the M.J.C. at least, as the custodian of the Deen in its area, must voice its opposition against this brutal act.

HALAAL FOOD

- Hadhrat Aishah (R.A.) said:
  "You are careless in observing the noblest of Ibaadat (worship), viz., abstention from haraam."
- Hadhrat Ibraahim Bin Adham (R.A.) said:
  "Whatever lofty spiritual rank obtained was by virtue of exercising care in what went into the stomach."
- Hadhrat Yahyaa Bin Ma-aaz (R.A.) said:
  "Obedience is a treasure of Allah. The key to this treasure is dua and the teeth in this key are halaal morsels."
- Hadhrat Sahl Tastari (R.A.) said:
  "He who consumes haraam finds his bodily organs lapsing into disobedience and he who partakes of halaal will find his body in obedience, and inclining towards righteousness."

SOME SALAAT RULES

- **It is Makrooh (reprehensible) and unbefitting the dignity of Salaat to perform Salaat with the elbows uncovered.**
- **It is not permissible to perform any Nafl Salaat during the duration of Fajr time.**
- **It is not permissible to perform Nafl Salaat after the Fardh of Asr Salaat has been read.**
- **The manner of reciting Takbeer Tahrimah is as follows: Firstly raise both hands to the ears; as the hands reach the ears recite "Allaahu Akbar"; the hands should be folded with the termination of the Takbeer. There are other versions as well, but the version stated here is the "Afdhal" (best) method.**
- **The Masnoon (Sunnah) method of reciting the Takbeer for Ruku is to commence the Takbeer as one bends into Ruku and complete it (the Takbeer) upon realising the Ruku position.**
- **The Masnoon method of reciting the Takbeer for Sajdah is to commence the Takbeer as one goes into Sajdah and complete it upon realising the Sajdah position.**
- **It is Makrooh to recite the Takbeer only upon reaching the Ruku and Sajdah positions since this method is contrary to the Sunnah.**
- **It is contrary to the Sunnah to sit down immediately after entering the Musjid. Two Rakaat "Tahyatul Wudhu" should be performed firstly. However, if it happens to be a Makrooh time (sunrise, midday, sunset, after the Fardh of Asr has been performed) then "Tahyatul Wudhu" should not be read.**
- **It is not permissible to run in anticipation of missing a Raka't of the Jamaat Salaat. If the Raka't is missed, it shall be fulfilled, but one should not run to obtain the Raka't as this has been prohibited by Nabi (sallallaahu alayhi wasallam).**
- **It is Makrooh Tahrimi (a forbidden act) to tie a handkerchief around the head (as some people are doing nowadays) and read Salaat.**
- **It is not permissible to recite Durood Shareef while the Imaam is delivering the Friday Khutbah. Many people are in the habit of reciting Durood Shareef audibly when the Imaam recites in the Khutbah, the verse: "Innallaaha wa malaa-ikatahu . . . "**

Ahadith on the Saff

RASULULLAH (sallallaahu alayhi wasallam) said about the correct Saff formation:

- O Servants of Allah! Rectify (form correctly) the rows otherwise Allah may disfigure your faces.
- Straighten your rows and solidify your ranks (in Salaat).
- Straighten your rows, for verily, the straightening of the rows is of the commands of Salaat.
- Form your rows (in Salaat correctly) like the Angels form their rows by their Creator.
- I take oath by that Being in whose power is my soul that I see the shaitaan entering the gaps in the Saff like a young camel.

He who recites the "Tasbeeh" (Subhaanallaah) of Allah a hundred times in the morning and a hundred times in the evening will receive the Sawaab of one who has performed Hajj a hundred times.

(Hadith)

THE "MALE" WOMAN

RASULULLAH (sallallaahu alayhi wasallam) cursed the women who imitates males.

(Mishkaat)

Evils of Imitation

- Behaving like a man can sometimes land you in trouble – especially if you are a woman. This is clearly shown in an article in this month's Medical Journal.
  (Evening Post)
- All kinds of problems are arising, physical and psychological – not to mention the sociological ones like the soaring female crime rate, use of bad language and blatant use of sexuality.
- Women are drinking more, smoking more and the graffiti in women's toilets is as bad as it ever was in the men's.
- Along with all this, women are suffering more and more from male diseases such as heart attacks, lung cancer and emphysema.

According to the article in the Medical Journal these evils are the consequences of the "liberation" of women.

"It's all to do with moving into the men's world and overrunning the traditional sexual barricades, says the journal."

(Evening Post)

- At the bottom of it all is the pill, which liberated women in a positively practical way, and following hard along this path, came Women's Lib, which sought to capitalise on the new liberation.
  (Evening Post)

The article asks: "What's been the result?" " . . . a transformation which necessitated abandoning the traditional female role of gentleness, submissiveness and dependence. Men confronted by the transformation have become less dominant."

(Medical Journal)

There is not a disease sent by Allah for which He has not sent a remedy.

(Rasulullah (sallallaahu alayhi wasallam))

The noblest of you are those who learn the Quraan and teach it.

(Hadith)

A Wayfarer

ABDULLAH bin Omar relates that the Apostle of God once said to him, grasping his shoulders with his hands: "Live in the world as if you were a stranger or a wayfarer."

–Bukhari

Just as a traveller does not consider an inn or a foreign country his home, a truthful Believer should, also, not imagine the world to be his real abode and believe as if he was going to live here forever.

The design of life the Divine Apostles have preferred for mankind rests upon the principle that man should treat his earthly sojourn to be purely temporary and prepare ardently for Futurity as if he was actually seeing it, or, rather, living in it. One's life falls in with the wishes and teachings of the Prophets to the extent to which one succeeds in producing this state within oneself, and those who fall short of it, their life has nothing in common with the precepts taught by the Apostles.

The son of Aadam grows older by the day, but two things in him grow younger, viz., greed for wealth and the desire for longer life.

(Hadith)

SAFF RULES

- **If there is no place in the Saff (row of Musallees) then the solitary Muqtadee should not join the congregation immediately, but should wait a while in anticipation of the arrival of another Musallee. If another Musallee arrives, the two shall now form a Saff behind the first Saff in line with the Imaam. However, if by the time the Imaam goes into Ruku no Musallee arrived then this solitary Musallee shall join the Jamaat, standing behind the already formed Saff, in line with the Imaam.**
- **If there is more than one boy, a separate Saff of boys will form behind the rows of the adults. However, if there happens to be only one boy, he will stand in the Saff of the adults.**
- **The shoulders of the Musallees should touch in the Saff. There must be no gap in the rows.**
- **The heels of the Musallees must be in line. This will ensure that the Saff is straight.**
- **The Saff should be the same length on both sides of the Imaam.**

WOMAN'S "LIBERATION"

"Children, because of the changes that have occurred in the roles of their mothers have been more exposed to privation. Illegitimate offspring are not unusual. Battered infants are not uncommon and the increasing prevalence of divorce has led to a high proportion of children being brought up in a broken home by a single parent."

(Medical Journal)

BIDA'

Definition of Bida'

BIDA' (Innovation) is the introduction of practices into the Deen of Islam.

This means to ascribe a category to a practice other than what the Shariah has accorded; to introduce an unsubstantiated practice or belief and to assign it a Shar'i status; to take a practice or belief of the Shariah out of its limits and to accord it a higher or a lower rank than what has been Divinely attributed to it. Hence, if a practice is permissible, it would constitute 'bida' to ascribe to it a Sunnat or Waajib rank. If a practice in the Shariah is Mustahab, it would be 'bida' to classify it as Sunnatul Muakkadah or Waajib.

Islam has viewed the crime of 'bida' most seriously since 'bida' in fact is the negator of Sunnah. According to Rasulullah (sallallaahu alayhi wasallam) every new act of 'bida' innovated secure the elimination of its corresponding Sunnah practice. There are always two ways of executing an act or practice, viz. a Sunnah way and a 'bida' way. Executing the act according to the 'bida' way implies the negating of the Sunnah way. If 'bida' was allowed or entertained in any manner – even to the slightest degree – the preservation of the Deen in its pristine purity – in its Sunnah form – would not have been possible. It is because of the destruction which 'b ida' wroughts to the practices of the Deen that Rasulullah (sallallaahu alayhi wasallam) said:

"Every 'bida' is 'dhalaal' (error manifest leading astray). And, every 'dhalaal' leads to the fire."

(Saheeh Muslim)

Hadhrat Aishah (R.A.) narrates the following Hadith recorded in Bukhari Shareef:

"Rasulullah (sallallaahu alayhi wasallam) said: He who introduces a new practice into this Deen of ours is 'mardood' (rejected and accursed)."

Hadhrat Abdullah Ibn Mas'ud (R.A.), one of the eminent Sahaabah states:

"O people! Do not choose 'bida', and do not commit excess in Ibaadat contrary to the Sunnah."

Hadhrat Huzaifah (R.A.) also one of the great Sahaabah said:

"Rasulullah (sallallaahu alayhi wasallam) said: I take oath by Allah that in the future, 'bida' will spread to the extent that it will root itself so much that if a man shuns a 'bida', people will say that he has discarded a Sunnah."

Hadhrat Abdullah Ibn Abbaas – a Sahaabi – (R.A.) says:

"In the future, people will introduce 'bida' and kill Sunnah."

Hadhrat Imaam Hasan Bisri (R.A.) said:

"Do not sit in the company of a 'bid'atee' (one who practices 'bida'), for it (companionship of the innovator) sickens the heart (i.e. spiritually weakens it by dulling the lustre of the 'noor' of Imaan.)"

Hadhrat Aishah (R.A.) said:

"He who honours a bida'tee assists the bida'tee in destroying Islam."

Hadhrat Imaam Hasan Bisri (R.A.):

"If you desire to traverse the 'Siraat' swiftly and enter Jannat then refrain from the introduction of 'bida' into the Deen."

Hadhrat Ma-aaz Bin Jabal (R.A.) said:

"Rasulullah (sallallaahu alayhi wasallam) said: He who abstains from 'bida' and clings to the Sunnah attains the Sawaab of a hundred martyrs."

'EESAALE SAWAAB'

"EESAALE SAWAAB", popularly known in the language of the public as "faatehah" is the "conveying of Sawaab (reward or virtue) to the dead".

This practice of "Eesaale Sawaab" is a Shar'ee (Islamic) practice with its origin in the Sunnah of our Nabi (sallallaahu alayhi wasallam). This is established by the Ahadith of Rasulullah (sallallaahu alayhi wasallam), hence no Muslim can deny its Islamic status. The Shariah has assigned the practice of "eesale sawaab" to the Mustahab category. It is therefore, a good and preferable practice, but not Fardh or Waajib (compulsory). Transgression of the Mustahab limit of this practice by assigning to it a Waajib or Fardh rank will transform it into a "bida" inviting the Wrath of Allah Ta'ala and the curse of the Malaa-ikah. This practice will remain meritorious as long as it is maintained within the limits assigned to it by the Shariah.

Quraanic recitation, charity given from lawful wealth, all good deeds – in short every act of Ibaadat whether bodily or monetary – are subjects in this Ibaadat of "eesale sawaab". After making the Ibaadat one should petition Allah Ta'ala to convey the Sawaab of the Ibaadat through the "waseelah" (agency) of Rasulullah (sallallaahu alayhi wasallam) to whomsoever one has in mind. The dead benefit tremendously by the Ibaadat of "eesale sawaab" rendered by those on earth. The dead always await anxiously for such "eesale sawaab".

According to the Shariah, no particular method has been stipulated for the rendition of "eesale sawaab". There are no fixed Surahs to be recited in this Ibaadat. No particular day or date has been stipulated by the Shariah for this Ibaadat. Stipulation of any particular Surah/s or day for "eesaale sawaab" is "bida".

There is no need to await for a Maulana, Hafez or Muazzin to perform the act of "eesaale sawaab". Everyone can and should practice this himself/herself.

The practice of "eesaale sawaab" if executed within the confines of the Shariah is of great value to both the dead and the living. If, however, the Shariah is transgressed and the practice is reduced to one of the baseless customary "faatehah" practices, it will not only be devoid of Sawaab and value, but will invite the Wrath of Allah since it will then be a practice of "bida" – an anti-Sunnah practice.

A FABRICATION

THOSE who cling frantically to the customary un-Islamic "bida" faatehah practices sometimes advance in support of their practice a Riwaayat (narration) from "Fataawa Uzjandi of Mullah Ali Qari". According to this narration cited on the "authority" of Hadhrat Abu Zar Ghifaari – a Sahaabi – (R.A.), Rasulullah (sallallaahu alayhi wasallam) on the third day after the death of his infant son, Ebraahim (R.A.), placed milk, bread and dates in front of him (sallallaahu alayhi wasallam). After reciting "faatehah" on these foods, Rasulullah (sallallaahu alayhi wasallam) distributed same among the Sahaabah.

This narration is entirely baseless. It has no Shari' foundation whatever. Fataawa Uzjandi is not any work or Kitaab of Mullah Ali Qari (R.A.). He never made any such claim in any of his works. This narration is fraudulent, being a fabrication. This narration is not recorded in the Sihaah Sitta nor in any other authentic work of the Deen. Those who attribute this fabricated narration to Rasulullah (sallallaahu alayhi wasallam) should heed the following warning in the Ahadith:

"He who speaks a lie upon me should prepare his place in the fire."

Hadhrat Mufti Kifaayatullah (R.A.) said:

"This narration is totally false and an invention of a lie attributed to Rasulullah (sallallaahu alayhi wasallam). Stipulating a day for the recitation of 'faatehah', placing of sweetmeats, etc., in front and reciting 'faatehah' on it are practices which are not substantiated on the authority of Rasulullah (sallallaahu alayhi wasallam), the Sahaabah (R.A.), Imaam A'zam (R.A.) and the Ijmaa of the Ummah. These (stipulations) are contrary to the Sunnah and are 'bida'."

BIDA' DUA

QUESTION

WHAT is the Islamic status of the Dua recited collectively by the Imaam and congregation on the following occasions:

(a) Immediately after Salaatul Janaazah.
(b) Forty steps after returning from the cemetery.
(c) After the Sunnat Salaat of the five daily Salaat.
(d) After the Eid Khtbah.

Those who do not participate in these Dua are reviled and rebuked. What does the Shariah say about this?

ANSWER

Dua collectively on these occasions is not the practice of Rasulullah (sallallaahu alayhi wasallam) nor of the gracious Sahaabah (R.A.). It is neither a practice of the Fuqahaa. In fact it is such a baseless practice that no mention of it has been made in any of the books of Islamic Law. If it had occupied even a Mustahab rank, there would have definitely been mention of it in the Kitaabs of Fiqh.

This too is not a practice upheld in Makkah Muazzamah and Madinah Munawwarah. And, in India, it is the custom of the ignorant.

It is imperative that these "bida" practices be shunned, for practicing according to it is tantamount to the negation of the Sunnah method of these occasions. The non-participators in this practice are on the Haqq. Those who revile them have transgressed the limits of the Shariah and are striving for the destruction, albeit unconsciously, of the Deen.

SOME BIDA' PRACTICES

* Kissing of the graves.
* Circumambulation (tawaaf) of the graves.
* Placing flowers on the graves.
* Making Sujood (prostrating) in front of the graves.
* Reversing away from the graves of the Auliyaa, i.e. not to turn one's back on these graves when leaving because of a false sense of honouring the Auliyaa.
* Stipulating the third, seventh, fortieth, etc., day for reciting the Quraan Shareef for "eesaale sawaab".
* Participating in Urs customs.
* Participating in the customary Meelaad functions.

Warning to Ulama

Hadhrat Ma-aaz Bin Jabal (R.A.) narrates the following Hadith;

"Rasulullah (sallallaahu alayhi wasallam) said: Whenever a 'bida' originates in my ummah and the Ulama do not prevent it, the 'La-nat' of Allah, of his angels and of mankind descend upon them (the Ulama who refrain from prohibiting the innovation.)"

(Mishkaat)

BIDA' — what Great Men Say

* It is not permissible to direct one's supplications (dua) to the dead. (Imaam Abu Hanifah – R.A.)
* The mushrikeen (polytheists) of Makkah regarded the idols as the "qiblah" of attention; Muslims (i.e. the innovators) instead of the idols, regard the graves as the "qiblah" of attention. *(Shah Waliullah Muhaddith Dahlawi - R.A.)*
* In view of the ayat: "You (O Allah!) alone do we worship and You alone do we petition for aid", it is Haraam to seek aid from any Nabi, Wali or Angel. *(Shah Abdul Qaadir Muhaddith Dahlawi - R.A.)*
* The belief that the dead has any power; that they can intercede by Allah for the removal of difficulties; and, to direct one's needs to them are clearly kufr and shirk. *(Shah Muhammad Ishaaq Muhaddith Dahlawi - R.A.)*
* It is Haraam to prostrate to the graves of the Auliyaa, to make tawaaf of the graves and to ask aid from these graves. All these are Haraam acts. *(Qaazi Thanaaullah - R.A.)*
* O Mankind! In difficulty seek the aid of only Allah Ta'ala. Besides Allah, none can aid. Who is more astray on earth than the one who calls onto another besides Allah for assistance? *(Shaikh Fareeduddeen Attaar - R.A.)*
* Why seek aid from others? What! Has Allah Ta'ala become destitute (Na-Uzubillah!) that he cannot fulfill your needs? Your desires for Rizq, etc., must be directed to only Allah Ta'ala. Water is always obtained from a flowing river. *(Jalaaluddin Rumi - R.A.)*
* To call from afar anyone besides Allah and to believe that the one called (from afar) has power to harm and to benefit, is shirk. *(Shah Abdul Aziz Muhaddith Dahlaw - R.A.)*

MUSLIM BROTHER,

Before we could answer your questions it is essential that you inform us whether you are Hanafi or Shaafi.

—Editor

THE SHAR'EE COMMITTEE

JAMIATUL ULAMA (NATAL) SHAR'EE COMMITTEE IS A SPECIAL COMMITTEE ESTABLISHED TO DEAL WITH MARITAL PROBLEMS – CASES OF DESERTION, HUSBAND'S REFUSAL TO MAINTAIN HIS FAMILY, RECONCILIATION, ETC. – FALL WITHIN THE AMBIT OF THIS SHAR'EE COMMITTEE.

THE SHAR'EE COMMITTEE HAS REGULAR SITTINGS AT WHICH THESE PROBLEMS ARE DISCUSSED AND SOLVED. ANYONE WITH A MARITAL PROBLEM SHOULD GET IN TOUCH WITH:

THE SHAR'EE COMMITTEE,
JAMIATUL ULAMA (NATAL),
225 SAYANI CENTRE,
GREY STREET,
DURBAN.

Hadhrat Maulana Rumi (R.A.) said:

"There are many Iblees (devils) in human form. Do not become their disciples and hear not their talks."

Continued from Page 9

The Halaal-Certificate Problem

hence we shall not open ourselves to unnecessary charges which we will not be able to ward off effectively.

In view of all these infringements, malpractices and with all the appalling consequences – appalling to those who understand the true meaning of Halaal and Haraam – concomitant to this halaal-certificate problem, the respected Ulama should review the whole halaal-certificate set up with a view to once and for all eliminate this baneful practice by halting the issue of new certificates and cancelling al existing ones.

Continued from Page 1

The Majlis did not Challenge Maulana Omarjee . . .

the Sunnah. It was the effort of Maulana Omarjee Saheb alone that has been responsible for the elimination of so many Bida' practices both here in the Cape as well as in Natal. And, this Mr. Makki, himself will not and cannot deny. Way back in 1967 Mr. Makki himself acknowledged this fact, hence in the February, 1967 issue of the "Muslim Digest he says:

"However, Molvie Omarjee and Co. have seen to it that there is a group of Cape students sent to Deoband. When they return with the usual Deoband indoctrination we prophesy that it will indeed be a sad day for the continuance of those Islamic practices even in the Cape."

Allah Ta'ala says in the Quraan Shareef:

"And truth has come, and falsehood has vanished. Verily, falsehood must vanish (by its very nature)."

It, is therefore, not possible that we of the Mujlisul Ulama could offer any "challenge" to Maulana Omarjee Saheb notwithstanding any differences there may be or may arise. It is merely of the demands of true knowledge and of the Haqq to differ from error no matter who may be propounding it. On this basis, therefore, if even our seniors err we have the Islamic right to differ and point out such error, and if such error constitutes a danger to the beliefs of the Ummah then we have the greater reason and cause for speaking out forcefully in rejection of the erroneous view held by our seniors. But, this must not be construed as a "challenge". It does not constitute part of our morality to fling "challenges" in the faces of our seniors, especially if the senior happens to be a man of the calibre of Maulana Omarjee Saheb who has been our first spiritual guide in this country at a time when we all were groping in darkness. We owe our spiritual life to Maulana Omarjee Saheb. This is a fact which is indisputable. We honour him and respect him and love him from the innermost recess of our hearts – it is he and he alone who has been responsible for the elimination of so much Bida' and "baatil" in Natal and in the Cape. No matter the differences in approach, the differences in method which there may exist between Maulana Omarjee Saheb and ourselves, we can never turn our backs on this true Waarithun Nabi, for he was the pivot of our guidance. Indeed, he who flings a "challenge" into the face of his spiritual benefactor is an ill-bred person.

Our request to Mr. Makki and to the "Al-Qalam" is not to misinterpret any differences there may be between the Mujlisul Ulama and the Jamiatul Ulama. A wedge can never be driven between us no matter how the modernists endeavour to do so. This again must not be understood to mean that we will co-operate with the Jamiat on such issues which we believe are erroneous. This is our inherent right. The deciding factor is the Shariah. There is no such thing as organisational loyalty in our understanding of the construction of organisations and associations. Our first and foremost allegiance is unto the Shariah. The Shariah shall decide for us with whom we shall differ and how we shall differ.

In conclusion we have one special request (we emphasise a request) to make to Mr. Makki – we cannot compel Mr. Makki to accept this request but we will feel ourselves indebted to Mr. Makki if he will be so kind and not include in the "Muslim Digest" any articles or extracts from "The Majlis". We have a special reason for this. In the past Mr. Makki's "Muslim Digest" has disparaged and villified our Ulama, like Hadhrat Maulana Qari Tayyab Saheb most heartlessly. Our Guide and Ustaad Maulana Omarjee Saheb too was dealt with by Mr. Makki most harshly. Mr. Makki has his opinion about our Ulama and our great Institutions of learning, but he should know that it pains us to read such un-Islamic and disparaging remarks about our senior Ulama whom we implicitly believe are the true Warathatul Ambiyaa, no matter what Mr. Makki's or anyone's opinion may be. We have mentioned this here not to initiate any controversy, but to present our reason for requesting Mr. Makki not to print any of "The Majlis" articles in the "Muslim Digest". We are sure that Mr. Makki will understand the pain he is causing us when he accords space to our articles in the very same magazine which has meted out uncalled for and merciless treatment to our senior Ulama. Besides this, Mr. Makki really does not need any of "The Majlis" articles for publication in the "Muslim Digest". Take for example the Oct./Nov. issue of the "Muslim Digest" which has been devoted solely to the exposure of the Kufr belief which certain modernists are subtly endeavouring to propagate in the Muslim community. We say: "Maashaa-Allah". May Allah Ta'ala reward you well for striving against the propagation of KUFR beliefs of the enemies of the Sunnah. If "The Majlis" article was deleted from the "Muslim Digest", such deletion would not have detracted from the effectiveness of this issue of the Muslim Digest. The inclusion of our article in the "Muslim Digest" has only served the purpose of paining us since it conveys the impression that we of "The Majlis" have rejected Maulana Omarjee Saheb *en toto*. And, this is the furthest from the truth.

IRAN

IMAM KHUMAYNI'S MESSAGE

In the name of God the Compassionate, the Merciful.

Now that it is the season of pilgrimage to God's sacred house and Muslims have come from all over the world to visit God's house, it is necessary that while performing the noble rites of the hajj, they should pay attention to one of the most important dimensions of this great gathering and examine the social and political circumstances of the Islamic countries. They must inform themselves of the hardships from which their brothers in faith are suffering and strive to relieve those hardships, in accordance with their Islamic and moral duty. To concern oneself with the affairs of the Muslims is one of the significant obligations of Islam. Now, O visitor's to God's Sacred House, I present you with a report on the problems afflicting the Muslim people of Iran, and request aid from Muslims in every part of the world. Iran, which has about 30 million Muslims, has for 50 years been in the grip of the Pahlavi dynasty, a self-proclaimed servant of foreign powers. During these 50 dark years, the great people of Iran have been writhing under police repression, suffocation and spiritual torture.

The Shah has given foreigners all the subterranean wealth and vital interests of the people. He has given oil to America, gas to the Soviet Union, pastureland, forests and part of the oil to England and other countries. The people have been deprived of all vital necessities and kept in a state of backwardness. The imperialist system has taken control of the army, the education and the economy of our country, and has taken away from our people all possibility of development. Now that our people have awakened in recent years, risen up to gain their rights and cried out against oppression, they have been answered with machine-guns, tanks and cannons. The massacres that have occurred in the cities of Iran in recent months are a cause of shame to history. With the support of America and all the infernal means at his disposal, the Shah has fallen on our oppressed people, turning Iran into one vast graveyard. General strikes engulf the country, and the Shah wishes to avenge himself on his oppressed people during his last moments. Martial law has cast its sinister shadow over the people, and his mercenaries and commandos are busy killing young and old, men and women.

I have not been permitted to continue my activity in any Islamic country, my activity which consists of conveying to the world the cry of my oppressed people. Since I must at all events fulfill my religious and ethical duty, I have been obliged to leave the Islamic world in the hope of alerting human society to the suffering of the oppressed people of Iran. I shall continue to live abroad until I have the opportunity to continue my work in one of the Muslim countries.

Now, O Muslims of the world, show concern for the question of Iran, and convey to the world the cry of 30 million oppressed Muslims. The Most Noble Prophet, peace and blessings be upon him, is reported to have said: "He who arises in the morning and gives no thought to the affairs of the Muslims is not a Muslim."

O God, I have conveyed the message, and peace be upon those who follow true guidance.

15 DhulQa'da 1398 Ruhullah al-Musawi al-Khumayni.

The Reality of Piety

WHAT is piety? The twin feelings of the fear of God and renunciation of acts having detrimental consequences constitute a state which may be called piety. The basic thing, of course, is the fear of God. Once a person becomes God-fearing he will abstain from the acts which have detrimental effects. Now there are many kinds of harmful elements, such as poison, which is toxic, and therefore injurious. Then there is a thorn which is harmful too. Nevertheless, there is a considerable difference between the two.

DEGREES OF PIETY

THE first grade of piety is that a person should abstain from infidelity *(kufr)* and polytheism *(shirk)* which are deadly poisons. The next degree is that of abstaining from innovations, the third is abstaining from major sins. The fourth is avoiding minor sins, for these, too, to an extent, constitute sins. The fifth is avoidance of the permitted pleasure the excessive indulgence in which would lead one to do the prohibited acts. Tirmidhi has narrated a *Hadith* to this effect.

No person can appreciate the reality of piety unless he renounces the permitted things with the fear that he should be edicted to prohibited acts.

For example, "eating and drinking" are absolutely permitted acts, but excessive indulgence in them might lead one to negligence which is the root-cause of sin. The sixth one is to be free from suspicions. These are the six degrees of piety in order of merit. All *mu'mins* abide by some of them. But the mystics believe that there is, in addition to these, one more grade which requires the pious man to abstain absolutely from the objects other than God; that is to say, even if the thing is permitted, he would desire the acquiescence of God in all he does. If he goes to his wife, he does some thing that is lawfully right and he has Divine sanction to satisfy his sexual desires. Even then he should keep in mind that God has permitted him to do so and on the contrary he should not indulge in the prohibited acts. While using his hands, feet, ears, and nose in any action, he should, all the time, keep God and His Grace in mind. It is probably this aspect that has been emphasised in the *Hadith:*

IMAAM-USTAAD REQUIRED

A qualified Moulvi or Hafez is urgently required by the Muslim community of Volksrust in the Transvaal. Shall be required to teach Madressa children as well as perform Imam's duties.

For further particulars, please contact:

The Secretary,
Volksrust Muslim Jamaat,
P.O. Box 434,
Volksrust.
2470.
Phone 139.

LET THEM DESIST FROM THIS LIFE

Plain honesty demands that the supporters of Asad's kufr interpretation – the supporters of Asad's reputation of the Quranic meaning regarding Nabi Isaa (Alayhis Salaam) – desist from the brazen and the blatant lie that Sayyidana Hadhrat Ibn Abbaas (radiallaahu anhu) believed that Nabi Isaa (Alayhis Salaam) has already died. The spiritual disaster to those who propound this lie is immense. Hadhrat Ibn Abbaas (radiallaahu anhu) did not believe in Nabi Isaa's death. He states most emphatically that Nabi Isaa (Alayhis Salaam) is alive and will return before the advent of Qiyaamah.

تحقیق المجلس

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QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. It has been claimed in certain quarters that in South Africa meat slaughtered by non-Muslims is Halaal since it is the meat of the Ahle Kitaab. Such meat, it is contended, is Halaal for Muslim consumption under all circumstances. Please clarify?

A. It is erroneous to claim that meat slaughtered by non-Muslims in South Africa is the slaughtered meat of "Ahle Kitaab". Meat slaughtered by non-Muslims in South Africa does not fall under the category of slaughtered meat of the Ahle Kitaab. Muslims cannot consume meats slaughtered by non- Muslims in South Africa. Such meats are Haraam with certain exceptions. Insha'Allah, an elaborate article on this question will be published by "The Majlis" soon.

Q. The number of Musallees in our Jamaat Khana is between fifteen and twenty-five. We all are Hanafis, but our Imaam is Shaafi. It is said that according to Imaam Shaafi (R.A.) a condition for the validity of Juma' is the number of persons should be forty. Now what happens to our Juma' Salaat and Khutbah in this case where the Imaam is a Shaafi, but leads the Juma' Salaat and recites the Khutbah despite the number of Musallees being far less than forty?

A. The Juma' obligation of the Hanafi Musallees is discharged since according to the Hanafi Madhab three Musallees will suffice for this purpose. However, the Juma' of the Shaafi Imaam is not discharged. He being a member of the Shaafi Madhab should know better. To trifle with the Shariah is indeed most serious. This Imaam is most unreliable in leading the Juma' Salaat and delivering the Juma' Khutbah when the compulsory conditions for the validity of the Juma' according to his Madhab are lacking. This Imaam's Juma' is not valid, hence he will have to make Qadhaa of Zuhr for all Fridays which he has performed in this deficient manner.

Q. Is it permissible for the Imaam to deliver the Friday Khutbah without holding the stick (or whatever it is called)?

A. Yes it is permissible. In fact, under present conditions, (i.e. regarding it as being compulsory and part and parcel of the Khutbah), the Imaam should desist from taking the "aswaa" (the stick) when delivering the Khutbah. In cases where the taking of the "aswaa" is regarded as obligatory, the practice becomes a "bida" (innovation) which has to be necessarily shunned.

Q. If Hindus invite us to weddings and to partake of their food, will it be permissible for us?

A. Attending the religious ceremonies of non-Muslims is not permissible. Participating in their food, if Halaal, occasionally, is permissible. However, to participate with them in their foods even if Halaal, frequently, is Makrooh. Abstention, therefore, is best.

Q. During their festivals, the Hindus send us sweetmeats, etc. Is it permissible for us to eat of these?

A. If such foodstuff was a presentation - a means of propitation for the idols, then it will not be lawful to consume such food. Where this fact is not known, it is best to abstain.

Q. If one indulges in sexual intercourse more than once during the same night, is it necessary to take ghusl after each act of cohabitation?

A. No, it is not necessary, i.e. it is not compulsory.

Q. Is it permissible to lock the Musjid or Jamaat Khaana due to fear of theft or vandalism?

A. It is permissible.

Q. Is it permissible to celebrate birthday parties?

A. Celebration of birthday parties is a custom of the Kuffaar. It has no place in Islam. Rasulullah (sallallaahu alayhi wasallam) said: "He who imitates a nation becomes one of them".

Q. When a child is born some people celebrate the occasion by placing sweets, etc. in a bowl in a special style with the name of the baby inside the bowl of sweets. These sweets are then distributed among relatives and friends so that they are informed of the baby's name. Is this permissible?

A. This is an un-Islamic custom. It has no origin and no sanction in Islam. Muslims must refrain from practicing such customs in conflict with the Sunnah of Rasulullah (sallallaahu alayhi wasallam).

Q. If the Imaam's Wudhu breaks while he is leading a large congregation, what should he do?

A. One who is an Imaam should firstly acquaint himself with the necessary Masaa-il pertaining to Imaamate. He should know what to do in such an exigency. In this case he shall have to appoint another in his stead and proceed to renew his Wudhu. As his Wudhu breaks, he shall draw a Musallee immediately behind him in his (Imaam's) place. This new Imaam (the representative of the Imaam) shall continue with the Salaat from the point where the Imaam was forced to abdicate.

Q. What does the Shariah say about bribery and corruption?

A. Bribery and corruption? The verdict of the Shariah on these vices is too well known to require elaboration. Every religion and code of morality condemn these evils as Haraam.

Q. In many weddings only the rich are invited. The poor are ignored. Is this correct?

A. Rasulullah (sallallaahu alayhi wasallam) said that the worst of foods is a "Waleemah" (the Islamic marriage feast) to which only rich are invited, the poor being excluded.

Q. A person believes in Allah and His Rasool (sallallaahu alayhi wasallam), but dies during an act of Kufr or while maintaining a belief of Kufr. What is his position?

A. Kufr is the antithesis of Imaan. Belief in Allah and His Rasool (sallallaahu alayhi wasallam) implies belief in all the requirements of Imaan. "Belief" in Allah Ta'ala and Rasulullah (sallallaahu alayhi wasallam), i.e. acceptance and declaration of Tauhid and Risaalaat, accompanied by rejection (kufr) of any belief or practice of Islam which is considered as integral to Imaan, is in fact no belief in Allah Ta'ala and His Rasool (sallallaahu alayhi wasallam). The Qadianis and many other "baatil" sects proclaim belief in Allah Ta'ala and His Rasool (sallallaahu alayhi wasallam). They perform Salaat and they fast. They perform Hajj and give charity. But they are Kaafir because of their beliefs of Kufr. They are outside the pale of Islam.

Q. Is it permissible to wear leather jackets, belts, shoes, etc., manufactured from pig skin?

A. It is not permissible.

Q. Is it permissible to play sports such as soccer, cricket, tennis, rugby, etc.?

A. This question requires explanation in detail. Insha'Allah, an article on the subject will be published in "The Majlis".

Q. Many Mosques have microphone systems installed. Will the Salaat be valid if the Musallees cannot hear the Quiraat, etc., clearly?

A. The Salaat is valid.

Q. Many great saints after dying are referred to with the title of "Rahmatullaah". What does this mean? Why is this title given to only some saints and not to others?

A. "Rahmatullaah" is not a title. It is a dua which means: *"May the Rahmat (Mercy) of Allah be upon him".*
It is not correct to say that some saints are specialised with this dua whereas others are deprived of it. This dua is not restricted for saints only. Any deceased Muslim when spoken of could be graced with this dua.

Q. Please define "Radiallaahu anhu".

A. It means: "May Allah be pleased with him".

Q. Prior to the Friday Khutbah being delivered, a translation of the Khutbah is given. Is it compulsory to do so as has become the practice nowadays?

A. The translation has absolutely no connection with the Juma' Khutbah. If it has become a compulsory practice to translate the Khutbah - and in some places it has assumed an obligatory nature - then it is necessary to desist from this practice. Where the translation is not regarded as part and parcel of the Juma' Ibaadat decreed by the Shariah, it will be permissible to translate the Khutbah. However, this should not be made a regular practice, for it will then develop into a "bida" (innovation).

Q. Is it permissible to shoot wild animals such as buck and then slaughter them? It is necessary to shoot them in order to catch them. In shooting, bullets are used.

A. If the animal shot with a bullet is alive when slaughtering, it will be Halaal.

Q. Is it permissible to blow into hot tea, etc., to cool it?

A. It is contrary to the Sunnah to do so.

Q. If I am not satisfied with the way in which the Imaam led the Fardh Salaat, should I repeat it alone?

A. If you are certain that the Imaam has deleted any Fardh or Waajib act, then you should repeat the Salaat, otherwise not.

Q. Should Tahajjud Salaat be read aloud or softly?

A. The Qiraat of Tahajjud Salaat may be read either "sirrun" (silently) or "jahrun" (audibly).

Q. If one does not know long Surahs by heart, is it permissible to recite several short Surahs during Tahajjud Salaat?

A. It is permissible.

Q. If four Rakaat Tahajjud is performed, should a different Surah be recited in each Raka't?

A. Tahajjud will be performed like all other Salaat. A different Surah in each Raka't.

Q. I am given to understand that women and children mingle with men in the Haram Shareef in Makkah Muazzamah. Why is this allowed? Is this then permissible?

A. They do mingle, but their mingling is not upheld as lawful by the Shariah. Remember that the Shariah defines and decides our affairs, and not the happenings of Saudi Arabia. Many things - Haraam and unlawful things - occur in Saudi Arabia, right in the Haram Shareef, but, this must not be construed as legal in the Shariah. The laxity of the Saudi authorities in guarding the sanctity and the reverence of the Holy Places is a blot on that regime. The acts of the Saudi regime must not be confused with the Shariah. The un-Islamic mingling of men and women - no matter where it occurs - is never permissible even if perpetrated in the Haram Shareef.

Q. If liquor was drunk from a glass or mug, is it permissible to drink from it again?

A. Water will purify the utensil. After purifying the utensil its use is permissible. However, notwithstanding the permissibility, its use will be offensive to a Mu'min just as the use of a glass in which urine was poured would be offensive even after it has been washed and purified.

Q. I have incurred a debt on which interest is being charged. I have some interest money in my possession, which was obtained from savings. Is it permissible to pay the debt interest with the interest money I have?

A. In the first instance it was not lawful to have incurred a debt bearing interest. However, since you are now already involved in this evil, you should make every effort to extricate yourself from it. Under the circumstances you may utilize the interest money you have to offset the interest charged on the debt you incurred. But remember that it is not lawful to save money in the bank with the intention of obtaining interest.

Q. Is it permissible for old Muslims to use the pension money given by the government?

A. It is permissible.

Q. According to Islam it is not permissible for men to look at strange women. What shall we do nowadays in the streets and the shops where women abound?

A. Allah Ta'ala commands in the Quraan Shareef:
"(O Muhammad!) Tell the Believers to cast down their gaze and guard their chastity. That is purest for them."
Rasulullah (sallallaahu alayhi wasallam) said that the accidental or the unintentional gaze will not be punished. To return the gaze after the initial unintentional gaze, is unlawful. The observance of these Directives of the Quraan and Ahadith is not too difficult upon those who value the Life Hereafter, for those who have respect for the Commands of Allah Ta'ala, for those who although weak, but not rebellious against the orders of the Shariah. Man is constrained to make effort. Allah Ta'ala has commanded only what is within our power and ability to execute. No matter how difficult control of the gaze may seem, it is not so difficult as the lowly "nafs" would like us to believe.

ANSWER TO THE QUESTIONS OF "DESPERATE MUSLIMS"

Desperate Muslim,

If you had provided your address (we are not interested to know your name), a detailed answer could have been forwarded to you. NEVERTHELESS, OUR ADVICE TO YOU IS TO FORGET THE WHOLE AFFAIR. DO NOT CONSIDER YOURSELF BOUND BY THE "PROMISE" MADE. IF YOU CONTINUE WITH THE AFFAIR, YOU WILL SLIP INTO GREATER DEGENERATION. YOU WILL GO FROM BAD TO WORSE. AGAIN WE EMPHASISE, FORGET THE WHOLE EPISODE, TURN UNTO ALLAH IN REPENTANCE, AND SEEK HIS GUIDANCE AND ASSISTANCE. IT IS IMPERATIVE THAT YOU EXTRICATE YOURSELF FROM THE SNARE BY SEVERING ONCE AND FOR ALL YOUR CONNECTION WITH THE PARTY CONCERNED. MAY ALLAH TA'ALA ASSIST YOU.

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

Zakaat Questions

Q. I have in my custody a sum of money left in trust by someone. Am I responsible for paying the Zakaat out of this trust sum (amaanat) on behalf of the owner of the wealth?

A. The Amaanat being held by you is taxable by Zakaat. But, payment of Zakaat is not your responsibility. You may pay the Zakaat if so directed by the owner of the wealth. You must have his consent.

Q. I have some diamonds and many other luxury items in my possession. I have been told to pay Zakaat on these. What is the Shariah's ruling on this?

A. If the diamonds and the luxury items are for your personal use or for the use of members of the family, etc., no Zakaat is payable on them. As long as these articles were not procured with the intention of reselling (i.e. merchandise), Zakaat will not be payable.

Q. Is it necessary to declare to the person whom Zakaat is being given that "this money is Zakaat"?

A. This is not necessary. The Niyyat (intention) of Zakaat has to be made when making payment even if the recipient is unaware of the fact that the money received is Zakaat.

Q. Is it allowed to pay the salary of Madressa teachers out of Zakaat monies?

A. This is not permissible. Zakaat cannot be paid as wages or as payment in return for some service.

Q. Can Zakaat funds be utilised in the construction of a Mosque?

A. This is not permissible. Zakaat cannot be used in any Waqf institution.

Q. A poor man died. He has no money for burial expenses. Could such burial expenses be offset with Zakaat funds?

A. It is not lawful to use Zakaat for the funeral expenses of the poor. Other types of charities should be made available for such purposes.

Q. To which relatives is it allowed to give one's Zakaat and to whom can it not be given?

A. Among one's relatives, Zakaat cannot be given to parents, grandparents, great grandparents, etc., nor can it be given to one's offspring, viz., children, grandchildren, etc. It is permissible to give one's Zakaat to brothers, sisters, uncles, aunts, nieces, nephews, stepmother, stepfather, etc.

The prevailing price of silver is R5,30 per troy ounce, therefore the current NISAAB of Zakaat is: 19,687 X R5,30 = R104,34

BENEFITS OF ZAKAAT

(1) The Mu'min by means of his soul and body manifests his humility and dependence upon Allah Ta'ala through the medium of Salaat. Through the institution of Salaat he exhibits his utter helplessness and total dependence on Allah Ta'ala. In this display of humility he brings into play his tongue, his whole body and soul so that he may attain the Pleasure and Proximity of his Creator. Similar is the Ibaadat of Zakaat. In the Ibaadat of Salaat man offers his body and soul unto Allah Ta'ala. In Zakaat he offers his wealth for the attainment of this lofty goal. In this manner he offers practical proof of his belief that everything in his possession is in fact the property of Allah Ta'ala. In the acquisition of the supreme goal of Divine Pleasure, he is prepared to sacrifice all that he has. Viewing it from this angle, Zakaat is also enumerated within the definition of "Ibaadat".

(2) Through the institution of Zakaat the needy and deserving servants of Allah Ta'ala are assisted. From this angle Zakaat is a very important branch of ethics.

(3) A great benefit of Zakaat is that it is a remedy for the spiritual disease of "love for wealth" which is indeed one of the most destructive of spiritual maladies. Zakaat purifies the soul from the vile effect of this spiritual disease of "love for wealth". It is precisely because of the purifying value of Zakaat that Allah Ta'ala says in the Quraan Shareef:

"(O Muhammad!) Take from their wealth Sadaqah (Zakaat) so that you may purify them (their hearts) and rectify them (their souls) by means of it (Zakaat)."

'Ausaakhun-Naas'

ABDUL Muttalib Bin Rabeeah (R.A.) narrates the following Hadith:

"Rasulullah (sallallaahu alayhi wasallam) said: Verily, these Sadaqaat (Zakaat) are the filth ('ausaakh') of people. Verily, it is not lawful for Muhammad nor for the descendants of Muhammad (sallallaahu alayhi wasallam)."

(MUSLIM)

Nabi (sallallaahu alayhi wasallam) described Zakaat in this Hadith as "ausaakhun naas" or the filth of the people. Like garments are purified by washing, wealth is purified by paying Zakaat. In this Hadith there is also a hint to abstain from consuming Zakaat as far as is possible. Because of it being the "ausaakh" of people, it (Zakaat) has been decreed as unlawful for Rasulullah (sallallaahu alayhi wasallam) as well as for his descendants.

IMPORTANCE OF ZAKAAT

by

Hadhrat Maulana Mohammed Manzoor Nomani

IT IS a well known and established fact that after testifying to Tauhid (Unity of Allah Ta'ala) and Risaalat (Prophethood), and Salaat, the third fundamental of Islam is Zakaat. In the Quraan Shareef establishing Salaat and paying Zakaat are jointly mentioned in more than sixty places. From the importance accorded to Zakaat by the Shariah it is evident that Zakaat occupies a position very close to Salaat.

It is because of this fundamental importance of Zakaat that Hadhrat Abu Bakr (R.A.), after the demise of Rasulullah (sallallaahu alayhi wasallam), declared the waging of Jihaad against certain people who had ostensibly accepted Islam; proclaimed the Tauhid and Risaalat and performed Salaat. Notwithstanding this (acceptance of Islam and performance of Salaat), Hadhrat Abu Bakr (R.A.) decided to wage war against them because they differentiated between the obligation of Salaat and Zakaat which is tantamount to reneging (committing "irtidaad") from the Deen of Allah and His Rasool (sallallaahu alayhi wasallam). In Saheeh Bukhaari and Saheeh Muslim the following narration which is Hadhrat Abu Bakr's reply to Hadhrat Umar (R.A.), appears:

"I take oath by Allah that I will most certainly wage Jihaad against those who differentiate between Salaat and Zakaat."

All the Sahaabah accepted this opinion of Hadhrat Abu Bakr (R.A.) on which the Ijma' (Concensus) of the Ummah has been recorded.

RASULULLAH (sallallaahu alayhi wasallam) SAID:

* Allah Ta'ala said: O Son of Aadam! Spend (in the Path of Allah); I will spend upon you.
* Verily, Sadaqah (charity) extinguishes the Wrath of Allah and wards off a terrible death.
* Verily, the shadow for the Believer on the Day of Qiyaamah will be his Sadaqah.
* Sadaqah does not decrease wealth.
* (The noblest of charity) is to give charity when you are hale and healthy; when you fear poverty and desire wealth.
* Do not delay giving charity until (the time when the soul) reaches the throat (i.e. at the approach of death). Then you will say, for him so much and for him so much, when in fact the wealth now (after your death) will belong to others.

BEGGING

Rasulullah (sallallaahu alayhi wasallam) said:

"Verily, it is not lawful for a wealthy person nor for a healthy person to beg. It (asking or begging) is lawful only for one smitten with extreme poverty or loaded with debt. He who begs from people in order to supplement his wealth will rise on the Day of Qiyaamah with sores on his face. He shall eat of the hot stones of Jahannam. Now, whoever wishes to decrease his begging may do so and whosoever wishes to increase his begging may do so (and become liable for this extreme punishment)."

(TIRMIZI)

The definition of a "wealthy" person in the context of this Hadith is a person who is not in need immediately even though he may not be one who is a "Saahibun Nisaab" (one who does not possess the minimum wealth to qualify for Zakaat payment). Hence, even if one does qualify to accept Zakaat, one should refrain from requesting Zakaat if one is not in need or if one is healthy and can fulfil one's needs by the labour of the hand. Asking or begging should be the last resort since it is far below the dignity of the Mu'min to extend his hand requesting assistance. This ignominy is multiplied if the money accepted happens to be Zakaat. Rasulullah (sallallaahu alayhi wasallam) said in this regard:

"To beg is a disgrace."

NOT PAYING ZAKAAT?

THOSE who refuse to pay Zakaat or commit fraud in Zakaat payment by withholding payment of the full amount should take warning from the chastisements of the Day of Qiyaamah sounded by the Quraan and Rasulullah (salla llaahu alayhi wasallam). Hadhrat Abu Hurairah (R.A.) narrates the following Hadith regarding those who withold Zakaat payment:

"Rasulullah (sallallaahu alayhi wasallam) said: For him whom Allah has given wealth, but does not pay the Zakaat, a deadly poisonous serpent will be appointed to him. This serpent will coil around his neck and bite at the sides of his mouth. It (the serpent) will then say: I am your wealth. I am your treasure. He (Abu Hurairah) then recited the following (Quraanic verse):

"Those who are miserly (do not pay Zakaat) regarding the wealth which Allah has bestowed upon them out of His Grace should not labour under the impression that it (this wealth on which Zakaat has not been paid) is good for them. On the contrary it is evil for them. That which they (hoarded) by way of niggardliness will be coiled around their necks on the Day of Qiyaamah."

(Aale Imraan)

Hadhrat Aishah (R.A.) states that she heard Rasulullah (sallallaahu alayhi wasallam) say:

"When Zakaat is blended with other wealth, it destroys the latter."

(Musnad of Imaan Shaafi - R.A.)

In explaining this Hadith, Imaam Humaidi (R.A.), the Ustaad of Imaam Bukhaari (R.A.) said that if the one upon whom Zakaat is incumbent does not discharge his obligation, it (the unpaid Zakaat in his possession) will eliminate all "barkat" from his wealth and totally destroy it (his wealth). Imaam Ahmad Ibn Hambal (R.A.) states that the meaning of this Hadith is that if a person who does not qualify to accept Zakaat takes Zakaat, then all his wealth will finally be destroyed.

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Divine Association

RASULULLAH (sallallaahu alayhi wasallam) said:
"Verily, Allah Ta'ala said: I am with My servant when he moves his lips making my Zikr."

Every single creature and aspect of creation has some form of Allah's association. Not a single atom is beyond the confines of Allah Ta'ala's association. Every Believer as well as every non-Believer has the association of Allah Ta'ala. Allah's association extends over all creation. However, there exists a special form of Divine Association, viz. the Association (Ma-ayyit) of Divine Pleasure and Acceptance.

The aforementioned Hadith speaks about this Association of Divine Pleasure and Acceptance which lies in store for those who are constantly engaged in Zikrullaah. The purport of the Hadith is that when the servant of Allah desires that special form of Divine Association then he immediately realises it through the agency of Zikrullaah. Constant and conscious Zikrullaah is the alchemy of the realisation of the purpose of man's creation and appearance on this transitory abode.

The Noblest Act

"SHALL I not inform you of an act which is the best of your righteous deeds; the purest of your deeds by your Creator; the greatest acquirer for you of elevated ranks; better for you than the spending of gold and silver (in the Path of Allah); nobler than meeting the enemy and smiting them (i.e. nobler than Jihaad?) (The Sahaabah) said: Yes, O Messenger of Allah (sallallaahu alayhi wasallam). (Rasulullah-sallallaahu alayhi wasallam) replied: ZIKRULLAAH." (Hadith of Rasulullah-sallallaahu alayhi wasallam).

This Hadith is in fact a Tafseer (explanation) of the Quraanic verse: "Wala Zikrullaahi akbar" ('And, verily, the Zikr of Allah is greatest.') Zikr is the origin of Ibaadat - the primary root of all Ibaadat. All forms of Ibaadat, whether in the form of bodily or material worship, have as their fundamental basis Zikrullaah. Man has in fact been created for this one and only purpose, viz. Zikrullaah. It is for this reason that Zikrullaah is superior to all other forms of worship. In another Hadith, Rasulullah (sallallaahu alayhi wasallam) said in reply to the following question asked by the Sahaabah:

"Who is the noblest of servants (of Allah?) And whose status is the highest by Allah Ta'ala on the Day of Qiyaamah."

(Rasulullah's reply):

"Those who make the Zikr of Allah in abundance."

He was then again asked: "O Rasulullah (sallallaahu alayhi wasallam)!:

"Are they (the Zaakireen) superior than those who fight in the Path of Allah."

Rasulullah (sallallaahu alayhi wasallam) replied:

"Even if he (the fighter in the Path of Allah) charges within the ranks of the kuffaar and mushrikeen with his sword, fighting until his sword breaks and he himself is dyed in blood, then too the Zaakir (the one who engages in constant Zikrullaah) is superior in rank."

A SAHAABI ASKED: O MESSENGER OF ALLAH (sallallaahu alayhi wasallam): WHAT IS THE NOBLEST OF DEEDS? RASULULLAH (sallallaahu alayhi wasallam) SAID:
(THE NOBLEST DEED) IS TO DEPART FROM THIS WORLD WITH YOUR TONGUE FRESH WITH THE ZIKR OF ALLAH.
(Ahmad and Tirmizi)

DELIVERY OF DUROOD

Rasulullah (sallallaahu alayhi wasallam) said:
"RECITE DUROOD UPON ME, FOR VERILY, YOUR DUROOD REACHES ME FROM WHERESOEVER YOU MAY BE."
"VERILY, THERE ARE CERTAIN ANGELS OF ALLAH WHO TRAVEL AROUND THE WORLD. THEY DELIVER TO ME THE GREETINGS FROM MY UMMAH."
(NISAA-I)

Rasulullah (sallallaahu alayhi wasallam) said:
"VERILY, ALLAH ACCEPTS THE REPENTANCE (TAUBAH) OF THE SERVANT AS LONG AS THE PANGS OF DEATH HAVE NOT COMMENCED."
(TIRMIZI)

IMPORTANCE OF ZIKRULLAAH

THE literal and general meaning of "ZIKRULLAAH" includes all acts of Ibaadat, e.g. Salaat, Tilaawat of the Quraan Shareef, Duaa, Istighfaar, etc. However, the special and technical meaning of "Zikrullaah" refers to the special recitations of "Tasbeeh", "Tahmeed", "Tahleel" and "Tamjeed", etc. The Ahadith of Rasulullah (sallallaahu alayhi wasallam) are very explicit in explaining that it is this special form of Zikrullaah which awards man with the proximity and pleasure of Allah Ta'ala. It brings in its wake spiritual elevation and secures for him a special relationship with the Spiritual Realm on high ('mala-e-a-laa').

The Quraan Shareef and the Ahadith make it clear that the Rooh (soul) of A'maale Saalihah (righteous deeds), from Salaat to Jihaad, is Zikrullaah. The Quraan Shareef says:

"Establish Salaat for the purpose of My Zikr (Remembrance)."

"Verily, tawaaf of the House (Ka'bah), Sa'ee between Safaa and Marwah and Rami (pelting) of the Jimaar (pillars) have been decreed for the establishment of Zikrullaah."

"O Believers! When you confront the army (of the enemy) then be steadfast, and make the Zikr of Allah so that you may attain victory."

Rasulullah (sallallaahu alayhi wasallam) said that Allah Ta'ala said in a Hadithe Qudsi:

"Verily, My servant, the perfect servant is he who makes My Zikr while he is facing the enemy (in battle)."

Zikrullaah is the nourishment of the hearts of the Auliyaa. It is the medium through which they remain alive. It is in fact their lifeblood. Hearts devoid of Zikrullaah are like graves. Zikrullaah is the medium of solidifying the bond of connection and love with Allah Ta'ala. Like Allah Ta'ala has decorated the eyes with sight so are the tongues decorated with Zikrullaah. Hence, Rasulullah (sallallaahu alayhi wasallam) exhorted:

"Maintain the tongues fresh with the Zikr of Allah."

Conversely, tongues not engaging in the Zikr of Allah are like eyes devoid of sight, and like ears which cannot hear.

Zikrullaah is the doorway through which the servant passes in his quest for Allah Ta'ala. When the servant becomes neglectful of Zikr, this Gateway unto Allah Ta'ala closes. In Madaarijus Saalikeen, Shaikh Ibnul Kayim states:

"Neglect of Zikrullaah is the death of their hearts;
Hence, their bodies have become graves (for their hearts) before the earth has become graves for their bodies;
Their souls are terrified of their bodies;
For them there is no life before Resurrection.

Constant engagement in Zikrullaah brings about peace and tranquility to the heart. Says the Quraan Shareef:

"Verily, in the Zikr of Allah do hearts find peace."

Zikrullaah is most efficacious in the prevention of sin and disobedience. Allah Ta'ala states in the Quraan Shareef:

"Verily, Salaat prevents shamelessness and evil. And, the Zikr of Allah is the greatest."

The importance of Zikrullaah outweighs all other considerations. Our mundane affairs and worldy duties must at no time constitute a barrier for the constant engagement in Zikrullaah. Thus Allah Ta'ala says;

"O Believers! Let not your wealth nor your children divert you from the Zikr of Allah. Those who do so (i.e. allow their worldy affairs to divert them from Zikrullaah), verily, they are the losers."

All forms of success and prosperity are dependant upon Zikrullaah:

"And, remember (Zikr) Allah much so that you may be successful."
(QURAAN)

Zikrullaah is the Ibaadat which Allah Ta'ala expects every Believer to make at all times:

"O Believers! Make the Zikr of Allah in abundance and glorify Him morning and evening."
(QURAAN)

Allah Ta'ala has promised His constant association with those who are engaged in Zikrullaah. In this regard Rasulullah (sallallaahu alayhi wasallam) said:

"Verily, Allah Ta'ala said: I am with My servant when he makes my Zikr moving his lips with My Zikr."

Rasulullah's Advice

THE following advice of Rasulullah (sallallaahu alayhi wasallam) is most efficacious for us Muslims of today - Muslims of little or no Ibaadat - Muslims who do not know the definition nor the significance of true Ibaadaat.

"Abdullah Ibn Busr narrates that a man said: O Rasulullah (sallallaahu alayhi wasallam)! Verily, there are many avenues of good deeds, but I am not able to fulfil all these. Therefore, inform me of something (some good act) to which I can hold on firmly. Do not entrust much upon me for I shall forget. Rasulullah (sallallaahu alayhi wasallam) said: Ever maintain your tongue fresh with Zikrullaah."
(TIRMIZI)

MODERNIST ASSAULT ON DEEN

by
(Dr. Mir Waliuddin, M.A. Ph.D. - previous chief lecturer in philosophy at Usmania University, Hyderabad, India.)

IN THIS satanic age, under the guidance of the enemies of Islam, the orientalists, various cultural and research organisations have been established for the dissemination of irreligiosity under the garb of religion; disfiguration of the Deen under the veil of reformation and reconstruction; immorality and nudity in the name of culture. These various organisations have been given the high sounding designations of "Islamic cultural and research" organisations, but the function of undermining the Deen, interpolation and disfiguration of Islamic culture and Islam is being executed by these groups.

Atheists, sceptics and irreligious men are searched out from all over the world to execute this task while receiving high salaries. Night and day in flowery and sweet language and in alluring style they publish periodicals under so-called "research" titles which are in fact deceiving. Articles and topics appear in these periodicals and magazines under deceptive and eloquent designations of "research" and "culture". In modern style an assault is made (in these periodicals) on the accepted features of the Deen, on the accepted Laws of the Shariah, on the "Sareeh" (clear and categoric) verses of the Quraan. And, the endeavour to establish irreligiosity in every nook and corner is in perpetual operation. In short, a world-wide trap is being laid to ensnare the established institutions of the Deen, the "Mutawaatir" Beliefs and religious inclinations and make these the victims of irreligiosity and atheism.

It is a well known and established fact that this irreligious group of writers are totally ignorant of the Deen. The limit of their "Islamic knowledge" extends to the English text books of the colleges and universities and in most cases to the writings of the orientalists. They recognise Islam only in the form impressed upon their minds by these orientalists. They are interested in severing the jugular vein of the Deen. The target of their attack is to reduce Islam to an ambiguous and an undefined concept which could be interpreted according to whim and fancy so that every lowly desire of the "nafs" could be accommodated and find free play. The greatest obstacle in the achievement of this nefarious plot is that vast body of Ahadith of Rasulullah (sallallaahu alayhi wasallam) which has clearly defined and restricted the entire order of Islam.

(Extract from Introduction of Ma'aariful Hadith translated from Urdu).

HARAAM SWEETS

IT HAS BEEN ASCERTAINED THAT THE FOLLOWING LINES OF SWEETS MANUFACTURED BY WILSON-ROWNTREE CONTAIN GELATINE. CONSUMPTION OF THESE SWEETS BY *MUSLIMS* IS HARAAM.

ROWNTREE	Caravan
	Fruit Pastilles
MACKINTOSH	Frooty Tokens
	Minty Tokens
	Musk Tokens
WILSON	Party Mixture
	Chox
	Champion Sucker
	Mint Imperials
	XXX Mints
	XXX Musk
	Champion Toffee Strip

EVILS OF ALCOHOL

* **In Britain more working days are lost through alcoholism than through strikes.**
* **The highway carnage of drunken drivers is R480 million a year in Britain.**
* **Alcoholics contract a thiamine deficiency disorder which causes palsy and destroys the memory. Most sufferers in Britain are held in institutions at an annual cost of R60 million.**
* **For millions of Americans alcohol is the chief source of calories.**
* **In 1977 Americans consumed 21 500 million litres of alcohol.**

THIS IS TELEVISION
Boys learn violence from TV says report

HERALD CORRESPONDENT

LONDON. – Repeated scenes of violence on television do lead to violence among teenagers, says a report just published.

Dr William Belson, an Australian living in London, has spent four years studying the effects of television violence on 1500 London boys which proves the point conclusively.

He wants an immediate cut in the amount of violence shown on British screens and the introduction of guidelines based on research.

"High exposure to television violence increases the degree to which boys engage in serious violence," says the report, so much so that "they are not aware of the changes in their behaviour."

Dr Belson's report says the worst category is where it is easy to imitate. He names several now out-of-date programmes, "Softly Softly", "Danger Man" and "Gun Smoke", as among the most dangerous. The investigation covers the period when these were top shows but the report also names current favourites, "Starsky and Hutch", "The professsionals" and "Target".

Discovered

The report discovered that 91 per cent of the boys quizzed had kicked someone, 33 per cent had beaten up someone, 29 per cent had hit someone with a bottle, hammer or stick, 12 per cent had damaged cars, and 8 per cent had cut with a knife or razor.

Dr Belson said that the bombardment of television on a teenage mind was a particular problem for parents who told investigators over and over again that television had caused their boys to use foul language.

Dr Belson was not only concerned about the violence of crooks. Violent acts done by police, such as punching, could lead boys to excuse their own violent acts as justified.

He also criticised the mass-scale violence of Western films and violence presented in such a manner that boys thought it was normal.

(Courtesy Eastern Province Herald).

ADVICE FOR THE YOUTH

by

(Dr. Mir Waliuddin, M.A., Ph.D. – previous chief lecturer in philosophy at Usmania University, Hyderabad, India.)

THE MUSLIM youth of this age should understand well that for our Hidaayat (Guidance) Allah Ta'ala has not revealed only the Quraan, but has sent the Rasool (sallallaahu alayhi wasallam) as well. The Messenger was sent by Allah Ta'ala as the expounder and interpreter of the Quraan and as the indicator and definer of the practical aspects of the Law. Hence, the relationship between the Book of Allah and Risaalat (Prophethood) is inseparable.

The Laws of the Messenger in fact are the Laws of Allah Ta'ala. Obedience to the commands of the Messenger are by command of the Quraan obedience to Allah Ta'ala:

"He who, obeys the Rasool has obeyed Allah."
(Quraan)

He who maintains that for obedience, the Directives of the Quraan alone suffice, obedience to the Directives and Example of the Rasool being not necessary, is in fact guilty of treason against the Quraan Shareef and has severed his link with Risaalat...

Finally, it must be told in particular to those modern educated youth of the Ummah who are the main victims of the orientalists and their westernised students, that the authentic treasure of the Hadith and Sunnah is for us on earth the embodiment – the representative – of Rasulullah (sallallaahu alayhi wasallam). It is only through the medium of the Hadith that we will be able to follow the perfect and beautiful example of Rasulullah (sallallaahu alayhi wasallam) and in that manner obtain full benefit from Rasulullah (sallallaahu alayhi wasallam). Dissociation from the Ahadith and Sunnah is tantamount to dissociation (Allah forbid!) from Rasulullah (sallallaahu alayhi wasallam), which will bring in its wake total deprivation of the "fuyooz" (grace and favour) of Rasulullah (sallallaahu alayhi wasallam).

(Extract from Ma-aariful Hadith).

DUA AND DUROOD

HADHRAT Umar Bin Khattaab (radiallahu anhu) said:

"Verily, the Dua (supplication) remains suspended between heaven and earth; not a word of it proceeds upward (towards Allah Ta'ala) until Durood is recited upon your Nabi (sallallaahu alayhi wasallam)."

(TIRMIZI)

This Hadith of Rasulullah (sallallaahu alayhi wasallam) narrated by Hadhrat Umar (R.A.) explains that acceptance of one's Dua by Allah Ta'ala is dependant upon the recitation of Durood Shareef. It has therefore been stated that the supplicator (the one who asks Dua) should recite Durood Shareef an odd number of times before and after Dua. This practice ensures acceptance of Dua. This Hadith makes it abundantly clear that procession of one's supplication to Allah Ta'ala and its acceptance are only through the medium (waseelah) of Durood Shareef. This fact should be borne in mind whenever Dua is made.

Hadhrat Imaam Maalik (R.A.) said:

"Once I found Imaam Rabeeah (R.A.) shedding tears profusely. Upon inquiring the reason for his crying, he said: I am shedding tears because matters of the Deen are being referred to ignorant persons, and this is the sign of being astray."

(Al-I'tisaam)

Verily, a statement without practice is not accepted. And, a statement with practice is not accepted without a niyyat. And, a statement, practice and niyyat are only accepted if in accordance with the Sunnah.

(Hadith)

ISLAM – NOT PRODUCT OF MAN'S REASON

by

(Hadhrat Maulana Mohammed Badre Aalam-R.A.)

IT HAS to be impressed on the mind that Islam is not a mere academic or scientific religion produced by the researches of man's intelligence. But, it is a total concept and a complete form which has been transmitted by means of practical expression as well. The entire connection of our Deen, is from above (i.e. with the past great exponents of the Deen, viz. Rasulullah (sallallaahu alayhi wasallam), the Sahaabah, the great Fuqahaa, Muhadditheen and Mufassireen). We have no mandate to carve out any new form of "deen" from below (i.e. the concepts and interpretations presented by those after the great ages known as "quroone thalaathah"). The originator of our Deen is Rasulullah (sallallaahu alayhi wasallam) from whom the Sahaabah acquired both the department of A'maal (Practice) and the department of Aqaa-id (Beliefs). Rasulullah (sallallaahu alayhi wasallam) himself believed in this Deen in the manner in which he presented it and enjoined obedience and acceptance of it to all those who will follow him.

The Deen (as propounded by Rasulullah (sallallaahu alayhi wasallam) was delivered from age to age without any severance of the chain of transmission. (In other words the continuity of the Beliefs and Practices ordained by Rasulullah (sallallaahu alayhi wasallam) were not adhered to in the self-same form and manner as they existed during the time of Rasulullah (sallallaahu alayhi wasallam). It is a Divine Wonder that the stage of argument and formulation (the academic side of the Deen) was terminated within the age of the "tabe' taabi-een" (the third age of glory stated by Rasulullah (sallallaahu alayhi wasallam). This was that period about whose glory and auspiciousness Rasulullah (sallallaahu alayhi wasallam) himself testified.

It is now, therefore, clear that it would be a fundamental error to discuss and debate any Deeni (Islamic) subject anew on the basis of only intellectual and academic probe. In this regard research has no bearing. Even the Ambiyaa (alyhimus salaam) had no authority to decide the affairs of the Deen by means of pure intellectual research. Allah Ta'ala has maintained this as His prerogative and kept the affairs of the Deen within the purview of only His Divine Authority. The Ambiyaa (alayhimus salaam) too possessed no authority to amend the Divine Commands by even an iota. Hence, Allah Ta'ala declares:

"And, when our clear Laws are rehearsed to them, those who have no hope of meeting Us say: Produce a quraan other than this (Quraan) or amend it. Say: I have no authority to amend it. I merely follow what has been revealed to me..."

The process of "amendment" (interpolating and altering demanded by the Kuffaar) is not restricted to only the words, but includes the purport and meaning (of the words) as well. Altering the meaning is severer than altering the words. The Jews resorted to both forms of amendments. They altered the words as well as the meanings of the Tauraat. The Quraan Shareef by virtue of it being the Final Book has been guarded against both forms of alteration. In this regard there is no possibility whatever for literal alteration. However, in so far as amending and interpolating the meaning, certain atheistically inclined sects have surpassed even the Jews in this respect. But, due to the Divine Protection (of the meanings of the Deen) these interpolations had no real and lasting effect. In every age falsehood was separated from truth. Thus if someone had to claim that instead of the five Salaat there are only two obligatory prayers and in substantiation of this claim he presents a mountain of academic and intellectual arguments, these would be dismissed as being devoid of any substance. The claimant will have to prove (to substantiate his claim) that the Ummah from above (from Rasulullah (sallallaahu alayhi wasallam) downwards) also performed only two Salaat. He will also have to substantiate and prove the occasion from when the "erroneous" practice of five Salaat originated. Similarly, it is highly erroneous to attribute new natures and forms to the realities of Jannat, Jahannam, Angels, Jinn, etc. by way of intellectual research on the basis of literal exposition. Like these words (Jannat, Jahannam, etc. . . .) have been transmitted from above, so have their respective meanings also been transmitted from above.

Precisely the same explanation applies to the beliefs of "khatme nubuwwat" (seal of Prophethood) and "nuzoole Maseeh-alayhis salaam" (descent of Nabi Isaa-alayhis salaam). These terms (i.e. "khatme nubuwwat" and "nuzoole Maseeh") have always been in vogue in the Ummah in every age. These words have always (without any difference of opinion) been understood and accepted to mean that after Rasulullah (sallallaahu alayhi wasallam) no other Nabi will come and alongside with this belief it was accepted that Nabi Isaa (alayhis salaam), the Israa-ili Nabi, will again appear. Now if someone merely by way of his intellectual probing claims that because of "khatme nubuwwat" Nabi Isaa (alayhis salaam) will not be returning or if Nabi Isaa (alayhis salaam) will return then another Nabi can also come after Rasulullah (sallallaahu alayhi wasallam), then this will amount to the carving out of a new "deen" on the basis of man's intellectual probing. It will not be regarded as the transmitted Deen (of Rasulullah (sallallaahu alayhi wasallam).

Assuming that our (i.e. the Muslim) belief regarding Isaa (alayhis salaam) and "khatme nubuwwat" is incorrect then the claimant will have to prove the occasion of the origination of the incorrect belief. Leave alone Islamic history, even the adherents of other faiths will inform that now only the Israa-ili Nabi, viz. Nabi Isaa (alayhis salaam) will be appearing. Pertaining to this belief, the argument is not that this belief (of "nuzoole Isaa-alayhis salaam") is in conflict with reason nor is the argument concerned with the literal meaning of the terms: "khaatam" and "nuzool". The only concern is to establish what was the belief of the Ummah all along regarding these doctrines. What did the Ummah from above understand these words to convey? How did the Ummah from above interpret these words?

(Translated from Urdu).

ISLAM COMMANDS MERCY

ISLAM is the Deen of Mercy. Rasulullah (sallallaahu alayhi wasallam) said: "He who shows no mercy, mercy will not be shown to him." This exhortation of our Nabi (sallallaahu alayhi wasallam) is not restricted to only mankind, but extends over all creatures of life – all creatures sensitive to pain and discomfort. Hadhrat Ibn Abbaas (R.A.) said:

"Rasulullah (sallallaahu alayhi wasallam) said: Do not make anything in which there is 'rooh' (life) a practicing target."

Cruelty to animals in all forms is prohibited. Taking life unnecessarily is not the way of a Muslim. Hadhrat Abdullah Bin A's (R.A.) said:

"Rasulullah (sallallaahu alayhi wasallam) said: An answer will be demanded (on the Day of Qiyaamah) from him who has killed a bird or any other animal for no valid reason."

These Ahadith as well as other sayings of Rasulullah (sallallaahu alayhi wasallam) indicate the sacredness of life and the need to respect such life. Islam allows the taking of the lives of animals for the needs and requirements of man since Allah Ta'ala has created the world and its entire wealth for the purpose of man. However, to misuse the Favours of Allah Ta'ala is a sin in Islam. Killing of animals for the sake of "fun" and "sport" manifests man's ungratefulness, sadism and cruelty – all bestial qualities which have to be restrained.

Hunting for mere "sport" is not permissible. Fishing – taking the life of fishes – for mere "sport" is not permissible. Fishermen should take note that according to the Shariah it is not permissible to insert live bait in the hook. This is most cruel and un-Islamic.

POSITION IN THE

by (HAKIMUL ISLAM HADHRAT MAULANA QARI MUHAMMAD

Allah has not Authorised Anyone to Interpret the Qur'an

BOTH the words and the meanings of the Qur'àn are from God; the Holy Prophet (sallallaahu alayhi wasallam) is not a claimant to either, but is the transmitter and trustee thereof, that is, not only the narration of words and their collation and recitation are from God but exposition of their meaning, annotation and determination of intent were also from Him. Obviously when the Holy Prophet (sallallaahu alayhi wasallam) to whom the Qur'àn was revealed, was kept subservient to the All Highest in explaining the significance of the Qur'àn, how could the *ummah* be authorised to determine its meaning and significance? It would be preposterous to suggest that the *ummah* could arrogate to itself the right to allocate meanings to this verse or that or to act as *mujtahid*. God Almighty, therefore, kept the *ummah* subordinate to divine interpretation and made over the rehearsal and reproduction of that very Exposition to the Holy Prophet (sallallaahu alayhi wasallam) by which He had made him grasp the significance and intent of His message, so that he might explain to the *ummah* the nature of the Divine intent: "And We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect". (Qur'àn 16:44).

Even *tafakkur* (pondering) was placed after the understanding of the significance of the Qur'àn, so that pondering should not determine the meaning but operate within the limits of the meanings already determined by Exposition and thus only the intents of God may be unfolded by reflecting and those not intended should not be introduced under cover of the words. Such thinking cannot be equated with Divine Knowledge but would be mere arbitrary imaginings and gross delusions. It would not be Divine Wisdom but futile ratiocination. At another place the Qur'àn says:

And We have revealed the Scripture unto thee only that thou mayst explain unto them that wherein they differ. (Qur'àn, 16:64).

It is quite manifest that this conflict would either relate to the Qur'àn so that people should create differences and raise controversies about the meanings of its *àyàt* or to the affairs of the world, for which every party, in order to support its own stand, would quote from the Qur'àn, thereby creating differences about their real character. The remedy for both of those was declared to be the exposition made by the Holy Prophet (sallallaahu alayhi wasallam) himself so that the real nature of the meaning of the *àyàt* and the affairs may be established. So *vis-a-vis* two rival contentions such an exposition would help in their appraisal and deciding which one is preferable. This is only possible when such an exposition is other than the Qur'àn. If it is the Qur'àn, the meanings of which are being disputed, then how can these very controversial significances decide the matter between contending parties? The Holy Prophet's exposition, which is divinely inspired, therefore, would be a verity other than that of the Qur'àn. This would act as the court of the last resort in face of the conflicts and would be disposed in favour of the most preferable view out of the views of the various parties and individuals, thereby removing the difference and bringing forth what is right.

Hadith: An Exposition of the Qur'àn

IT IS evident, that the *Hadìth* is something other than the Qur'àn. It clearly unfolds the Qur'ànic eternal truths and hidden significances. Since it has also emerged from the same light from which the Qur'àn did, it possesses the power to bring out that light which no other writing possesses. Whether anything is in the nature of a statement *(qawl)* or act *('amal)*, silence *(sukùt)* or speech *(taqrìr)*, it is called *bayàn* in the language of the Qur'àn. According to the Holy Prophet (sallallaahu alayhi wasallam) this is called *Hadìth* or *Sunnah*, which is evident from his words "Quote from me" and "Follow my example". It removes all obscurities in the Qur'àn; it says in detail what has been said in brief therein; it is an exegesis for the difficult points in the Qur'ànic text, elucidation of what is subtle, and explication of its gnomic points without which there is no way out to settle the different disputes and determine the intents of God. Thus the *Ahàdìth* are an elaboration of the whole of the Qur'àn while each *hadìth* explains some *àyah*.

The Negators of the Hadìth

THE second class of persons about whom the Holy Prophet (sallallaahu alayhi wasallam) has spoken is that of the negators who will openly deny the Traditions in order to discredit or destroy them and very cunningly taking cover of the Qur'àn, contrive to put an end to its exposition, that is the *Hadìth*, by the Qur'àn itself. According to a narration by Miqdàd bin Ma'dìkarb, the Holy Prophet (sallallaahu alayhi wasallam) said:

Know that the Qur'àn has been revealed to me and its analogue (the Hadìth) also. Be alert! there will come a time when you will come across a well-fed and healthy person sitting on his couch and reclining on a pillow saying: "O people! hold fast unto the Qur'àn. Whatever is prohibited in it you should accept as prohibited and whatever has been allowed therein, consider permissible; (the Ahàdìth are not at all trustworthy), although it is a fact that the Prophet of God (sallallaahu alayhi wasallam) also has prohibited many things in the Traditions, just as God has done in the Qur'àn. See that the flesh of the domestic ass is prohibited; so is that of animals with incisors (carnivorous). It is not lawful to pick up even a stray trifle of a non-believing ally from the roadside unless its owner relinquishes his claim upon it, after you have informed him, etc., etc. (Abù Dà'ùd)

This *Hadìth* has also disclosed the *raison d'etre* behind negation of the *Hadìth* also. This would be the result of being well-fed and opulent because freedom from want and poverty would lead to scepticism about religion. The Qur'àn has said:

Nay, but verily man is rebellious, that he thinketh himself independent, (Qur'àn, 96:6-7)

A little of thought will show that the fabricators of *Ahàdìth* follow the footsteps of the *Ràfidìs* (Deserters) who fabricated thousands of *Ahàdìth* to show that the Qur'àn has been interpolated while the negators of the *Ahàdìth* are like the Kharijites who, claiming to profess the Qur'àn, denied the *Hadìth*.

Fabricators

THE Holy Prophet (sallallaahu alayhi wasallam) has already sounded a warning in his Traditions about the different kinds of the deniers of the *Hadìth* and the devious ways and modes they would adopt to discredit the Traditions. About one class he said that this will spring up in the form of fabricators who will coin *Ahàdìth*. The aim of such counterfeit or ersatz *Ahàdìth* would be that the whole science of the Traditions would lose its credence and lead to denial thereof. *Hadrat* Abù Hurayrah has quoted the Holy Prophet (sallallaahu alayhi wasallam) as having said:

In later times such charlatans and liars will arise as will relate such concocted Ahàdìth to you which neither you nor your forbears could have ever heard. Beware of them lest they should lead you astray and generate internecine strife amongst you. (Muslim)

This is a prognostication about the persons who, apparently calling the Qur'àn and the *Hadìth* absolutely trustworthy, would subtly generate incredibility by coining *Ahàdìth* and getting them intermixed with the genuine ones so that people at large may gradually lose their faith in the institution of the *Hadìth*.

THE NABI HAS A GREATER RIGHT OVER THE BELIEVERS THAN (WHAT) THEY HAVE OVER THEMSELVES.

(QURAAN)

Two Alternatives for the Negators of Hadìth

THERE are only two alternatives for those who negate *Hadìth:* they should deny transmission and narration out and out and openly deny the Qur'àn along with the *Hadìth*, but if they believe in the narration of the Qur'àn, then they must admit the narration of the *Hadìth* as well in view of their having admitted narration as a verity. They cannot accept the Qur'àn and negate the *Hadìth*, otherwise they would be considered deniers of the narrative itself. Further consideration would amply show that the proof for continuous narrative does not rest merely upon the fact of continuity of narration of the Qur'àn but is provided by the proof of the Qur'àn itself. It is not necessary that its proof should be sought in the continuous narration of the Qur'àn alone, since once the Qur'àn is admitted as gospel truth, the question naturally arises, how did we come to know that this Qur'àn is the very Qur'àn that was revealed? If we came to know it from the Qur'àn which has not been proved as such, then how can it provide proof for anything else? This is called "presuming a thing before it comes into existence", a sort of *posteriori* approach. Thus we can know it is the self-same Qur'àn through an extraneous source, and what else can this source be but the reports regarding the Holy Prophet (sallallaahu alayhi wasallam) which were recorded and have reached us intact? This is what is called the *Hadìth*. Therefore, proving that the Qur'àn is verily the Qur'àn depends upon the *Hadìth*.

Considered this way, could it be possible that the acknowledgement of the Qur'àn should be made imperative but not that of the *Hadìth?* If this is so, then it would not be possible to prove and establish the very existence of the Qur'àn.

Verily, every Ummat had a (special) trial. And, the (special) trial of my Ummat is wealth.

(Hadith)

O mankind! Verily, this world is a transitory phenomenon. Both pious and evil eat of it (the world). Verily, Aakhirat is a true promise. In it (Aakhirat) a Just and Powerful King will command. He will establish in it (Aakhirat) the Truth and destroy falsehood. Become of the sons of the Aakhirat and become not the sons of the world, for verily, every child follows its mother.

(Hadith)

Without a doubt, three types of dua (supplication) are readily accepted. (1) The dua of the parents (for their children); (2) The dua of the musaafir (traveller); and, (3) the dua of the oppressed.

(Hadith)

OF HADITH SHARIAH

[AYYIB, RECTOR, DARUL ULOOM, DEOBAND INDIA)

Hadìth as Standing Authority of Shari'ah

ALL THE commands given by the *Ahàdiìth* are derived from the Qur'àn and are an exposition thereof, although their particular nature has given rise to two forms. One of them being subordinate to the Qur'àn, should be called exposition of the Qur'àn, even though the relationship between the two be subtle and cannot be discovered without deep knowledge. The second is juridical. From this viewpoint the *Hadìth* should constitute a permanent source of and standing authority for Islamic jurisprudence. Therefore, those *nusùs* (texts) of the Qur'àn which pronounce the *Hadìth* as exposition, indicate its subordinate and derivative nature, while those which show it to be a source of the *Shariì'ah*, declare its commandments to be like Qur'ànic commandments and make it analogous to the Qur'àn as bearing the authority of *Shari'ah, as has been explained in his Hadìth:*

> *And indeed, the Prophet of God has prohibited certain things just as God has done,*

or has been stated in the following *hadìth:*

> *Be aware that I have been given the Qur'àn and its analogue also. (Abù Dà'ud)*

These show that particular aspect of the *Hadìth* which invests it with an independent position in respect of the *Shari'ah.* There is, however, another facet to the *Hadìth* – certain commands are contained in the *Hadìth* but not in the Qur'àn as evidenced by the *Hadìth* reported by Maqdàm bin Ma'dì Karb, which unequivocally establishes the authoritative stance and independent position of the Tradition in respect of *Shan'ah.* According to it the meat of the domestic ass *(himàr ahlì)* is prohibited, although it is not prohibited by the Qur'àn. Likewise, the meat of carnivorous or hunting animals has been forbidden by the *Hadìth* and not by the Qur'àn. These and many other commandments which derive from the Tradition show the independent nature of the *Hadìth* as the source of *Shari'ah* apart from the Qur'àn. Sometimes even the link between the *Hadìth* and the Qur'àn is not visible, which is contrary to the *Hadìth* being exposition of the Qur'àn and the assumption made above to the effect that the *Ahàdìth* are but exposition of the Qur'àn. The answer to this would be that such reports and commands cannot escape being exposition of the Qur'àn, for, even if they do not appear in any particular *àyah* in part, they would, on the whole, be an exposition of the following *àyah* in which the matter has been put down as a general rule: -

> *Whatever the messenger giveth you, take it, and whatsoever he forbiddeth, abstain (from it). (Qur'àn, 59:7).*

Thus all commandments of this type made by the Holy Prophet (sallallaahu alayhi wasallam) are an exposition of the above *àyah.* Here the Holy Prophet (sallallaahu alayhi wasallam) has been directed to issue commands on his own and the legal decisions are declared to be parallel to those of the Qur'àn. By this token the two *Ahàdìth* quoted above are, according to this *àyah* (59:7), expositions of the latter, and all the commandments given by the Holy Prophet (sallallaahu alayhi wasallam) consequently stand confirmed as the exposition of the Qur'àn. The Companions of the Holy Prophet (sallallaahu alayhi wasallam) and the virtuous ones of the succeeding generation *(salaf sàlihìn)* called such commands of permanent nature Qur'ànic commandments and exposition of the Qur'àn according to this very *hadìth.* Hadrat 'Abd Allàh bin Mas'ùd was once asked by an old woman: "You curse a tattooing woman *(dàshimah),* but nowhere in the Qur'àn has tattooing been prohibited." Hadrat 'Abd Allàh bin Mas'ùd replied: "I wish thou hadst been reading the Qur'àn. Does it not say "whatever the messenger giveth you"? The old woman said, "Yes, so is it written." Hadrat Mas'ùd then said: "If so, because of this authority the Prophet of God has cursed the tattooing woman and has commanded us to desist from this abominable act. This command of the Holy Prophet (sallallaahu alayhi wasallam), by virtue of being an exposition of this *àyah,* has become a Qur'ànic command itself."

Another episode regarding the permanent nature of the *Hadìth* as a primary source of the *Shari'ah* relates to Imàm Shàfi'ì. Once, when Imàm Shàfi'ì was in the precincts of Ka'bah, he said with a scholar's exuberant confidence: "Today I propose to reply every question on the authority of the Qur'àn." One of those present asked: "Where is the commandment to kill a wasp within the precincts of Ka'bah in the Qur'àn, which is permitted by the Shàfi'ì school?" Imàm Shàfi'ì replied: the *àyah* "Whatever the messenger giveth you, take it," shows that it is obligatory upon us to obey the Holy Prophet, while the *hadìth*

> *Follow Abù Bakr and 'Umar after me,*

makes it obligatory to follow both Abù Bakr and 'Umar. And since 'Umar has said: "The wasp can be killed in Ka'bah," this command is derived from the *àyah* , and being its exposition, constitutes a Qur'ànic commandment.

In sum, two aspects of the *Hadìth* stand established. One is its derivative aspect, being an elaboration of the Qur'àn, and the other is its subtle relationship with the Qur'àn, being its standing authority, even though it is the elaboration of the latter. But manifestly, since the commandments of the Holy Prophet (sallallaahu alayhi wasallam) are proof of the Qur'ànic text, the Qur'àn and the *Hadìth* are kindred. The *Hadìth,* therefore, logically branches off into two kinds: (i) as a primary source, (ii) as the derivation of the Qur'ànic text. From the viewpoint of the Qur'àn it will be regarded as derived, for it is its exposition (and exposition is subservient to what it discusses) and from the juridical point of view would be equated with the original source, as legal principles are derived from it also. The *Hadìth* is, therefore, a great intermediary *(barzakh-i-kubrà) which acquires knowledge from the Qur'àn and passes it on to fiqh.* Were the *Hadìth* not there, no connecting link between the Qur'àn and *fiqh* could have been possible, and the same is true of the significance.

Relation of Hadìth to the Qur'àn and Muslim Jurisprudence

THE importance of the *Hadìth* recognised by the *ummah,* therefore, does not lie in its being a science, as it is nothing but exposition of the Qur'àn and the text of *fiqh.* Without the *Hadìth* neither can the Qur'àn be understood nor *fiqh* evolved. There is no example anywhere in the world that comes anywhere near the large number of men who gathered during the Umayyad and Abbasid periods for recording texts of the *Hadìth* and recitations therefrom. This shows in ample measure what pains were taken to perpetuate and preserve the *Hadìth* and to use it as a medium for deriving conclusions and law-making on almost every problem under the sun. This intense activity about the *Hadìth* was, in fact, an activity for understanding the Qur'àn and evolving jurisprudence. The *fiqh* that has evolved from general principles of the Qur'àn and the *Sunnah* is like a perfect tree that has sprung from their seeds; its root is the Qur'àn; its trunk the *Hadìth,* and the foliage and the flowers that adorn it are *fiqh* and analogical reasoning.

We are not presently concerned with the nature of the juristic and deductive *(ijtihàdì)* problems in Islam, and on what authority they rest. We have only to shed light on the evolution and growth of *fiqh* and its existence, since it is the result of the *Hadìth* and the fruit of the Qur'àn. This could not have been possible without the medium of the *Hadìth* which joins two disparate elements. That is to say, it connects the word of the *mujtahids* with that of God. Thus, as man cannot gain access to God without the medium of the Holy Prophet (sallallaahu alayhi wasallam), who is the connecting link between God and man, similarly between the Word of God and the word of the *mujtahids* there is the connecting link provided by the word of the Holy Prophet (sallallaahu alayhi wasallam). Without this the word of men can derive no authority from the Word of God. Therefore any group of Muslims which relinquishes the *Hadìth* cannot hope to gain access either to the Qur'àn or *fiqh.* In other words, it would be bereft of the authority and the source of Islam. It will be slave to its own imaginings – Satanic imaginings – which it would equate with the commandments of God although, leave alone the Word of God and that of the Prophet (sallallaahu alayhi wasallam), it would not have even the capability to understand the writing of the jurists.

Provisions in the Qur'àn for Sustaining and Preserving the Hadìth

IT IS the height of temerity that the denial of the *Hadìth* should be based on the Qur'àn itself, in spite of the fact that the Qur'àn explicitly calls the *Hadìth* its exposition, emphasises its importance, tells us that God Almighty has taken responsibility for it, and described the Prophet of God (sallallaahu alayhi wasallam) as the surrogate of the charge which He has. In short, the science of *Hadìth* cannot be denied on the basis of the sanad (authority), for in that case, the maximum thing that can be maintained is the denial of a particular authority or subjecting it to criticism, which cannot be called its denial; it is simply its criticism, both of which, denial and criticism, cannot be mixed up; nor can the *Hadìth* be denied under cover of the Qur'àn when the Qur'àn unequivocally calls the *Hadìth* its own exposition and indicates God's responsibility therefor.

Keeping in view the elaborate arrangements made by the Qur'àn for sustaining and preserving the science of the Tradition, to consider it the basis for denial of *Hadìth,* makes little sense. It is sheer impertinence to deny the science of the Tradition because if this fake principle is adopted, then even the Qur'àn cannot be acknowledged inasmuch as it too has reached us through intervening media. Similarly, if it is held that the *Hadìth* is not acceptable as its narrators are not numerically and qualitatively like those of the Qur'àn, that is, not so many and such as those of the Qur'àn, the only conclusion we can reach is that since such and such a *Hadìth* does not possess the degree of testimony enjoyed by the Qur'àn, it is not admissible of as absolute proof as the Qur'àn, not that we do not believe in Tradition itself. To say that the narrators are not as numerous and as unimpeachable as they should be, only reflects upon the degree of authenticity, not on the *Hadìth.* In any case, this does not provide a way of escape for the negators of the

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Provisions in the Qur'an for sustaining and Preserving the Hadith

Hadìth. The most that such doubting Thomases can say is: "We accept that the science of the *Hadìth* is the exposition of the Qur'àn, because the proof therefor is forthcoming in the Qur'àn itself, but it is not obligatory upon us to accept its classification into different kinds and to accord our tacit approval to particular persons mentioned in the transmissional chain, when the Qur'àn has not indicated any particular kinds of *Hadìth* with persons."

The answer to such a statement would be that, in the first place, this scruple is senseless. If the Qur'àn indicates a general matter, then its particular illustrations and minutae should be searched for in its history and not in the pages of the Qur'àn. If the Qur'àn were to adopt the approach that follows from this assumption, it would not be a basic constitution at all but a compendium of by-laws and polymathia, which is obviously against the dignity of the Qur'àn. The Qur'àn has only laid down the fundamentals of the *Shari'ah*. To seek for particular applications in the Qur'àn would be to demonstrate our ignorance of the making of fundamental laws; even more, a living proof of our insensitivity to the significance of such laws. Therefore, when the science of *Hadìth* has been agreed upon as being, specifically proven from the Qur'ànic text, then the acts based upon its principles and the different kinds of *Ahàdìth* have also to be acknowledged as proven. There is no scope left whatsoever, consequently, for denying a derivation after the original has been acknowledged.

AZAAN AND IQAAMAH

1. Azaan is the Call to Salaat. It is Sunnat to recite the Azaan for the five daily Salaats and Juma' (Friday) Salaat.
2. Azaan is recited by men only. Azaan given by a female is not valid.
3. When giving Azaan, the Muazzin (i.e. the one who recites the Azaan) must face the Qiblah.
4. Azaan should be given for Qadha Salaat as well. If the Musalli is performing several Qadha Salaat at once he should recite the Azaan for the first Qadha Salaat, thereafter he has the option of either reciting the Azaan for the other Qadha Salaats or be content with only the Iqaamah.
5. It is Sunnat to be in the state of Wuzu when reciting Azaan. However, it is permissible to recite the Azaan without being with Wuzu.
6. It is not permissible to recite the Azaan for a Salaat prior to the entry of the time of that particular Salaat.
7. If Azaan is recited before the commencement of the time of the Salaat, such Azaan will not be valid. The Azaan will have to be repeated.
8. The Azaan should be recited in a loud voice, pausing after the various phrases.
9. The Masnoon (Sunnah) method of giving Azaan is as follows:
   The Muazzin should be purified from both categories of impurity, i.e. Hadthe Akbar (the state of Janabat) and Hadthe Asghar (the state of Hadth). He should mount a raised or high place which is beyond the confines of the Musjid and face the Qiblah.
   (N.B. The Azaan should not be given inside the Musjid.)
10. Facing the Qiblah he should insert the forefingers of both hands in his ear openings. He should then recite the Azaan in a loud voice (not shouting).
11. It is Mustahab for a Musafir (traveller) to recite the Azaan (i.e. when he performs his Salaat).
12. The Azaan and Iqaamah in the Musjid are sufficient for all the people of that particular neighbourhood. Thus if the Azaan and Iqaamah were already recited in the Musjid, it will be Mustahab for one performing Salaat at home to recite the Azaan and Iqaamah.
13. It is Makrooh (reprehensible and forbidden) to recite the Azaan and Iqaamah in a Musjid wherein the congregational Salaah is performed daily with Azaan and Iqaamah. However, in a Musjid where no fixed arrangements exist regarding the Imam and Muazzin, the Azaan and Iqaamah should be called out by every group or individual performing Salaat therein.
14. It is Makrooh (forbidden) for a female to recite Azaan or Iqaamah.
15. Azaan and Iqaamah are called out for only the Fardhe Ain (the five daily and Juma) Salaats.
16. It is Mustahab for those who hear the Azaan to reply, i.e. they should silently repeat the terms recited by the Muazzin. Listeners should reply during the pause made by the Muazzin after each sentence.
17. Reply to the Azaan should not be made during the following acts:
    (i) While performing Salaat.
    (ii) While listening to any Khutbah - whether it be the Juma' Khutbah, Nikah Khutbah, etc.
    (iii) While in the state of Haiz (menses) and Nifaas (confinement).
    (iv) While answering the call of nature.
    (v) While eating.
    (vi) While indulging in sexual relations.
18. The second Azaan of Juma' (Friday) Salaat should be given inside the Musjid in front of the Mimbar.
19. The Muazzin should stand while calling out the Azaan. If the Azaan was given whilst sitting, it should be repeated. However, if one recites the Azaan for one's own Salaat (and not for congregational Salaat) while sitting, then it is not necessary to repeat the Azaan although one should not unnecessarily recite the Azaan sitting.
20. It is Mustahab to close the ear-holes with the fingers during Azaan.
21. To recite the Azaan while in the state of Hadthe Akbar is Makrooh Tahrimi (forbidden). The repeating of such Azaan is Mustahab.
22. It is Makrooh Tahrimi to recite the Iqaamah while one is in the state of either Hadth Akbar or Hadthe Asghar. However, it is not Mustahab to repeat this Iqaamah as is the case with Azaan.
23. It is sunnat to recite the various sentences of the Azaan and Iqaamah in sequence. If an error is made in the order of the Azaan or Iqaamah such an error should be rectified by repeating the misplaced sentence in its proper sequence.
24. If during the course of giving the Azaan the Muazzin for some reason or other could not complete the Azaan, e.g. he became ill or unconscious - it will be Sunnate Muakkadah to repeat the whole Azaan.
25. If one's Wuzu breaks during Azaan or Iqaamah it is better to complete the Azaan or Iqaamah , and after completion thereof Wuzu should be performed.
26. The calling of the Iqaamah is the right of the one who called out the Azaan. However, he may give another person consent to recite the Iqaamah.
27. The Muazzin should complete the Iqaamah in the same spot where he had begun it. He should not move from place to place while reciting the Iqaamah.
28. If after Iqaamah has been given, the Imam engages in performing the Fajr Sunnats, then the time taken by the Imam to perform the Sunnats of Fajr shall not be considered as considerable, hence, there will be no repetition of the Iqaamah.

Explaining the Words Used in the Call for Prayer

by
Hakimul Islam Maulana Mohammed Tayyib

IN THE beginning it was commanded through the Holy Prophet (sallallaahu alayhi wasallam) when the worshippers should offer prayers. It was quite possible that, getting entangled into worldly affairs, the invitation is likely to be forgotten. God, out of His Munificence and Compassion, extended to man another call when the time for prayer draws nearer in the form of a proclamation. This proclamation is *adhàn* (call for prayer). How full of wisdom, logically arranged, and symmetrical are the words of *adhàn!* It commences with the proclamation of the Greatness of God "الله اكبر". This is followed by the announcement of the Unity of the Godhead so that all the supplication has to be made in His Court. This is "اشهد ان لا اله الا الله" "testify there is no other god except Allàh". This testimony having been proclaimed, we have the testimony about the Apostlehood of the Holy Prophet (sallallaahu alayhi wasallam) from whom we learnt the etiquette to be observed before the Ruler and who showed us the etiquette to be followed. This is "اشهد ان محمدا رسول الله" "I testify that Muhammad is the Apostle of God". The call reminds us that the moment whereupon we have to present ourselves before our Ruler and Sovereign has arrived; we must prepare and transport ourselves thither. This is "حى على الصلوة". We are then told that the Sovereign who is calling us to His Court does not stand to derive the slightest benefit from our presence. This presence is only for our salvation and benefit. This is "حى على الفلاح". Finally, the Greatness and the Magnificence of God is again emphasized through words that make an impression on the mind, and the Attributes of the Unity of the Godhead, Magnificence, and Omnipotence are refreshed. Once the Command to present ourselves in His Court has been sounded, we have to prepare ourselves to be there.

Relationship between Organs and Natural Capacity

by
Hakimul Islam Maulana Mohammed Tayyib

LET US try to understand a fundamental aspect through a natural analogy. It is a common observation that the constant disuse of an organ leads to its debility and ultimately to the total loss of power of that organ. If, for instance, a man keeps glued to his bed all the time and does not move his legs, it is obvious that a stage will come when he shall have lost the power to move his legs. We might say, as a matter of similitude, that if a person keeps in constant use his organs and parts of his body, regulating their employment through exercise and movement, up to a certain period, their power will be on the increase, as we see in the case of a wrestler.

Such being the state of the corporal parts, would it not be possible to apply the same analogy to one's spiritual capacity and mental power? He who does not hear the words of righteousness, or if he does listen at all he does not try to understand them, or, even if he does understand them, he does not remember them, or if he remembers them, he does not follow it, but on the contrary mocks and belittles the message and invariably he is bent on show of animosity, taunting and pride; - such a being shall have his mental capacity gradually stultified and his capacity to accept the message, of Righteousness, will be, as it were, obliterated. This is the state which the Qur'àn has designated as *khatm* (sealing). Such a being is rendered impervious to the Message and he shall be pursuing only his carnal desires and lust. The Qur'àn has said in this context:

Hast thou seen him who chooseth for his god his own lust. (Qur'àn. 25:43).

In a *Hadìth* concerning the disposal of trust it has been said:

Distinction between right and wrong ceases, and the only measure that remains is that of self-gratification.

Death and Poverty

IT IS related by Mahmud bin Labeed that the Apostle of God said: "There are two things a man dislikes (while there is a lot of good in them for him): one is death, though death is better for him than mischief, and the other is poverty, though lack of wealth is going to shorten (for him) the Reckoning of the Hereafter."

–Masnad-i-Ahmad

Everyone fears death and poverty and wants to evade them though death is a great blessing in the sense that when a person dies, he becomes safe from the faith-consuming mischiefs of the world and the want of worldly possessions is a great blessing because the poor and the indigent will have to render a very brief account on the Day of Judgement and they will quickly pass through the ordeal.

Sayings like these can be a source of great relief to us when we are poverty-stricken or suffer a bereavement.

Quick to commercialise the emancipated women have been the makers of TV films like "Charlie's Angels" and "The New Avengers", pumping the new image of the "super-efficient, perpetually glamorous superwoman" into homes where, not so long ago, sat the simple housewife with knitting and slippers.

(Medical Journal)

Challenged by the demands they believe their sexual partners will make, more men than ever before are seeking professional assistance for impotence, and homosexual behaviour has increased.

(Medical Journal)

He who is not thankful to man cannot be thankful to Allah.

(Hadith)

Since fewer babies are born, fewer children are available to hold couples together.

(Medical Journal)

You are not a true Believer unless you submit your desires to that (Law) which I (Muhammad - sallallaahu alayhi wasallam) had brought.

(Hadith)

Allah Ta'ala will make easy the death of a person in whom three qualities are found, and enter him into Paradise.
(1) Mercy to the weak.
(2) Kindness to parents.
(3) Generosity to servants.

(Hadith)

EDITORIAL

THE HALAAL-CERTIFICATE PROBLEM

OF RECENT, the question of HALAAL CERTIFICATES has developed into a major problem. And rightly so, for the Quraan Shareef lays the greatest of emphasis upon the consumption of what is absolutely HALAAL (lawful) and TAYYIB (pure and wholesome). The consumption of "Halaal" and "Tayyib" foods has a decisive bearing upon the nourishment of the soul and the spiritual elevation of Imaan. Imaan is weakened, dulled and reduced to a naked belief by the consumption of Haraam and impure foods. The spiritual power so imperative for elevating man out of the dregs of bestiality, and linking him with the spiritual realm to which Imaan belongs, can never be acquired as long as the Believer partakes of "doubtful" food substances. Food which could be assigned to the "doubtful" (mushtabah) category has a detrimental effect upon Imaan. Haraam food has a destructive effect on Imaan. A Muslim - every Muslim - and not only the Ulama, therefore, have a direct concern in this awful problem of "Halaal Certificates" which is presently plaguing the community. Every Muslim must consume what is Halaal. Halaal certificates are supposedly issued for the benefit of the man in the street. We, therefore contend that the man in the street must be concerned with this problem.

The authorities responsible for the issue of halaal certificates to Non-Muslim business concerns do have their arguments and motives for issuing such certificates. But, we contend that these arguments pale into insignificance before the mass of unwholesome facts and irregularities uncovered by investigations into this halaal-certificate business. Granted that there does exist some valid case for the awarding of halaal certificates to non-Muslim concerns. However, the dangers involved and the malpractices uncovered in this regard should be sufficient to deter the responsible Ulama authorities who have made it their business to forge ahead with the issuance of Halaal Certificates, from granting any new halaal certificates to non-Muslim businesses. On the contrary, it was hoped that the revelations of gross abuse of the Islamic dietry rules perpetrated by both the non-Muslim managements and the Muslim staff employed for the supposed guarding of the Halaal and Haraam rules of the Shariah, would have aroused the respected Ulama to the deplorable state of their halaal certificates and to the inherent danger these certificates hold for the spiritual development of the Muslim community. However, we must confess that it is sad to have observed the reaction of certain halaal-certificate authorities. Rather than dispensing once and for all with this dangerous problem by a cessation of the halaal-certificate traffic, some authorities reacted most un-Muslimlike because of a false sense of injured pride brought about by the exposure of the worthlessness of their halaal certificates. Consequently they, instead of rectifying the matter adequately, only compounded the problem by involving themselves in a fresh tangle of technicalities in a brutal attempt to re-instate and guard the prestige and the honour of their halaal certificates. And, in this unholy and nefarious endeavour much intrigue was perpetrated behind the scenes to ensure the stifling of the Haqq and the prevalence of "baatil". This ridiculous fighting for the honour of worthless halaal certificates does not augur well for the spiritual well-being of the Muslim in the street, although we must observe too, that the Muslim in the street must not be exculpated from the charge of consuming Haraam. Nowadays there exist many many Muslims, so-called respectable and honourable Muslims, who relish in the consumption of Haraam - Haraam meats and Haraam wealth derived from ribaa, extortion and exploitation.

In fact the MAIN argument of the Jamiatul Ulama of Natal in the granting of halaal certificates is on the assumption of safe-guarding weak Muslims from consuming Haraam. The argument of the Jamiat is: If there is no cheap and easy source of obtaining halaal chickens, halaal pies, and halaal Packo biryaani and halaal Packo meat-curry, then weak Muslims - and we confess that thousands upon thousands of Muslims are today grovelling at the lowest ebb of Imaan - will consume any meat product bearing a halaal label even if such halaal label was not authorised by a responsible authority. To a certain degree the Jamiat has a valid argument. But, this is not the way in which to remedy and tend to the weakness of Imaan in the community. This policy of accustoming Muslims, especially weak Muslims, to purchasing meat products without restraint from non-Muslims will only water down further whatever little resistance they have to Haraam. Even the slight prick of the conscience will finally be stifled by the patent danger of these halaal certificates which are flooding the markets today.

It would have been more within the purview of their Divinely-ordained rank and more in accord with their high office and dignity, if the respectable Ulama rather concentrated upon a mass programme of educating Muslims - those Muslims whom they believe are so terribly weak to consume Haraam - about the Halaal and Haraam requirements of the Shariah. If a Muslim has degenerated to such a base level as to be unconscious and indifferent as to what he is consuming then even if he is eating Rainbow chickens or Cape Town chickens or Packo biryaani then too he will be eating merely because he feels like eating it, not because it is Halaal upon the certification of the Jamaiat and the M.J.C. If the argument is that in the absence of "halaal-certified" meat, weak Muslims will eat "anything" then the granting of halaal certificates to non-Muslims will be meaningless, for these weak Muslims will then still be eating these meat products carelessly and unconsciously - not because they have been certified as "halaal". The only correct solution to this supposed careless attitude of weak Muslims is to endeavour to educate them regarding the commands of the Shariah. If such education then fails to make them conscious of their duty unto Allah Ta'ala, then the Ulama have discharged their duty. We are not responsible to force open every mouth of every Muslim and force the consumption of Halaal down his throat. It will suffice to execute an intensive educative programme. Once Muslims are thoroughly educated and made aware of the evil of consuming Haraam, we are certain that there will be no problem. The impossible task of adequately supervising the non-Muslim business houses will then not devolve upon the Ulama.

No matter how paradoxical it may sound, but his policy of freelance halaal certificates gives impetus to the consumption of Haraam. This is so because Muslims are being conditioned and adapted to buying meat products from non-Muslims. This adaptation will weaken their resistance to Haraam so much that in the event of a withdrawal of a halaal certificate because of malpractice, many Muslims will still purchase from the store concerned. And, then how long will it take for each and every Muslim to learn of the withdrawal of the halaal certificate? The granting of a halaal certificate is well publicised, but the withdrawal of one, the proclaiming of Haraam is done with a very damp spirit. Let us recapitulate here the malpractices established by investigations into the halaal-certificate trade.

(1) Appointment of unreliable supervisors and inspectors. One inspection established that the chief halaal inspector of a certain organisation authorised a non-Muslim to slaughter. This incident was witnessed by three Ulama on a surprise inspection.

(2) The chief halaal inspector unable to slaughter correctly. In this particular incident it was witnessed that most of the chickens slaughtered by this chief halaal inspector (incidentally the official slaughterer did not turn up for work on that particular day) bled to death. The chickens were not slaughtered according to the Shariah. Windpipes and gullets were intact. A slight nip was made at the side of the neck. On the basis of every Mazhab, the chickens were Haraam.

(3) Inspections at several chicken plants in the Cape established that most chickens were incorrectly slaughtered.

(4) A leading learned man responsible for issuing halaal certificates on a grand scale witnesses with his own eyes the incorrect slaughtering. He rebukes the slaughterer. He sees the chickens are Haraam, but he conceals this from the public thus compelling thousands of Muslims to labour under the false impression that the chickens are Halaal. This incorrect slaughtering was shown to this leading authority of halaal certificates by several Ulama who participated in a joint inspection.

(5) Exchange of packets bearing the Halaal emblem taking place between different plants of the same organisation. For example Jamiatul Ulama certified packets being used at a plant not certified by the Jamiat or M.J.C. packets used at a plant not certified by the M.J.C. This we have established on good authority.

(6) Slaughterers at most chicken plants in the Cape were not qualified to slaughter because of their inability to slaughter correctly according to the Shariah.

(7) Wholesale and deliberate neglect of recitation of the Tasmiah.

(8) Halaal supervisors taking leave from the premises when they felt like it.

(9) Official Halaal inspectors not making regular calls. In one case the Halaal inspector did not make a call in two years.

(10) When the Mujlisul Ulama conclusively established that the chickens processed at the various Cape plants were Haraam, millions of Haraam chickens were still marketed as Halaal because of the M.J.C.'s refusal to withdraw or suspend its certificates.

(11) At the time when the chickens were proved to be Haraam, thousands of Muslims were still consuming Haraam chickens because the halaal-certificate authorities came out in frantic support of their halaal certificates, and instead of fighting the irregularities and saving Muslims from Haraam consumption they considered it fit to oppose the Mujlisul Ulama in its stand for the Haqq.

(12) When an Aalim of the Jamiatul Ulama (Natal), who makes regular inspections at the Hammersdale Rainbow plant reported that a slaughterer did not recite the Tasmiah then instead of concerning himself with the danger of Haraam chickens marketed, the official at the Jamiat office was more concerned with the maintenance of the Rainbow's halaal image. He hastened to obtain counter statements from the slaughterer concerned and the supervisor in order to negate the report made by the Aalim of the Jamiat, who to this day stands by his observation. If Rainbow loses its halaal image and its halaal certificate, the Muslim community will be none the poorer. In fact, the Muslim community will become more fortified against haraam if this awful trade in halaal certificates is halted. But, if Muslims consume haraam on the assurance of the Ulama then the matter is most serious. And, the gravity of the matter becomes more compounded when the Ulama who granted the Halaal Certificates behave partially. We have realised that those who grant halaal certificates detest any revelation of irregularities. Subconsciously they feel themselves bound to protect the image of these certificates. Hence, when an infringement is pointed out to them, they flare up in arms as if some great edifice of honour is about to crumble in the wake of the revelations. This very attitude of the halaal-certificate authorities - this partial attitude - partial in favour of the non-Muslim business concerns - is sufficient cause for asking these respected Ulama to discontinue from their halaal-certificate activities.

(13) The Natal Jamiatul Ulama has granted halaal certificates to only Rainbow chickens (i.e. until recently), but the halaal certificate granted for exclusive display at the Hammersdale plant was misused. Copies of this halaal certificate were made and sent to Irvin & Johnson branches. Finally some such copies found their way for display at Kentucky Haraam chicken premises. Muslims seeing the halaal certificates of the Jamiat would buy and consume these Haraam Kentucky fried chickens. Who is responsible for this gross dereliction of duty? What action was taken to rectify this malpractice? And, even if such action was instituted to avoid a repetition of the malpractice, of what use is it? Of what use is it when many Muslims have already consumed Haraam as a result of this malpractice of making copies of halaal certificates and distributing these throughout the country? How much did this fact devour the conscience of the halaal-certificate authorities?

(14) Halaal certificates have been granted to places like Kentucky chickens where there exist absolutely no Muslim supervision. At most - if not all - the Kentucky branches in the Eastern Cape not a single Muslim staff has been employed on the premises. Halaal certificates are displayed at premises in remote towns where there is no contact whatsoever with the Muslim inspector responsible for guarding the "honour" of such certificates.

(15) The meaning of "Halaal" has become so cheap in non-Muslim eyes that when a certificate is withdrawn (and this is extremely rare) or the products declared Haraam by the Ulama, then the non-Muslim business places concerned vehemently maintain that their products are HALAAL. They put forward their claim of halaal as if they are entitled to instruct Muslims in matters of the Shariah. Thus when Packo's meat products were pronounced as Haraam, this firm had the audacity to write to the Mujlisul Ulama as follows:

> *"In view of this you will agree that all our meat and chicken products are 'Halaal' and cannot be termed as non-Halaal.*
> *It is noted with deep regret that you are contemplating taking action through the press that our products are not Halaal when in fact the products are Halaal.*
> *Further, we will hold you responsible for any action that you may take in this regard."*

In another letter, Packo stated:

> *"We wish to state that our products have always been and will always be Halaal."*

All these statements and audacious assertions were made by Packo despite the fact that it had no HALAAL CERTIFICATE. So grossly negligent had the halaal-certificate authority become that Packo after initially being granted a Halaal Certificate in 1974 and 1975 did not consider it fit to renew its halaal certificate for the years 1976, 1977 and 1978 despite the fact that it was advertising and marketing its products as Halaal during this period. Yet the halaal-certificate authority concerned did not institute any action against Packo for this serious breach of contract, for one of the stipulations of the halaal-certificate trade is to renew the halaal certificate annually.

This halaal-certificate business has become so much commercialised that a non-Muslim butcher some years ago believed so strongly in his "inherent" right to advertise his meat as halaal even without a halaal certificate that he had a Supreme Court interdict taken out against the E.C. Jamiatul Ulama for branding his meat as Haraam. However, he was resoundingly defeated and had to withdraw in disgrace.

There are several such examples which could be cited to indicate the extent of the damage which the spate of halaal certificates has wrought in the country on the minds of non-Muslims. Every non-Muslim business feels entitled to advertise as Halaal if in its opinion the products are halaal.

(16) Besides the malpractices listed, there are some other serious irregularities as well concerning this halaal-certificate trade, but for lack of evidence we desist from publishing same although we are convinced of their veracity. However, if challenged to furnish proof we will not be able to do so,

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